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VĀYU

VIṢṆU

THE KŪRMA-PURĀṆA

TRANSLATED AND ANNOTATED BY
GANESH VASUDEO TAGARE

PART I

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PUBLISHER'S NOTE

The purest gems lie hidden in the bottom of the ocean or in the depth of rocks. One has to dive into the ocean or delve into the rocks to find them out. Similarly, truth lies concealed in the language which with the passage of time has become obsolete. Man has to learn that language before he discovers that truth.

But he has neither the means nor the leisure to embark on that course. We have, therefore, planned to help him acquire knowledge by an easier course. We have started the series of *Ancient Indian Tradition and Mythology* in English Translation. Our goal is to universalize knowledge through the most popular international medium of expression. The publication of the Purāṇas in English translation is a step towards that goal.

PREFACE

The present volume contains the Kūrma Purāṇa part I (Chapters 1—53) completing the first half (*pūrvārdha*) of the text in English translation. This is the Twentieth Volume in the series of fifty Volumes which we have planned on *Ancient Indian Tradition and Mythology*.

The project of the series was envisaged and financed in 1970 by late Lala Sunderlal Jain of Messrs Motilal Banarsidass. Hitherto nineteen volumes of the series (comprising English translation of Śiva, Liṅga, Bhāgavata, Garuḍa and Nārada Purāṇas) have been published and released for sale.

The present volume, like all other volumes, is encyclopaedic in character. It deals with the miscellaneous topics such as Cosmogony, Religion, Philosophy, History, Geography and Astronomy. In Religion and Ethics it places emphasis on the performance of duties of one's own profession (*Varṇa-dharma*) in relation to one's own stage of life (*āśrama*). It also recounts the glory and greatness of the holy places of pilgrimage—Varanasi and Prayāga in particular. In philosophy it follows the Sāṅkhya system of thought in regard to the creation, sustenance and dissolution of the universe. In History it describes the genealogies of the solar and lunar races and the episodes of illustrated kings. In Geography it describes Bhuvanakośa, seven Dvīpas, their flora and fauna, their mountain and river-systems. In Astronomy it describes the planetary system, the solar chariot, the chariots of planets, the function of the twelve ādityas, the seven rays of the sun.

In the sectarian grouping of the Purāṇas, the Kūrma comes under the Śaiva Purāṇas. The author of the Padma-purāṇa (Uttarakhaṇḍa 262. 81-4) classifies Kūrma as Tāmasa together with Liṅga, Śiva, Agni and Skanda. But scholars like S. K. De think that Kūrma was originally a Vaiṣṇava Purāṇa which was Pāśupatized later on. However, we have tried to show in the footnotes that the Purāṇa-writer was a non sectarian person neither pro-Viṣṇu nor pro-Śiva. He wanted to emphasize that as manifestations of the supreme Brahma both Śiva and Viṣṇu are the same. There is an

obvious tendency towards compromise between Vaiṣṇavism, Śaivism and other isms of the Puranic Period. *To Illustrate* : Compare Part 1, Ch. 10 where Brahmā is praising Śiva, the oneness of the family of gods—Brahmā, Viṣṇu and Śiva is emphasized. Part 1, Ch. 12 enumerates one thousand epithets of the Goddess Umā and glorifies her different aspects; Part 1, Ch. 16 eulogizes Nṛsiṃha, the Man-Lion incarnation of Viṣṇu against whom the Pāśupata missile discharged by Hiraṇyākṣa had no effects. In Part 1, Ch. 16 Śiva is said to have sought refuge in lord Viṣṇu; Part 1, Ch. 17 contains a hymn to Viṣṇu. On the other hand, in Part 1, Ch. 26. Śrīkrṣṇa, a full-fledged incarnation of Viṣṇu performs penance and propitiates Śiva for getting a son from Jāmbavatī.

The foregoing illustrations and more reveal a clear attempt to amalgamate the different deities, especially the trinity of gods to counteract the divine tendencies in different sects in those times.

The Kūrma Purāṇa in English Translation

The translation of the Kūrma Purāṇa is already published by the Kāśīrāja Trust, Varanasi. But the present translation contains some special features which may be noted here :

(i) The present translation is based on the standard edition of the Veṅkaṭeśvara press.

(ii) In the translation a number of Vls are incorporated which are not included in the Varanasi edition.

(iii) As a text-critic, the translator has discussed a few readings of the critical edition and has given reasons why he has accepted a particular reading.

(iv) The present edition gives the English translation of practically every epithet in the one thousand names (Sahasranāma) of the goddess Umā. The Varanasi edition of translation gives merely a transliteration in Roman script of the Sanskrit words used as epithets in the Sahasranāma.

The annotations have the following new features.

(v) Annotations include ample material on the Pāśupati-zation problem of the Kūrma Purāṇa. The annotator has shown that the Kūrma Purāṇa is textually more indebted to the Viṣṇu Purāṇa and not so much to the Liṅga Purāṇa as Dr. Gupta tries to show in his critical notes of the critical edition of the Kūrma Purāṇa.

(vi) The annotator has compared each and every mythological episode with the same in other Purāṇas. He has put elaborate notes on the topics of Dharmaśāstra and the references of philosophy. The comparative table of common verses in the Kūrma Purāṇa and other Purāṇas is also a new feature.

Introduction

The critical introduction needs no comment in the preface. It is hoped that the investigations of the learned author will be utilized with advantage by the research scholars in their studies of the Purāṇas.

Abbreviations and Index

We have included abbreviations in this part. They will be repeated in the next part with such additions as are inserted in the notes in that part. The General Index will be appended to the second part.

Acknowledgment of Obligation

It is our pleasant duty to put on record our sincere thanks to Dr. R. N. Dandekar and the UNESCO authorities for their kind encouragement and valuable help which render this work very useful. We are extremely grateful to Dr. G. V. Tagare who has meticulously and delightfully accomplished this onerous task. The critical Introduction, the lucid translation and explanatory notes are, in fact, his monumental contributions to the studies in Indology. We must also thank Shri T. V. Parameśwara Iyer for his valuable assistance in the preparation of translation. We express our gratitude to all those who have offered suggestions for improving the same.

—Editor

ABBREVIATIONS

Common and Self-evident abbreviations such as ch(s)—chapter(s), p—page, pp—pages, v—verse, vv—verses, Ftn—footnote, Hist. Ind. Philo—History of Indian Philosophy are not included in this list.

ABORI	<i>Annals of the Bhandarkar Oriental Research Institute, Poona.</i>
AGP	S. M. Ali's <i>The Geography of Purāṇas</i> , PPH, New Delhi, 1973.
AIHT	<i>Ancient Indian Historical Tradition</i> F. E. Pargiter, Motilal Banarsidass (MLBD), Delhi.
AITM	Ancient Indian Tradition and Mythology Series, MLBD, Delhi.
AP	<i>Agni Purāṇa</i> , Guru Mandal Edition (GM), Calcutta, 1957.
Arch. S. Rep	<i>Archaeological Survey Report.</i>
AV	<i>Atharva Veda</i> , Svadhyaya Mandal Aundh.
Bd. P.	<i>Bhāgavata Purāṇa</i> , MLBD, Delhi 1973.
BG	<i>Bhagavadgītā.</i>
Bh. P.	<i>Bhāgavata Purāṇa</i> , Bhagavat Vidyapeeth, Ahmedabad.
Br.	<i>Brāhmaṇa</i> (preceded by name such as <i>Śatapatha</i>).
Bs. P.	<i>Bhaviṣya Purāṇa</i> , Vishnu Shastri Bapat, Wai.
Bv. P.	<i>Brahma Vaivarta Purāṇa</i> , GM, 1955-57.
CC	<i>Caturvarga Cintāmaṇi</i> by Hemādri.
DB	<i>Devī Bhāgavata</i> , GM, 1960-61.
De or GDAMI	<i>The Geographical Dictionary of Ancient and Mediaeval India</i> —N. L. De, Orienta Reprint Delhi, 1971.
Dh. S.	<i>Dharma Sūtra</i> (preceded by the author's name such as Gautama).
ERE	<i>Encyclopaedia of Religion and Ethics</i> —Hastings.

- GP. *Garuḍa Purāṇa*, Ed. R. S. Bhattacharya, Chowkhamba, Varanasi, 1964.
- GS *Gṛhya Sūtra* (Preceded by the name of the author such as Āpastamba).
- HD *History of Dharma Śāstra* by P. V. Kane, G.O.S.
- IA *The Indian Antiquary*.
- IHQ *The Indian Historical Quarterly*.
- KA *Kauṭīliya Arthaśāstra*.
- KP *Kūrma Purāṇa*, Venkateshwar Press Edt. Bombay; also Kashirāj Trust Edt., Varanasi 1971.
- LP. *Liṅga Purāṇa*, MLBD, Delhi, 1981.
- Manu *Manu Smṛti*
- Mbh. *Mahābhārata*, Gita Press, Gorakhpur, V. S. 2014.
- MKP. *Mārkaṇḍeya Purāṇa*.
- MN. *Mahābhārata Nāmānukramaṇi*, Gita Press, Gorakhpur, V.S. 2016,
- Mt. P. *Matsya Purāṇa*, GM, 1954.
- MW *Monier Williams—Sk.-English Dictionary*, MLBD, Delhi, 1976.
- NP *Nāradya or Nārada Purāṇa*, Venkateshwar Press, Bombay.
- PCK *Bhāratavarṣiya Prācina Caritra Kośa—Siddheshwar Shastri*, Poona, 1968.
- Pd. P. *Padma Purāṇa*, GM. 1957-1959.
- PE *Purāṇic Encyclopaedia* V. Mani, English, MLBD, Delhi, 1975.
- PJ *Purāṇa* (Journal of the Kashirāj Trust) Varanasi.
- PR or PRHRC *Purāṇic Records on Hindu Rites and Customs—R. C. Hazra*, Calcutta, 1948.
- RV *ṚG Veda*, Svādhyāya Maṇḍala, Aundh.
- SC or SMC *Smṛti Candrikā—Devanna Bhaṭṭa*.
- SEP. *Studies in Epics and Purāṇas* by A.D. Pusalkar Bharatiya Vidya Bhavan, (BVB), Bombay.

SG or SGAMI	<i>Studies in the Geography of Ancient and Mediaeval India</i> —D. C. Sircar MLBD, Delhi, 1971.
SKD	<i>Śabda-Kalpa-Druma</i> —Raja R. K. Dev., Chowkhamba, Varanasi.
Sk. P.	<i>Skanda Purāṇa</i> , GM. 1960-65.
Smṛ	<i>Smṛti</i> (preceded by the author's name or simply the author's name e.g. Manu Smṛti or Manu. All GM editions in the Smṛti-Sandarbha. 1952-57.
ŚP or Śiva P.	<i>Śiva Purāṇa</i> , Pandit Pustakālaya, Kashi (V.S. 2020)

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INTRODUCTION

1. *The Title Kūrma*

The Kūrma Purāṇa (KP.) in its list of (Mahā-) Purāṇas¹ and elsewhere (e.g. I.1.127, 130) calls itself as *Kaurma* 'A Purāṇa pertaining to Kūrma', a title confirmed by other (Mahā-) Purāṇas in their lists of Purāṇas.² This Purāṇa is called *Kaurma* as it was first narrated by god Viṣṇu in his tortoise incarnation to King Indradyumna (KP.I. 1. 42-49).

It was again retold completely by him to Indradyumna³ who, by the grace of Viṣṇu, was born as a pious Brāhmaṇa of the same name. (KP.I.1.97-103). This 'story' as told to the Brāhmaṇa Indradyumna was renarrated by Lord Kūrma⁴ in the nether-world called Rasātala, to great sages like Nārada and gods like Indra at their insistence (KP. I.1. 123b-127).

-
1. Brāhmam Purāṇam prathamam Pādmarṇ Vaiṣṇavam eva ca/
Śaivam Bhāgavatam caiva, Bhaviṣyam Nāradiyakam//
Mārkaṇḍeyam athāgneyam Brahma-vaivartam eva ca/
Laiṅgarṇ tathā ca Vārāhaṇ Skāndaṇ Vāmanam eva ca//
Kaurmam Mātsyam Gāruḍam ca Vāyaviyam anantaram/
aṣṭādaśam samuddiṣṭam Brahmāṇḍam iti saṁjñitam// KP.I. 1.13-15

The list consists of 19 (Mahā-) Purāṇas, though it claims the traditional figure 18 of (Mahā-) Purāṇas (vide Note No 3. KP. p.6)

KP. and a number of other Purāṇas do not call themselves to be Mahāpurāṇas, as the term Upa-Purāṇa is enough to show their superiority.

2. With a slight difference this list is repeated in a number of Purāṇas like VP. III. 6. 21-24, BH. P. XII. 13-4-8, LP. I. 39. 61-63, Mt. P. 53. 12 ff., SK. P. VII. 2. 5-7, NP. I. 19.21-28.

It is immaterial what order is followed in the enumeration of Purāṇas—whether according to the VP., KP or LP. There is consensus among the Purāṇa-writers about the number of Purāṇas (viz. 18) and about most of the titles of Purāṇas and they unanimously include KP. in their lists.

3. evam ukto'tha tenāham bhaktānugraha-kāmyayā//
Yatnavad akhilaṇ samyag avocam muni-puṅgavāḥ/
Vyākhyāyāśeṣam evedaṇ yat prṣṭo'haṇ dvijena tu//

4. This is confirmed in the NP. I. 106. 2-3 and Mt. P. 53. 46-47.

Sūta recounted the same to the sages at the sacrificial session in the Naimiṣa forest and he designates this Purāṇa as 'Kurma' as it was narrated by the God of gods in his Kūrma (Tortoise) Form.¹

The title in vogue is 'Kūrma Purāṇa' and is used here.

2. *The Rank and Extent of the KP.*

In the list of Purāṇas given above, the KP. occupies the 15th rank and is accepted as such by the KP. itself.² This rank is confirmed in the lists of other Purāṇas such as VP., Bh. P., LP. and others mentioned in the Ft. Note 2 of the 1st section. What is more interesting is the mention of the four Saṁhitās of the KP. viz. Brāhmī, Bhāgavatī, Saurī and Vaiṣṇavī.³ Out of these Brāhmī Saṁhitā is so designated as this Saṁhitā correctly and precisely communicates the nature of the Supreme Brahman.⁴ But Sūta is silent about the derivations or specialities of other Saṁhitās. KP. gives the total number of verses viz. six thousand, in the Brāhmī,⁵ but is silent about the number of verses in other Saṁhitās. Curiously enough Vāyu, pp.104-9, Bh. P. XII.138 and NP.I. 106. 3 state that the total number of verses in the KP. is 17,000. The last i.e. NP. gives the Saṁhitā-wise break-up of the verses as follows:

-
1. Idam Purāṇam paramaṁ Kaurmaṁ Kūrma-svarūpiṇā/
Uktaṁ vai deva-devena . . .

—KP. I. 1. 130b-131a.

2. Idam tu pañca-daśakaṁ Purāṇaṁ Kaurmaṁ uttamam/

—KP. I. 1. 21

3. Idam . . . Purāṇaṁ Kaurmaṁ uttamam/
Caturdhā samsthitaṁ puṇyaṁ Saṁhitānāṁ prabhedataḥ//
Catasraḥ Saṁhitāḥ Puṇyā dharma-kāmārtha-mokṣadāḥ//

—ibid. I. 1. 21-22.

4. Brāhmī Paurāṇikī ceyam Saṁhitā pāpa-nāśanī/
atra tat paramam Brahma kīrtiyate hi yathārthataḥ//

—KP. II. 46. 131 b—132 a

5. Iyam tu Saṁhitā Brāhmī catur-vedais-tu sammitā/
bhavanti ṣaṭ sahasrāṇi ślokānām atra saṅkhyayā//

—KP. I. 1. 23.

<i>Name of the Saṁhitā</i>	<i>Total No. of Verses</i>
(1) Brāhmī	6000
(2) Bhāgavatī	4000
(3) Saurī	2000
(4) Vaiṣṇavī	5000
	<hr/> 17000

The NP. tells us not only the names of the four Saṁhitās of KP. but mentions the main topics described in each of them. Thus the Bhāgavatī Saṁhitā consists of five sections (*Pañcapadi*). The first four sections describe the duties of Brāhmaṇas, Kṣattriyas, Vaiśyas and Śūdras respectively and the fifth section enjoins the duties and functions of the mixed castes (NP. I. 106.13-19).

The third Saṁhitā viz. Saurī lays down the various duties of men, the six Karmans and their Siddhis, while the last (Vaiṣṇavī) Saṁhitā is glorified as bestower of Mokṣa. It consists of four sections (*Catuṣpadi*) and is veritable Brahman i.e. Veda incarnate to the twice-born. (NP. I. 106.20.21)

The detailed comparison of the contents of the Brāhmī Saṁhitā in the NP. I. 106.3-13 and those in the KP. (see below) shows that the author of the NP. knew the extant text of the KP. except interpolations of Dharma-Śāstras and other materials) and he has only some vague hearsay information about the main topics and the extent of the remaining Saṁhitās.

3. *The Kūrma as a (Mahā-) Purāṇa*

The KP. defines a Purāṇa as having the following five characteristics¹ :

1. *Sarga* (creation) : 2. *Prati-sarga* (re-creation after the dissolution of the universe) : 3. *Varṇśa* (genealogies of gods, the sun, the moon and patriarchs) : 4. *Manvantara* (periods of times under the control of Manus) and 5. *Varṇśānucarita* (accounts of the different dynasties).

It calls itself as a heavenly sacred narrative having the above-mentioned five characteristics.² These characteristics

1. Sargaśca Prati-sargaśca Varṇśo Manvantarāṇi ca // Varṇśānucaritaṁ caiva Purāṇam pañcalaśaṇam // —KP. I. 1-12
 2. KP. I. 1.25; 1.5.20; In KP. II. 45.4, the term *Prati-Saṅcara* is used for *Prati-sarga*.

were regarded as essential in a Purāṇa as can be seen from the repetition of the above (KP. I. 1.12) verse in a number of Purāṇas like Vāyu P. 4.10-11, Varāha P. 2.4, MK. P.134.13-14, AP. 1.14, VP. III. 6.25 to mention a few.

It will be interesting to test the extant KP. on the above *Pañca-Lakṣaṇa* criterion.

1. *Sarga (The Creation of the Universe)*

Like other Purāṇas, the KP. is strongly influenced by the Sāṅkhya theory of the evolution of the universe. It may be due to some later modifications or interpolations that we find the following different theories regarding the creation or evolution of the universe :

a. *The Puranic Theory*

At the beginning of a Kalpa (-period) god Viṣṇu who had been asleep on the coils of the serpent Śeṣa on a vast ocean of primeval cosmic waters gets up and he wills to create the universe and god Brahmā is born of him. Brahmā creates nine mind-born sons and consequently the whole world of beings. The classes of people called Brāhmaṇas, Kṣātriyas, Vaiśyas and Śūdras are born respectively from Brahmā's mouth, arms, thighs and feet (KP. I.2.1-26). Here the vast ocean probably signifies the *Avyakta* (un-manifest) principle of Sāṅkhyas. The influence of the *Puruṣa sūkta* (RV. X. 90) is obvious on the origination of classes of men from different parts of Brahmā's person.

b. *The Śaiva-Sāṅkhya Theory*

At the beginning, there was the *Avyakta* called *Pradhāna* and *Prakṛti* by philosophical thinkers. It was the *Prākṛta Pralaya* as all Guṇas were in a state of equilibrium. At the end of this Pralaya (called god Brahmā's night), the supreme Lord (Śiva) quickly enters both *Prakṛti* and *Puruṣa* and agitates them through his highest Yoga. When *Pradhāna* is thus agitated, *Mahat*, the seed (of the universe), is evolved and in its turn it evolves the universe through its successive evolutes viz. Buddhi, Ahaṁkāra, Tanmātrās (subtle elements), Indriyas (sense-organs) and the gross-elements. About the evolution of the gross-elements two sub-theories are postulated : (i) Accord-

ing to the first theory, the subtle-qualities (*tan-mātrās*) were first evolved from which were created the gross elements, each characterised by the respective gross quality. Thus from *Śabdamātrā* was evolved *Ākāśa* (The space or Ether) with *Śabda* (sound) as its quality. In this way were created from their respective subtle-forms (*mātrās*) the elements called *Vāyu* (wind), *Agni* (Fire), *Āp* (waters) and *Prthvi* (earth) with their characteristic qualities, namely, *Sparśa* (touch), *rūpa* (colour, form), *rasa* (taste) and *gandha* (smell).

c. The other theory believes that *Ākāśa* (the space) with its quality *Śabda-mātrā* covered up the *Sparśa-mātrā* (subtle quality of touch) and the *Vāyu* with two qualities viz. *Śabda* (sound) and *Sparśa* (touch) was evolved. Thus each evolving element inherited the qualities of its preceding elements in addition to its own special quality. So fire has *Śabda*, *Sparśa* and *rūpa*; water (*Āp*) inherits these in addition to its special quality *rasa* and the earth, all the five *guṇas* viz. *śabda*, *sparśa*, *rūpa*, *rasa* and *gandha*. Thus *Mahat*, *Ahaṁkāra* and five *Tan-mātrās* form the source of the *Brahmāṇḍa* (the cosmic egg) (KP. I.4.24-38)

d. More Theories regarding the creation : There are a few more Puranic theories attributing the creation of various species etc. to god *Brahmā*, as follows :

(i) *The nine creations* : (KP.I.7)

While *Brahmā* was contemplating about creation, there appeared out of the fivefold ignorance (namely *taṁas*, *moha*, *mahāmoha*) and *hā-tāmisra* and *Avidyā** five creations cumulatively called *Mukhya sarga*. Of these reptiles (*nāgas*) were prominent. The next creation was that of *Tiryaksrotas* or animals.

Noting its defects, *Brahmā* created gods full of light and delight, characterised by *Sattva* *guṇa*. This creation came to be known as *Ūrdhva-srotas*.

Next to gods, he created human beings which though dominated by *Rajas* and *Tamas* have the luminous (*Sattva*) *guṇa*. This is called *Arvāk-srotas*. This creation was followed by *Bhūta-sarga* (creation of *Bhūtas*). KP. gives another order of these nine :

*For details vide note No. 1 on KP. I. 7. 2.

The *Prākṛta sarga* consisting of the creation of Brahmā or Mahat, of *Bhūtādi* or *Tanmātra*, *Vaikārika* (or sense-organs), the *Mukhya sarga* (creation of immovables), the *Tiryak-Srotas* (The animal-world); of *Ūrdhwasrotas* (divine beings); of *Arvāksrotas* (mankind), the *Bhautika sarga*, the ninth sarga is *Kaumāra*.

The discrepancy in these two lists especially with reference to the position of the creation of element (*bhūtādi*) is probably due to some interpolation. (KP. I.7.14 and 11).

(ii) There is still another account of creation: God Brahmā at first created five sons through his mind (volition). But they refused to procreate and took to asceticism. Tear-drops fell from Brahmā's eyes and Mahādeva was born. In compliance of Brahmā's command, Mahādeva procreated a number of Rudras all his equals and immortals and refused to procreate mortals as desired by Brahmā. Then Brahmā himself created the five gross elements, measures of time, rivers, seas etc and also eleven Sādhakas like Marīci, Bhṛgu and others from his limbs, vital airs. These assumed human forms and proclaimed Dharma (KP.I.7. 1-39).

(iii) Another version describes how Brahmā created the four orders of beings viz. gods, demons, *pitṛs* (progenitors) and human beings from his body (from) abandoning it after creating each in that order. KP. describes how different species of animals were created from different parts of his body and the Vedas and Vedic *metres* like Gāyatrī, Triṣṭubh from each of his mouth. Thus the whole creation movable and immovable was created by god Brahmā (KP. I.7.40-66).

The above version with special emphasis on and enumeration of Rudras, their wives and progeny is given later (KP. I. 10). Rudra, being propitiated by Brahmā, blessed him and Brahmā created the universe through nine Sādhakas or mind-born sons.

In the process of creation, Brahmā 'created' virtues and vices which multiplied. He split up himself as man and woman (Manu and Śatarūpā) from whom the human race was born. This concept of *Ardha-nārīśvara* has basis in Upaniṣads (e.g. *Bṛhad Ār. Up.* I.4. 3).

KP. has devoted chapters 1.4-10 for describing *Sarga* (creation of the universe) including the lineage of some kings,

sages as well as of some gods like the fire-god. The philosophic and other concepts underlying these accounts are embedded in older works like Brāhmaṇas and Upaniṣads (*vide* V.S. Agarwal—*Mt. P.—a study*, pp-158-170 etc.).

II. Prati-Sarga or Prati-Saṅcara (*Dissolution of the Universe*)

KP. gives two versions of this, one showing Vaiṣṇava and the other Śaiva influence. Out of the four kinds of *layas* (dissolutions) viz. *Nitya*, *Naimittika*, *Prākṛta* and *Ātyantika*, *Nitya* is the daily disappearance of the world into darkness and *Ātyantika* is the ultimate merger of the individual soul into Viṣṇu through spiritual knowledge. In this type of *Pralaya*, the individual soul never returns to *Samsāra* thereafter. The *Naimittika Pralaya* takes place at the end of a Kalpa. At that time, there is a terrible draught for a hundred years and all oceans are evaporated due to the fiery heat of the sun. The fire of destruction breaks out and burns down everything and Lord Viṣṇu (Prajāpati) assumes Yogic sleep (*Yoga-nidrā*) for a Kalpa-period. There have been many such Kalpas (KP. II. 45). The *Prākṛta-Pralaya* takes place after two *parārdha* years. Lord Mahādeva becomes the fire of destruction and burns down the whole of the universe including gods Brahmā, Viṣṇu and Śiva (this trinity is on a lower level than that of the great God). Wearing a garland of skulls, Mahādeva performs his Tāṇḍava dance. Devī (his spouse) enters the person of Mahādeva and the process of involution—the element *Prthvi* (the earth) along with its Guṇa (viz. smell) gets absorbed into the element water and so on till everything is merged into *Mahat* which, in its turn is absorbed into Mahādeva. *Pradhāna* and *Puruṣa* are separated and there is equilibrium of Guṇas of Prakṛti. (KP. I. 5. 19. 23. II. 45 and 46, 1-25).

III. Manvantaras

Description of Manvantaras or epochs of time presided over by Manus is an accepted characteristic of a (Mahā-) Purāṇa. We find such descriptions in various Purāṇas like Bh. P. VIII. 1. 1-29, NP. I. 40. 17-37, VP. III. 1. 1-9. The KP. regards Kāla (Time) as beginningless and endless. He creates and destroys universes including the trinity of gods and

dominates over all¹ (KP. I. 5. 21-24, II. 3. 16). An empirical attempt is made to measure time as follows:

15 Nimeṣas	=	1 Kāṣṭhā
30 Kāṣṭhās	=	1 Kalā
30 Kalās	=	1 Muhūrta
30 Muhūrtas	=	1 Complete day (<i>ahorātra</i>) of 24 hours.
30 days	=	1 Month
6 Months	=	1 Ayana ²
2 Ayanas	=	1 (human) year = 1 day of gods
12000 Years of gods	=	4 Yugas, viz. Kṛta, Tretā, Dvāpara, and Kali (KP.I.5.5-9)

These Yuga periods are preceded by a 'Twilight period' (*Sandhyā*) and are followed by a 'semi-twilight-period' *Sandhyāṃśa*. The Yugas, Kṛta, Tretā, Dvāpara and Kali extend over 4000, 3000, 2000 and 1000 divine years and are preceded and followed by the *Sandhyā* and *Sandhyāṃśa* period, each extending 400, 300, 200 and 100 divine years. Seventyone cycles of four Yugas make one Manvantara; one thousand cycles of these four Yugas constitute a Kalpa—the period of day of god Brahmā whose night is also of the same duration. (KP.I.5.9-18).

The Kṛta was the Golden Age. All people were happy and they engaged themselves in meditation and penance. Its presiding deity was Brahmā. In Tretā, the needs of men were supplied by trees. Though the Chief deity was the Sun-god, god Brahmā introduced the system of castes (*Varṇas*) and their duties at different stages in life (*āśramas*) and also the fire-worship without animal-sacrifice (KP.I.29.14-41).

In Dvāpara (though Viṣṇu is its presiding god) people were dominated by *rajas* and *Tamas*. Due to deterioration in mental capacity of men, Vyāsa divided the Veda into four Saṃhitās. The Vedic literature—Brāhmaṇas, Kalpasūtras,

1. Kālaḥ sṛjati bhūtāni Kālaḥ saṃharate prajāḥ//
Sarve Kālasya vaśagā na Kālaḥ kasyacid vaśe//

—KP. II. 3. 16

2. The *Dakṣiṇa Ayana* is the night of gods and the *Uttara Ayana* is the day of gods.

Itihāsa and Purāṇas and also Dharma-Śāstra were being composed in Dvāpara. (KP.I.29.42-50).

It appears that *Vyāsa* (The arranger) is the designation of a person who arranged the floating Vedic sūktas in *Saṁhitās* or compilations and this is presumed to be taking place in every Dvāpara Age. So the KP. (I.52.1-11) has given the following 25 'incarnations' of Vyāsa.

(1) Svāyambhuva Manu, (2) Veda-Vyāsa, (3) Uśanas, (4) Brhaspati, (5) Savitā, (6) Mrtyu, (7) Indra, (8) Vasiṣṭha, (9) Sārasvata, (*v.l.* Vaivasvata), (10) Tridhāman, (11) Ṛṣabha, (12) Sutejas, (13) Dharma, (14) Sucakṣu, (15) Trayyāruṇi, (16) Dhanañjaya, (17) Kṛtāñjaya, (18) Ṛtāñjaya (19) Bhāradvāja, (20) Gautama, (21) Vacaśrava, (22) Nārāyaṇa (*v.l.* Śuśmāyaṇa), (23) Tṛṇabindu, (24) Vālmiki, (25) Kṛṣṇadvaipāyana Vyāsa, the son of Parāśara.

We find similar lists in other Purāṇas like Vp. III.3, Vāyu 23.107-213, with a slight variation in names.

The dismal description of the Kali age as a prediction in KP.I.30.1-33 is common to the MBh. Śānti. 69.80-97 and to many other Purāṇas like VP. VI.1, Vāyu 58 and 99.391-428, Mt.P.143.32-78. The textual similarity in these indicates a common source, probably in the *Ur-Purāṇa*. Conditions 'predicted' therein e.g.—Śūdras ruling as Kings, Brāhmaṇas selling the Vedas and serving the Śūdras, their conversion by hundreds and thousands to wandering mendicants etc. were real. As R.C. Hazra points out such was the actual condition of the Hindu society after Aśoka and before 200 A.D. (Vide PRHRC II. Ch. I).

As Śiva is the presiding deity of the Kali Age, KP. gives a list of 28 incarnations of Śiva, each incarnation with a set of four disciples (KP. I.53.1-25). Apart from mythological persons, we have Na(La)kuliśa (a historical person) recorded as an incarnation. The list of Śiva's disciples contains some historical persons like Āsuri, Pañca-śikha, Akṣapāda.

We have seen above that 71 cycles of the *Catur-yuga* (a group of four yugas) makes a Manvantara of Manu-epoch. Each

period is controlled by a Manu. Their number is 14. Out of these, six Manus viz. Svâyambhuva, Svârociṣa, Uttama, Tâmasa, Raivata and Cākṣuṣa are past while Vaivasvata is the present Manu. The future Manus are :

Sâvarṇa, Dakṣa-sâvarṇa, Brahma-sâvarṇa, Dharma-sâvarṇa, Rudra-sâvarṇa, Rocya and Bhautya (KP. I.51.4-5, I.53.29-31). The Purāṇas agree on the names of the first seven Manus and there are some changes in the list of the future Manus though other Purāṇas like VP. Vāyu state the names of the sons of that Manu, the gods, Indra, seven sages in each of the 14 Manu epochs. KP. like Mt. P., limits this information about the first seven Manus* and gives only a list of Seven Manus.

The period of fourteen Manvantaras makes a Kalpa — a day in god Brahmā's life, at the end of which is the *naimittika* (periodical) deluge. The present Kalpa is Vārāha and the previous one was pādma. (KP.I.5.26).

IV, V. *Vamśa and Vamśānucarita*

KP.I.14-24 deal with Vamśa and Vamśānucarita. Out of these, chapters 14-18 describe the solar dynasty and the genealogies of Yādava and Haihaya families. Chapter 19 deals with the lineage of Sages. Chapters 20-24 deal with Vamśānucarita. Under these, KP. treats mainly the solar (Ikṣvāku) dynasty — the Yādavas and Haihayas. Its account is a late composite production mainly based on the Mt. P. with occasional textual borrowals from the Vāyu (Pargiter — AIHT, p. 81). The treatment is rather scrappy. KP. deals with 78 kings from the solar dynasty, 47 from the Yādava family and 26 from the Haihaya one, as against 93, 93 and 40 kings noted by Pargiter in AIHT. Such lists given in different Purāṇas differ from each other in genealogies and spellings of the names of kings. There are some mistakes in KP.'s information. For example, Kṛṣṇa's father Vasudeva is shown to be the grandson of Kṛtavarmā. (vide BH. P. IX. 24. 26-27, AIHT., p. 104. ft. note 6). But as the genealogies in KP. do not mention 'future' kings, these do not matter much historically. Nor do they shed any light on the date of KP.

*For the lists of the sons, gods, Seven sages of each Manu see KP.I.51. 5-35.

Thus KP. fulfils its own definition of a Purāṇa, viz. *Purāṇam pañca-lakṣaṇam*. But in addition to the *pañcalakṣaṇas*, KP. gives mythological geography—*Bhuvanakośa* in I. 40-50. It also claims to cater to the need of four Puruṣārthas—*dharma*, *artha*, *kāma* and *mokṣa* (KP.II.46.142). The *dharma*-duties of Varṇas and Āśramas (castes and stages in life), *Śrāddha*, *Prāyaścittas* (expiatory rites), *dāna* (gifts), pilgrimage etc.—is described in KP.I. 1-3, II. 12-34. It describes various sects, cults and gods (*vide* section 5 below). The *Artha* may be claimed to have been described in KP.II.25 where means of livelihood of various Varṇas are given. *Kāma* can be broadly taken as a house-holder's life for which KP.II. 12, 15 and 16 may be referred. *Mokṣa* or rather the path to liberation is described in details in the *Īśvara-gītā* (KP. II. 1-11).

But all these are extraneous matters. R.C. Hazra* calls the Smṛti-chapters and the Śaiva glorifications as graftings on the original Purāṇa for the revival of Brahmanism as sectarian Hinduism and the Pāśupatisation of an original Vaiṣṇava text.

4. *The KP. and the Nārada Purāṇa (NP.)*

The NP. in chapters 92-109 (both inclusive), briefly gives the main topics or table of contents of each of the 18 Mahā-Purāṇas. It deals with the KP. in chapter 106. The word 'table of contents' is not to be taken in the modern sense. The topics or contents are found described at different places in the KP. and not exactly according to the order mentioned in the verses of the NP. Many of the topics have their 'Paddings' the Purāṇic way of bringing in different—at times extraneous—materials adding to the bulk of the topic. Purāṇas have been a literature of growth as different redactors have tried to introduce the importance of their favourite deity, sage, topics etc. in it and to modify the text by interpolating a number of verses.

Hence the comparative table given below indicates what portion of the KP. is recorded in the NP.—“paddings” are obviously deleted :

*P R K R C, pp. 58-75; also IHQ xi, pp. 265-286, 1935.

	<i>NP. Chapter 106</i>	<i>KP.</i>
V.4	'Usual beginning of a Paurāṇa' (<i>Purāṇopakramaḥ</i>)	I.1. 1-26.
V.5	(i) Dialogue between Lakṣmī and Indradyumna (ii) Conversation between Lord Kūrma and Sages (iii) Duties of <i>Vaṇas</i> , <i>Āśramas</i> (iv) Description of the Creation of the Universe	I.1.56-61 I.1.32 ff I.1.86-97a, 2.31-111; chapter 3 (complete) I.2.3-10a, 22-27 I.ch.4 (complete)
V.6	(i) Calculation of Time (ii) Eulogy of Varāha (Viṣṇu) for lifting the earth after the deluge (iii) Description of the creation of the Universe (iv) Story (<i>carita</i>) of Śaṅkara	I.Ch.5 I.6.1-22 I.Chs. 7; 8; ch. 10.11-39; 87b-90 I.Ch.9; 10.22-87a 11.1-6
V.7	(i) Thousand names of Pārvatī (ii) Exposition of Yoga Philosophy (iii) Description of the family of Bhṛgu and his <i>Saptarṣi</i> group)	I.12.1-61 greatness of Pārvatī I.12.62-199a (Names of Pārvatī) I.12.247-310 I.13; I.19. These chapters describe the progeny of the group of <i>Saptarṣis</i> in different Manvantaras

	NP	KP
	(iv) The genealogy of Svāyambhuva Manu	I.14. (includes curse on Dakṣa)
V.8	(i) The origin of Devas and others	I.16.8-20a (I.16.20b-238; ch. 17 & ch. 18.1-8 describe Daitya Kings like Hiraṇyakaśipu, Bali and Bāṇa.
	(ii) Destruction of Dakṣa's <i>Ṛājña</i> (sacrifice)	I.ch.15-1-70
	(iii) The story of creation by Dakṣa	I.16.1-8a
	(iv) Lineage of Kaśyapa (The solar & Lunar dynasties)	I.18.8-16; chs. 20-24, ch. 27.
V.9	(i) The Lineage of Sage Atri	I.13.7b-8; 19.18-19
	(ii) The auspicious story of Kṛṣṇa	I.24.80-86; chs. 25, 26, 27.
	(iii) Dialogue between Kṛṣṇa & Mārkaṇḍeya	I.26.52-106
	(iv) Conversation between Vyāsa and Pāṇḍavas (Arjuna)	I.28 (& the following chs.)
V.10	(i) Nature of different Yugas (<i>Yuga-Dharma</i>)	I.29.6-51; 30.1-32
	(ii) Dialogue between Vyāsa and Jaimini	I.31.7-80
	(iii) Greatness of Vārāṇasī	I.chs. 32,33,34,35 (also 31.21-79)
	(iv) The glory of Prayāga	I.chs. 36, 37, 38, 39.

	NP	KP
Verses 11-12	(i) Description of three worlds <i>Bhuvana-kośa</i>	I.chs. 40-50 (40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50)
	(ii) Branches of Vedas reviewed	I.ch.52.11-26
	(iii) Īśvara Gītā	II.chs. 1-11
	(iv) Vyāsa Gītā	II.chs. 12-34
	(v) Glorification of different holy centres	II.chs. 35-44
V.13	Description of <i>Pratisarga</i> (Dissolution of the Universe)	II.chs. 45-46.1.25

The NP. further notes the names of other *Samhitās* of KP. and the broad sections and topics mentioned in them (vide Sect. 2 above) and does not mention the concluding Table of contents and *Phalaśruti* etc. given in KP.II.46. 67-147. It is quite clear that the detailed comparison of the KP. and ch. 106 of NP. shows that it is only the *Brāhmī Samhitā* of KP. that was known to the author of the NP. This is significant in determining the date of the extant KP. And the author of KP. also believes that this *Brāhmī Samhitā* narrated by him is the whole of the KP. (II.46.122)*

5. Religious Sects in the KP.

Traditionally, Purāṇas are classified as (1) *Sāttvika*, (2) *Rājasa* and (3) *Tāmasa* according as they mainly glorify the deities Viṣṇu, Brahmā and Śiva respectively (Mt.P.53.67-68). They, however, differ in some respects in labelling some Purāṇas this way. Thus the Pd.P. (II.263.81-84) claims the KP. as a *Tāmasa* Purāṇa while Bs.P.III.28.12-13 states that it is *Rājasa* as it is full of Karma-Kāṇḍa** (i.e. *Varṇāśrama-dharma*) while R. C. Hazra states that KP. was originally a Vaiṣṇava

*etat Purāṇaṁ sakalam bhāṣitaṁ Kūrma-rūpiṇā /

**matsyaḥ Kūrmo Nṛsiṁhaś ca . . .

rājasāḥ ṣaṭ smṛtā vipra karmakāṇḍa-mayā bhuvi //

(*Sāttvika*) text but was Pāśupatised later (PRHRC, pp. 58-66). As will be shown later, the KP. — though *prima facie* the extant text appears to be Śaivite—in its concept of the Deity transcends the Trinity of gods, viz. Brahmā, Viṣṇu and Śiva and applies all the epithets of Upaniṣadic Brahman to it. (For details vide section 7 — the philosophy in KP.)

Whatever be the label of the KP., it presents the teaching of the following religious sects — Śaivism, Vaiṣṇavism, Śāktism and to a lesser extent Tantrism and the sun-worship.

(1) *Śaivism*

Śiva is the supreme deity : the trinity of gods Brahmā, Viṣṇu and Rudra, characterised by the guṇas *rajas*, *sattva* and *Tamas* respectively and entrusted with the functions of creating, maintaining and annihilating the world, are born from Śiva's right side, left flank and the region of the heart respectively (KP.I.10.77-81; 22.27-28; II.4.21-23). All gods, demi-gods, Time (*Kāla*) function under his command (KP.II.6.13-15). As in BG X (*Vibhūti-Yoga*) Śiva claims to be the best one among all objects or beings (KP.II.7.3-16). The Pāśupata influence on the list of vibhūtis is evident as Śambhu is regarded as the best Yogī, *Śatarudriya* as the best Yajus and Avimuktaka (*Vārāṇasī*) as the supermost among holy places.

Śiva is the presiding deity of the Kali age. He takes 28 incarnations in the Kali Yuga with the four disciples in each incarnation (KP.I.53.1-27). Some of these e.g. Na(La)Kulīśa, Āśvalāyana, Akṣapāda, Kapila, Āsuri, Pañcaśikha are historical persons.

In the mythological stories about Śiva, KP. shows him as the highest god even whose deputies like Vīrabhadra defeat god Viṣṇu in Dakṣa's sacrifice (KP.I.15.1-80). But this euphoria is sobered by Śiva's statement about his identity with Viṣṇu.* Brahmacāryas realize their oneness. Viṣṇu and Śiva should be worshipped without denigrating the other — Śiva never exonerates the slanderer of Nārāyaṇa (KP.I.9.86, 15.82-93; II.4.26; 11 117-119a).

*yo Viṣṇuḥ sa svayaṁ Rudro
yo Rudraḥ sa Janārdanaḥ // —KP.I.15.90

About the Liṅga worship, KP. gives two versions viz. *Śivaliṅga* as a manifestation of Śiva as divine-fire (KP.I.26.66-99) and as Śiva's penis thrown on the ground by him due to persecution by sages. (KP.II. chs. 38-39). These versions are mutually irrelevant and must have been assimilated at different periods. In the second story about Śiva-Liṅga, Śiva asks the sages to abide by Pāśupata vows which consist of besmearing the body with *bhasman* (ashes), nudity or wearing only a loin-cloth, Vedic studies (*svādhyāya*) and celibacy.

Pāśupatism :

KP. records two forms of Pāśupatism, one approved by Vedic tradition and the other condemned so much that sect is not only classed with non-Vedic heretic sects like Vāma ('left hand' type of Tantrism) and Ārhata (Jainas) created for the delusion of non-believers (KP.I.12 261-63) but the believers are prohibited from even speaking with those heretics (KP.II.16.15). Very little is told about the philosophy of 'heretic' Pāśupatas. From the description of Śiva who propagated that heretic sect 'to delude' the cursed people, it appears that they wore a garland of skullbones, covered their bodies with ashes from *Śmaśāna* (burning-ground of the dead) and wore matted hair—practices 'ordained' in *Pāśupata sūtras* (I.2.3, V.9.30 etc.)*

The Pāśupata practices of the Veda-approved were not much different. They shaved their head or had matted hair or a tuft of hair on the crown of their head; they besmeared the whole of their body with ashes; they were engaged in Rudra-japa (KP.I.25.11). Even Kṛṣṇa got his head shaven and put on bark garments and besmeared his body with ashes (KP.I.25.49), when he adopted the Pāśupata Yoga for propitiating Śiva.

We have a glimpse of their philosophical tenets in *Īśvara-Gītā* (KP.II.7.18-32) :

Śiva says :

Individual souls wandering in Samsāra are called *Paśus*, while I (Śiva), their Lord, am *Paśupati*. Out of sportiveness, I

*Edt. by R. Ananthakrishna Shastri, Trivandrum 1940.

bind these *Paśus* (souls) and there is none else who can liberate them from the bonds of *Mâyā*. The noose of *Paśupati* are the twentyfour principles, *Mâyā*, *Karma* and *Guṇas*. And the *Kleśas* are the fetters of *Jīvas*. The twentyfour Principles are as follows :

(i) *Eight Prakṛtis* : Mind, intelligence, egotism and the five elements (the Ether, Wind, Fire, Water and the Earth).

(ii) *Fifteen products (of Prakṛtis)* : Five sense-organs, of perception (viz. ears, skin, eyes, tongue and the nose) + five organs of actions (viz. the organ of generation, the anus, hands, feet and the vocal organ) + five objects of senses (viz. sound, touch, form or colour, taste and smell).

(iii) *Pradhāna* : The unmanifest, characterised by *guṇas*—the sole cause of the (creation of) the universe.

Sattva, *Rajas* and *Tamas* are the *guṇas*, the equilibrium of which is the unmanifest *Prakṛti*. The two *Pāśas* (bonds or nooses) are *Dharma* and *Adharma*. (As these are due to *Karman*), all actions surrendered to the Lord do not result in bondage.

The *Kleśas* (*anguishes*) are *Avidyā*, (Nescience), *Asmitā* (Ego, I-ness), *Rāga* (attachment), *Dveṣa* (aversion) and *Abhiniveśa* (instinctive clinging to worldly life). These are called ‘bondages’ as they bind down the soul. *Mâyā*, the unmanifest primordial *Prakṛti*, which causes these *Pāśas* (bondages) abides in me. The eternal God of gods is primordial Nature (*Prakṛti*), *Pradhāna* and *Puruṣa*. He is both the bondage and the binder. He is both *Pāśa* (bondage) and *Paśu* (the soul that is bound). Though none knows him, he is omniscient, the First Eternal *Puruṣa* (KP.II.7.18-31).

(2) The path of realizing God is described in details in KP. II.11.1.118. It consists of eight stages (*aṅgas*) of Yoga like *Yama*, *Niyama* etc—the same as those of Patañjali’s *Yoga-Sūtra* and emphasizes *Bhakti* for liberation.

(3) As the above-mentioned philosophy and the path-way to God are based on the orthodox *Sāṅkhya*, *Yoga* and *Vedānta* (including *BG*), this type of *Pāśupatism* is naturally supported by the orthodox *Brahmanism*.

KP. begins with an obeisance to Viṣṇu in the Tortoise form (I-1-1; 9). Though the Paurāṇika form of Viṣṇu with four hands holding *Śaṅkha* (conch), *Cakra* (disc) etc. in each, is described (I.17.42, 25.4; II.1.29-30 etc), Viṣṇu is identified with the supreme Brahman (I. chs.1,2; I.16.220-21). Gods Brahmā and Rudra were born of him (I.2.2-13). These two gods are the two forms of Viṣṇu with *Rajas* and *Tamas* as their special attributes (I.17-38). The trinity—Brahmā, Viṣṇu and Hara who create, protect and destroy the universe are at a lower level than the Deity Viṣṇu and these gods are His forms (I.22.26-28) and many times the credit of these three functions (e.g. creation, protection, destruction) is attributed to Viṣṇu (I.1-96; 16-30; 51-37-38). Ascetics realize Him through Yoga (II. 45.56-61).

The various legends about Viṣṇu extol his greatness and efficacy of devotion to Him. Sages Viśvāmitra and Bharadvāja advise Kings Jayadhvaja and Vasumān respectively to propitiate Viṣṇu. King Indradyumna worshipped Viṣṇu, as he realized that gods Brahmā, Mahādeva and others depended on Viṣṇu for their powers (I.1.49-50). Though Viṣṇu is described in glowing terms, his association and identification with god Śiva (even in composing misleading Śāstras like Vāma, Bhairava, (non-Vedic) Pāñcarātra and Pāśupata for the Brāhmaṇas cursed by Gautama (as in KP.I.16.117-119) is remarkable. Statements like, ‘Those who do not respect Viṣṇu, never reach Śiva’ (I.9.82-86), ‘Those who distinguish between Śiva and Viṣṇu go to hell’ (I.15.87-91), Kṛṣṇa’s declaration that he and Śiva are not different but he is another form of Śiva (I.26.60) — all these go to show that the author of KP. is trying to bring together the two (probably antagonistic) sects on a single, higher Upaniṣadic platform implying that Śiva and Viṣṇu are the names of one and the same Being—*Brahman*.

The incarnations of Viṣṇu recorded in KP. are : Kūrma, Varāha (I.6.3-24) Nṛsimha, (I-16.20-74), Vāmana (I.ch.17), Rāma upto his return from Laṅkā (I.21.16-55) and Kṛṣṇa (I.chs. 25,26). About the abduction of Sītā, KP. as against Vālmiki *Rāmāyaṇa* III.49, puts forth the theory of ‘Chāyā-Sītā’ i.e. the shadow Sītā was taken away by Rāvaṇa while real

Sītā took refuge in Āvasathya Fire of the Āśrama. This real Sītā emerged from the fire when the shadow Sītā entered fire to prove her chastity.

The *Vyūha* theory in KP. states the following four forms :

- (1) Vāsudeva – Pure attributeless form.
- (2) Kāla or Śiva; (attribute – *Tamas*) destroys the world.
- (3) Pradyumna (attribute – *Sattva*) – protects the world.
- (4) Aniruddha or Brahmā (attribute – *Rajas*) creates the world.

The highest position or Vāsudeva – Viṣṇu and the lower status given to Rudra and Brahmā may appear sectarian. But the author of KP. regards the trinity – Brahmā, Viṣṇu, Śiva – on a lower plane than the supreme Brahman which he calls at times Śiva, Viṣṇu and even Brahmā.

Śaktism :

Chapters 11 and 12 in the 1st part of KP. show the influence of Śaktism both in its auspicious and terrible forms :

(1) *Śrī or Lakṣmī*: Her auspicious form Śrī or Lakṣmī came out while the ocean was being churned for *Amṛta* (I. 1, 30*). She had four arms like Viṣṇu with conch, disc and lotus in her hands (I. 1. 39). She was formerly produced from Viṣṇu in Śrīkalpa. She is the *Māyā* (illusive power) of Viṣṇu. She deluded gods and sages; none could ever cross her. She accepted Viṣṇu as her Lord—Viṣṇu called her the supreme power, the form of Brahman and told that through her agency, the creation, protection and destruction of the universe takes place (I. 1. 34-36).

(2) *Pārvatī*: In fact, Śakti is associated with all gods who become possessors of Śakti (*Śakti-mān*) but the Yogins know the identity between *Śakti* and *Śaktimān* (I. 12. 27-28). Śakti, born as Umā to the mountain Himavān, had four faces, matted hair, three large eyes and eight hands holding *Śaṅkha*, *Cakra*, *gadā*, *triśūla* etc. in each (I. 12. 53-4y 54, 57). But her real form when viewed through divine eyes was terrible and unapproachable. Her epithets – Mahāmāyā, Caṇḍī, Virūpākṣī, Mahākālī, slayer of demons like Śumbha, Niśumbha, Mahiṣāsura – describe her prowess and exploits (I. 12. 148, 111, 136, 150 etc.).

*Unless specified separately, all such references are to KP.

She is associated with mountains like Vindhya, Himālayas, Meru (I. 12. 178-180). She uses birds like Peacock, Garuḍa, animals like a bull, a lion and even human beings for conveyance (I. 21. 96, 100, 101, 127 etc).

Corresponding to four forms of Śiva, she has the four forms viz. Śānti, Vidyā, Pratiṣṭhā and Nivṛtti (I. 12. 11-12). All gods worship her. She is the origin of *Pañca-brahma* or *Pañcāyatana* i.e. gods Gaṇeśa, Sūrya, Śiva, Viṣṇu and Śakti (I. 12. 135). In fact the *Sahasra-nāma of Pārvatī* (as a matter of fact those of Viṣṇu or Śaṅkara) shows how the author of Purāṇas tried to unify and integrate the followers of different sects.

On the lines of BG. X, the KP. gives the lists of *Vibhūti*s of goddess Pārvatī (I. 12. 215-225) and of god Śiva (II. 7. 3-16).

(3) *Sarasvatī*: Though Sarasvatī, the goddess of speech is eulogised in the usual glorificatory terms (I. 24. 17-20) and is shown to have killed a demon to save king Navaratha (K. II. 14. 51-95), KP. does not give much space to this goddess.

(4) *Sāvitrī*: The Gāyatrī Mantra (RV. III. 62. 10) preceded by OM and three Vyāhṛtis (*bhūr, bhuvaḥ, svar*) is deified by KP. as the mother of Vedas, the essence of Yoga and the three Vyāhṛtis are identified with the trinity of gods and three guṇas. Sāvitrī is the sacredmost Mantra for Japa (II. 14. 51-90).

Brahmā – Worship

It appears that the influence of the first god of the Trinity – Brahmā – was fading away at the time of KP. even though legends connected with him show his (embarrassing) power of giving boons – He is the creator of the universe. The close of one day of his life brings about the dissolution of the universe (I. 5). He is said to be both Viṣṇu and Śiva (I. 44. 7). Jama-dagni advocated the worship of Brahmā as most efficacious (I. 20. 38). But as god Brahmā was born out of Viṣṇu's navel (according to KP. and other Purāṇas) any-how he came to occupy a somewhat lower status.

The Sun-God

The Sun-god had an important place in the religious life of Indo-Iranians. Since pre-Vedic period Vedic *mitra* (Iranian—*Mithra*) has an important place in the religious life of Hindus. The Gāyatrī-Mantra mentioned above is the prayer of the Sun-god. We do not know anything about the Śaurī Saṁhitā of KP. but the present Brāhmī Saṁhitā enjoins compulsorily the Sandhyā (which is prayer to the Sun-god), the Japa of the hymn called *Sūrya-hṛdaya* (KP. II. 18. 34-44) both morning and evening and *Saura* hymns at mid-day. People of Śākadvīpa (Scythia, Sogdiana—De, p. 172) worship the sun and gain salvation and association with that god (I. 49. 38-39).

The mythological information about the sun, its position, dimensions etc. given in the chapters on Bhuvanakośa is not supported by modern Astronomy. KP. (like other purāṇas like Bh. P.) advances a theory according to which every month has a new presiding sun-god who with his paraphernalia of gods, sages, Gandharvas, celestial damsels, serpents and demons supplies certain amount of rays at the command of the premier sun-god. His chariot has one wheel and the seven Vedic metres such as Gāyatrī, Bṛhatī, Jagatī and others are the seven horses yoked to his chariot (I. chs. 42. 43) Seasonal changes in the 'colour' of the sun are noted as follows:

Vasanta (Spring)	—	Brown
Griṣma (Summer)	—	Golden
Varṣā (Rainy season)	—	White
Śarad (Autumn)	—	Pale
Hemanta (Winter)	—	Copper-like red
Śiśira (cold season)		
Māgha and Phālguna)	—	Reddish
	—	KP. I. 43. 26-27).

The above brief discussion will show that though KP. eulogizes all gods in exaggeratingly glorious terms, the common epithets of glorification, suggestions nay positive statements about the identities of the different deities go to show that the

author of the KP. was aware of and wanted to emphasize and preach the Vedic observation—

ekam sad viprā bahudhā vadanti

RV. I. 164. 46.

6 *Philosophy in the KP.*

The above discussion sheds light on the philosophical systems that influenced KP. These may be briefly reviewed as follows:

Sāṅkhya: The Theories of the involution of the universe and *Sarga* and *Prati-sarga* or *Prati-saṅcara*) show that the Sāṅkhya theory has been mostly followed in KP. The twenty-four principles of Sāṅkhyas are regarded as the *Pāśas* (nooses) of Paśupati in the orthodox Pāśupatism explained in Īśvara Gītā (II. 7.18-32). But the two theories of evolutions in the KP. (as noted above) are different and must have been assimilated at different periods. The Sāṅkhya in KP. is theistic and gives the credit of creating the Primordial matter, Time etc. to god Śiva (or Viṣṇu) who stands for the Upaniṣadic concept of Brahman. Consequently, the idea of Liberation of the Sāṅkhyas viz. Alone-ness (*Kaivalya*) is substituted by the four types of muktis (Liberation) such as *Salokatā*, *Samīpatā*, *Sarūpatā* and *Sayujyatā*. KP. asserts that the whole universe—mobiles and immobiles—depends just on the will of God (II. ch. 6). In the chapter titled *Sāṅkhya Siddhānta* (II. ch. 8), God is equated with eternal Brahman and is the Father of the Universe. For attainment of Brahman or Maheśvara, knowledge of seven subtle principles (five tan-mātrās, manas and ātman) and of the six characteristics or components of Lord Śiva (viz. omniscience, contentment, perception of his beginninglessness or eternity, freedom, undiminishing strength and infinite power) is necessary.

The chapter shows how great KP. differs from *Sāṅkhya Kārikās* of Īśvara Kṛṣṇa.

Yoga: Next to Sāṅkhya, Yoga, as a science of God-realization exerted a powerful influence on the KP. It is not simply the acceptance of five *Kleśas* (mentioned in YSP ii. 3: iii. 12: in-28-30) as the 'bondages' of the soul but as noted above, we find that the whole of *aṣṭāṅga Yoga* (from *Yama*, *Niyama* upto

Samādhi) is accepted as the path of attaining to Śiva in the orthodox Pāśupatism (II. 11. 1-118).

Vedānta: The *Īśvara Gitā* (II. 1-11) is so much full of quotations from the BG. and from Upaniṣads like Śvetāśvatara, Kāṭha, that the author of the KP. only echoes these Vedantic works when explaining the 'Pāśupata' concepts about ātman, Brahman (the impersonalized Śiva), Māyā (also called Prakṛti) etc. The personal god Śiva also appears occasionally.

The Ātman indicates both god-head and individual soul. It is pure consciousness (*cinmātra*), pure, subtle, eternal unmanifest. He is also called *Prāṇa* (vital breath), Maheśvara (the great god) and *Kāla* (Time) (II. 2. 4-5). Though the Lord of Māyā (Māyin), he appears to be bound by Māyā and takes diverse forms—but this diversity is apparent due to Māyā.

Prapañca (the visible world) and Paramātman are distinct and different. *Prapañca* is unreal. Ātman is one, unaffected by feelings or sufferings. Hence, he is called *Advaita* (II. 2. 14-25). The influence of Śāṅkarādvaita is felt at every step when one reads about the concept of Ātman, Brahman, Māyā etc. The Purāṇic element—Śaivism—is obvious as the unmanifest Ātman is regarded as Śiva. When a Yogi (by the path described above in II. 11. 1-118) identifies his soul with Śiva, he is liberated from Samsāra (II. 2. 25-51).

7. Pāśupatisation of the KP.

It may not be out of place to consider here R. C. Hazra's view about the Pāśupatisation of the KP. He advanced a theory that KP. was originally a Vaiṣṇavite Purāṇa like VP or Bh. P., but was later Pāśupatised (PRHRC, pp. 57-66). The following is the evidence adduced by him:

1. KP. I. chs. 1 and 2 strike the Key-note of the whole work: They state characteristics of Purāṇas, names of eighteen Purāṇas and Upa-Purāṇas, the four Saṃhitās of KP.; the churning out of Śrī, the Śakti (power) of Viṣṇu, story of Indradyumna, the narration of KP. to Indradyumna with instruction on Karman (Varṇāśrama-dharma), need of *jñāna* (spiritual knowledge) and Bhakti (Devotion) The renarration of KP. to sages included the origin of Brahmā, Rudra and Śrī from Viṣṇu; Śrī commissioned to delude people; creation of four

Vedas and four castes and establishment of Varṇāśrama-dharma (rules of dharma for different castes and stages of life).

The theology of these chapters equates Viṣṇu with Para Brahman—The Viṣṇu of the Trinity (Brahmā, Viṣṇu and Śiva) is on a lower plane. Śrī, Māyā—Śakti (Deluding potency) of Viṣṇu, is the source of all the specific potencies of various gods. This Śākta element is found in KP.I.12 as well.

The theology of this old portion of KP. is comparable to the Pāñcarātra system found in *Ahīrbudhnyā Samhitā*.

2. 'Jñāna' or 'Jñāna-Yoga' mentioned in many places in *Īśvara Gītā* (II.1.11) as it sets forth *Vimuktidaṁ jñānam*—'spiritual knowledge that gives Liberation' (II.1.13). It is also called *Vijñāna* (II.2.1, 38, 39 etc.). By the word *Vijñāna*, KP. means *Īśvara Gītā* in II.45.1, the narrator of which is Nārāyaṇa and not Śiva :

etad ākarṇya vijñānam Nārāyaṇamukheritam

The author of KP. became aware that one of the *Pañcalakṣaṇas* of a *mahāpurāṇa* viz. *Pratisarga* (Dissolution of the universe) was not described in the KP. and so he makes sages to request the description of that characteristic (II. 45. 2): "you have told us dharma (i.e. Dharma Śāstra), knowledge leading to Mokṣa (i.e. *Īśvara Gītā*), *Sarga* (creation of the universe), *Varṇa* (genealogies) and *Manvantaras*. Please describe to us *Pralaya* (dissolution of the world)". Dr. Hazra infers from this that KP. II. 45 was the next chapter after *Īśvara Gītā* (II. 1-11) and the *Vyāsa Gītā* and chapters describing *Tīrtha-Yātrā* are grafted on old KP.

3. The so-called *Vyāsa-Gītā* is *Uśanas Samhitā* with a few additional chapters (R. C. Hazra—*Indian Culture*, Vol. I. pp. 587-614).

It must be admitted that Itihāsas and Purāṇas being a literature of growth, additions, modifications, interpolations etc. have taken place before their final redaction. A comparison of the critical edition and the vulgate of the Mbh. is a glaring instance of it. So it is not improbable that Pāśupatas tried to insert the glory of their god in KP.

Let us take the instance of *Īśvara Gītā*. It was at first taught by Vyāsa to Sūta as the narration of Kūrma to sages. (II. 1. 3-5). But when Sūta was about to recount it to Naimiṣāraṇya sages, Vyāsa appeared there and told them that it was first Lord Śiva who narrated that knowledge to Yogis like Sanat-kumāra and Viṣṇu was a member of the audience (II. 1. 6-51), the implication being that the real author (of *Īśvara Gītā*) was Śiva and not Viṣṇu. Here two questions arise:

1. What business had Śiva to come uninvited when Nārāyaṇa was about to give discourse to sages? (II. 6-31)

The subsequent request by Nārāyaṇa to Śiva to preach that knowledge, is both courtesy and formality.

2. Why did not Vyāsa tell his disciple Sūta that the *Gītā* taught to him was first taught by Śiva and then recounted by Viṣṇu (Kūrma) to other sages like Nārada?

The whole episode smacks of Śaiva propaganda. But this orientation took place so long ago (circa A.D. 650-800 according to Hazra) that it got recorded in most of the Mss. of KP.* The introduction of one more pair of interlocutors in *Īśvara Gītā* was unnecessary except for propaganda purpose. A. S. Gupta's defence in this point (intro. to KP., p. viii, Footnote 11) is unconvincing.

As the text stands to-day, it is predominantly Śaivite. But both Śiva and Viṣṇu (and even god Brahmā) are the names of the Para Brahman and their identity is accepted by specific statements, use of common epithets (applicable to the Supreme Brahman also). In fact, the breadth of outlook expressed in allowing Propitiation of any god according of the devotee's choice, (I. 22-40)** shows the attempt of the KP. to reduce sectarian differences and conflicts and to achieve social

*The criterion of Mss. evidence is valuable in determining the spuriousness of a verse or an episode. The critical edition of the Mbh. has used it. A. S. Gupta is also justified in deleting KP.I.22.86 as spurious and record it in the Footnote of his critical edition (p. 201).

***Yā yasyābhimatā puṁsaḥ sā hi tasyaiva devatā* / This is in spite of the sectarian propaganda as in I.2.90ff—Śaiva sect mark (Tripuṇḍra)—most effective.

integration that was necessary in that period. (vide above 'Religious Sects in the KP.').

8. *Dharmaśāstra in KP.*

Purāṇas have been considered as authoritative as Smṛtis and have been quoted by Nibandha-writers. KP. has thus been quoted by 39 Nibandhakāras from Jīmūtavāhana (in *Kālaviveka* A. D. 1090-92) to Tryambaka Śāstrī Oka (in *Ācāra-bhūṣaṇa* A. D. 1819).* KP. deals with the following topics of Dharma-Śāstra :— *Varṇāśrama-dharma* (I. chs. 2, 3, II. chs. 11-19. 24-25, 27-29) ; *Śrāddha* (II. chs 20-22) ; *Āśauca* (II. 23) ; *Dāna* (II. 26) ; *Prāyaścitta* (II. chs. 30. 32-34) ; *Tīrtha-yātrā* (I. chs. 31-35. 36-39 II. chs. 35-44.

Though KP. is quoted as an authority in the above topics of *dharma-śāstra*, KP. also profusely quotes correctly (and sometimes from memory) from Manu and Yājñavalkya, Uśanas. The extent of the quotations can be imagined when one finds 82 actual quotations and about 70 quotations showing textual similarities with Manu.**

Scholars like Dr. Hazra† are inclined to believe that these smṛti-quotations were later accepted or inserted in KP. for the revival of Brahmanism.

9. *The date of KP.*

Due to the composite nature of KP., it is difficult to determine the exact date of the work. But as KP. is quoted by Jīmūtavāhana in *Kālaviveka* (Circa A. D. 1090-92) and Lakṣmīdhara Bhaṭṭa in *Kṛtyakalpa-taru* (Circa A.D. 1100-1154), the date of the KP. must be before A.D. 1000.

2. Nārada-purāṇa I. 106 gives the table of contents of the KP. which tallies with the extant KP. The NP. is regarded as composed between Circa A.D. 900-950. KP. § therefore must have been composed earlier than A.D. 900. KP. quotes a number

*A.S. Gupta—*KP. Critical Edition*, Appendix No. 1, pp. 691-745; unidentfied quotations are excluded.

**G. K. Pai—*Cultural History from the KP.*, pp. 271-75 Cochin, 1975.

†R. C. Hazra : *IHQ* XI. pp. 265-286, 1935.

§G. V. Tagare—Introduction to NP, pp. 19-20.

of verses from Manusmṛti, Yājñavalkya smṛti (vide notes to the text), though KP. emphasizes the importance of bath and *ācamana*, worship of the sun and the sectarian deities. As KP. quotes from Manu (A.D. 100) and Yājñavalkya (A.D. 300), it is obviously later than those Smṛtis. Kūrma, though originally a Pāñcarātra work shows Śākta influence (I. 12). *Jayākhya Saṁhitā* (A.D. 350), a Pāñcarātra work is free from that influence. So Hazra assigns (A.D. 550 as the probable date to the Viṣṇuite KP).

KP. consists of some Pāśupatised chapters, some purely Śaiva ones and some non-descript. The dates of these groups of chapters being composed at different times must be separately located. The task has become a complicated one, as the chapters which Hazra regards as 'Pāśupatised' and hence later than A.D. 800 (as the Pāśupatised chs. in KP. know only Vāma Śaktism and are not familiar with Āgamas), A. S. Gupta regards as belonging to the older (Viṣṇuite) stratum as the topics contained in those chapters are of *Dharma-Śāstra* mentioned as *dharma* in I. 2. 3: "There is nothing to exclude *Vyāsa Gītā* which contains purely Dharma-Śāstra topics such as the *ācāra*, *āśauca*, *dāna*, *dharma* and *prāyaścitta* (II. chs. 12-33) and *Tirthas* (II. chs. 34-42) from the scope of *dharma* (Intro. to KP. ix).

He however admits that these chapters may have been revised later on by the Pāśupatas (*ibid.*, p. ix). I regard it as an open question and tentatively propose the dates of these chapters on considering the evidence of both the above-mentioned scholars:

Chapters and Verse No.	Topic	Probable date A.D.
I. Chs. 1-3:	Usual introduction of Purāṇas, <i>Varṇāśrama dharma</i> (Duties of castes and stages in life) The oldest Viṣṇuite Part	550-600
II. Chs. 12.30 and 32-34	<i>Dharmaśāstra</i> in <i>Vyāsa Gītā</i> (Pāśupatas in KP. show no knowledge of Āgamas)	before 800

I. 30 and I. 29	<i>Yugadharmas</i>	800
I. Chs. 31-39	<i>Tirthas</i> (Sacred place)	c 800
II. 35-44	<i>Tirthas</i> (excluding Pāśupatised section)	”

In my opinion, despite the revision by Pāśupatas and other interpolations, we have to assign the KP. to the 9th Cent. A.D. as NP. records its Table of contents in its Ch. 106. Further investigation, however, is necessary.

KŪRMA PURĀṆA

CHAPTER ONE

Salvation of Indradymna

1. After making obeisance to the inscrutable Lord Viṣṇu who has assumed the form of Kūrma¹ (a divine tortoise), I shall recount that *Purāṇa*² narrated by the Creator of the Universe.

1. *Kūrma*—The Divine Tortoise is normally regarded as the second incarnation of god Viṣṇu but Bh. P. I.3.16 states it to be the eleventh. In Bh. P. VIII. 5.8-10, we are told that in the sixth (*cākṣuṣa*) Manvantara, Lord Viṣṇu ‘by a ray of his essential nature, appeared as Ajita, the son of Vairāja and Sambhūti’ and supported mount Mandara, while gods and demons were churning the sea of milk for extracting nectar. The Bh. P. gives the credit of churning the ocean to Lord Viṣṇu (VIII. 7.16).

The Divine Tortoise still resides in the Hiraṇmaya continent, where Aryamā, the ruler of the manes, worships him. His *mantra* is :

*om namo bhagavate akūpārāya
sarva-sattva-guṇa-viśeṣaṇāyā’nuṣalakṣita-
sthānāya, namo varṣmaṇe bhūmne namo
namo’vasthānāya namaste |*

Bh. P. V. 18.30

AP. does not give the parentage of *Kūrma*, but states that when due to the curse of sage Durvāsa, gods lost their glory, Viṣṇu advised them to churn out the nectar from the sea, and at that time, when the supportless churning-rod—mount Mandara—began to sink into the water, god Viṣṇu assumed the form of a divine tortoise and supported Mandara (AP. 3.1.8). Even KP. merely states in verse 28 below :

“When it (the sea) was being churned, god Janārdana who had assumed the form of a tortoise, bore (on its back) mount Mandara (the churning rod) to achieve the good of gods.”

Thus Bh. P. shows a developed stage of the *Kūrma*-legend.

2. *Purāṇa*—‘A tract of literature recording ancient events.’ The terms *itihāsa* and *Purāṇa* overlap, as both deal with ancient events. Amarasimha (5th Cent A.D.) distinguishes *Purāṇa* as ‘a work characterised by five topics viz. *Sarga* (creation), *Pratisarga* (re-creation after the dissolution of the universe), *vaṁśa* (dynasties of gods, Prajāpatis etc.), *Manvantara* (aeons presided over by Manus), *Vaṁśānucarita* (history of descendants of the solar

2. At the end of their sacrificial session, the great sages staying in the Naimiṣa¹ forest enquired the sinless

and lunar and other dynasties), while *Itihāsa* is 'the record of past-events' (*Purā-ṛtta*). As a section of literature *Purāṇas* existed in Vedic times and are mentioned as such along with *Brāhmaṇas*, *Itihāsa* and *Nārāyaṇī gāthā* in the *Atharva Veda* (AV. XI.7.24; XV. 6.11). Probably at that time, there might have been one tract of literature called *Purāṇas*—a tradition recorded in the *Matsya* (MP. 53.45), *Skanda* (SKP. *Revā Māhātmya* I. 23.30) also Patañjali (*Mahābhāṣya* I. p. 9). In the *Sūtra* period, different *Purāṇa* works came into existence and Āpastamba quotes two verses from a *Purāṇa* and summarizes the view of a then *Bhaviṣyat Purāṇa* (*Āp. Dharma Sūtra* I.6.19.13; II.9.23.3; II. 9.24.6). Their number multiplied in the early Smṛti period, as Manu (III. 232) and Yājñavalkya (III. 189) use the plural *Purāṇāni*. The eighteen number of *Purāṇas* is mentioned in the *Mahābhārata* and later works (*Svarga* 5.46.4) (For details vide Intro.).

1. *Naimiṣeyāḥ*—'Residing in the Naimiṣa forest'.

Naimiṣa forest is the conventional venue of the recital of *Purāṇas*. It is modern Nimsar, at a distance of 20 miles from Sitapur and 45 miles to the North-West of Lucknow. Nimsar is a railway station on the former Oudh-Rohilkhand Railway.

This Naimiṣāraṇya is on the banks of the Gomati i.e. in the U.P. Here Dāśarathi Rāma performed his Horse-sacrifice (*Aśva-medha*) vide VR. VII. 91.15 and it is here that Queen Sitā disappeared into the earth at the time of her second ordeal (VR. VII. 97).

The name "Naimiṣa" has two popular etymologies, one connected with *nimiṣa* "winking of eyelids" and the other with *nemi* "the felly of a wheel".

Śrīdhara, the oldest and respectable commentator on Bh. P. I.1.4 states that the forest is so-called as Lord Viṣṇu destroyed the Asura army within one winking of eye-lids and he quotes the authority of VR. P. on this as follows :

evam kṛtvā tato devo munim Gauramukhaṁ tadā |
uvāca nimiṣeṇedarṁ nihataṁ Dānavarṁ balam ||
aranye'smiṁs tatas tvetan Naimiṣāraṇyasaṁjñitam |
bhaviṣyati yathārthaṁ vai Brāhmaṇānāṁ viśeṣakam ||

The other popular etymology connects this name with *nemi* or 'the felly of a wheel !' God Brahmā wanted to recommend a holy place where sacrifices or penance or religious observances could be fruitfully performed. He created mentally a wheel and it was at this place that the felly of that wheel fell off, and this site came to be known as "Naimiṣa". As VA. P.I.2.8 states it :

bhramato dharma-cakrasya yatra nemir aśṛiyata |
karmaṇā tena vikhyātāṁ Naimiṣaṁ muni-pūjitam ||

Sūta¹ Romaharṣaṇa,² about the holy compilation of the *Purāṇa*³ (called the *Kūrma*).

This verse is quoted *verbatim* in Bh. P. I. 1.2.8. The DB. I.2.28-32 confirms the same etymology and adds that Kali, the presiding deity of this Iron Age, has no entry i.e. influence in that forest.

But before the Aryans migrated towards the east, there seems to be another *Naimiṣāraṇya* in the Kuru region mentioned in the *Chāndogya Uṣa*. 1.2.13, also in the *Kāthaka Saṁhitā* 10.6, the *Tāṇḍya Mahābrāhmaṇa* 25.6.4. It is to this *Naimiṣāraṇya* on the bank of the Sarasvatī that *MBH Vana* 83.109 refers and an explanation of the change in the course of the Sarasvatī to the eastern direction is given. *MBH Śalya* 37.35-57.

But by the time of the *Purāṇas*, Aryans were already settled in eastern India, hence the *Purāṇic Naimiṣāraṇya* is accepted as Nimsar in the U.P.

1. *Sūta*—According to *Smṛtis*, a *Sūta* is the offspring of a *Brāhmaṇa* woman from a *Kṣattriya* male (Manu X. 71; Yājñavalkya I. 93-94). Gautama regards *Sūta* as a *Pratiloma* (*Dharma Sūtra*—Dh. S. 15-16). Kauṭilya, however, notes that the *Sūta* mentioned in the *Purāṇas* is to be distinguished from ordinary *Brāhmaṇas* and *Kṣattriyas* (*Paurāṇikas tvanyaḥ sūto Māgadhaśca Brāhma-Kṣattrāḍ viśeṣataḥ* | *Artha Śāstra* III. 7 p. 165). He implies that though *Sūtas* of his times, being a *pratiloma* caste, were inferior to *Brāhmaṇas* and *Kṣattriyas*, the *Sūta* narrator of the *Purāṇas* was different i.e. was a great sage or a semi-divine person—a view endorsed by KP. I.1.6 which states “The Supreme Person (Lord Viṣṇu) has incarnated himself in your (*Sūta*’s) form”. The same verse gives a popular etymology of *Sūta* from *su*—‘to extract *soma* juice’ and that in the sacrifice of god *Brahmā*, *Sūta* was born on the day of the extraction of the *soma* juice (*Sutyāha*) for recounting the (*Purāṇa*) *Samhitā*—a legend supported by VAP. I. 26-33 and 62-147. Pd.P II. 27.65-87, V. 1.29-32, Bd. P. II. 36.158-173, SKP. *Prabhāsa* 1.8.

2. *Roma* (*Loma*-) *harṣaṇa*—As verse 6 below explains, the *Sūta* is called *Romaharṣaṇa* as all the hairs on his body stood on their ends, ‘thanks to the delight on hearing the words of *Dvaipāyana* (*Vyāsa*)’. A view supported by SK. P. *Prabhāsa* 1.6. But Va. P. 1.16 states that he was so designated as he made the hair of his audience bristle by his eloquent elucidation :

lomāni harṣayāñcakre śrotṛṇām yat subhāṣitaiḥ |

Karmaṇā prathitas tena loke’smillomaharṣaṇaḥ ||

Romaharṣaṇa had six disciples : *Sumati*, *Agnivarcas*, *Mitrāyus*, *Sāmsāpāyana*, *Akṛtavraṇa* and *Sāvarṇi*. Unfortunately the hot-headed *Balarāma* who was misled by his designation *Sūta* killed *Romaharṣaṇa* when he found him occupying a higher seat in the assembly of *Brāhmaṇas*, at the time of his visit to the great sacrificial session at *Naimiṣāraṇya* (Bh. P. X. 78.28). His ignorance of *Sūta*’s special status becomes evident when he demanded why a child of irregular marriage (*pratilomajaḥ*) was presiding over (from a higher seat). This was the end of that great scholar sage.

3. *Vyāsa*—The “arranger” of the Vedic *Samhitās* in their present form

3. O highly intelligent Sūta ! The worshipful sage Vyāsa, the most excellent among the knowers of the *Brahman* had been served and worshipped devoutly by you with the object of (understanding) the meanings of *Itihāsa*¹ (Historical work viz. the *Mahābhārata*) and the *Purāṇas*.

4. You are called Romaharṣaṇa as all your hairs stood on their ends, thanks to the delight on hearing the words of Dvaipāyana (Vyāsa).

5. Formerly, it was your worship alone whom the holy sage Vyāsa himself directed to narrate all the compilations of *Purāṇas* to the sages.

and the author of the *Mahābhārata* and 18 *Mahā-Purāṇas*. He was the son of Satyavati, born from sage Parāśara but before her marriage with Śantanu. The *Karavīra Māhātmya*, a glorificatory work (*Tīrtha Māhātmya*) which claims to be a part of the *Padma Purāṇa* states that in the previous birth Parāśara and Satyavati were a duly married couple, and Satyavati saved Parāśara from the amorous distractions of the celestial nymph Rambhā, while he was performing the penance for having Lord Viṣṇu as his son. Viṣṇu gave him the boon and promised to be born as his son. Soon afterwards Satyavati was late to return from bath, as her mind was attracted by the family-life of fishes in the river water. He cursed her to be a fisherwoman. She prayed that Lord Viṣṇu who promised him to be his son, should be from her. The sage agreed and thus Vyāsa was born from an unmarried Satyavati (*Karavīra Māhātmya* Chs. IX, X and XVI).

Vyāsa was called Kṛṣṇa Dvaipāyana as he was dark in complexion and was given birth by Satyavati on an islet in the river.

He was the progenitor of Dhṛtarāṣṭra, Pāṇḍu (and Vidura also) from the queens of Vicitravīrya who died issueless. He is believed to be a person with a very long (deathless) life (*cira-jīvin*).

1. *Itihāsa*—Originally it indicated a legend with a Vedic hymn. Yāska recounts a few such legends and presents earliest prose versions of *itihāsa* legends e.g. the story of Devāpi and Śantanu. The *Bṛhaddevatā* (5th Cent. B.C. acc. to Macdonell, Intro. p. XXIII) in several places, points out what Vedic hymns are regarded as or contain *Itihāsa* (VI. 107, 109; VII. 7.153). Later on the connotation of *Itihāsa* changed and it came to be looked upon as a distinct branch of literature since the time of *Atharva Veda* (XV. 6.4 etc.), and was given the status of the fifth Veda (*Chândogya Up.* VIII. 1.2.4). The *Mahābhārata*—an *itihāsa par excellence*—shows how legend, history, philosophy, religion, etc. are synthesized under the term *Itihāsa*.

6. The Supreme Person (Lord Viṣṇu) has incarnated himself in your form, with a ray of his own Self, at the time of the sacrificial session of god Svayambhū (the Self-born god Brahmā)—a session which extended (over many days). It was on the day of the extraction of the Soma juice (*sutyāha*)¹ that you were born in order to recount the *Samhitā* (the sacred text of *Purāṇas*).

7. Hence, O holy Sir, proficient in the interpretation of Purāṇic lore, we request your worship to narrate the excellent *Kūrma Purāṇa*.² It behoves you to narrate it to us.

8. On hearing the words of the sages, Sūta, the most excellent among the knowers of *Purāṇas*, bowed mentally to his preceptor Vyāsa, the son of Satyawatī and said:

Romaharṣaṇa Said :

9. After bowing down to Hari who is the source (i.e. the Creator) of the universe and has assumed the form of the divine Tortoise, I shall narrate that divine story of the *Kūrma Purāṇa* that destroys sins.

10. On hearing it (the divine story) even a sinner attains the highest state of existence. No one should recount this holy story at any time to an atheist or a non-believer.

1. *Sutyāha*—The day (generally the 5th day) on which *Soma* in the Agniṣṭoma sacrifice is extracted. The day is called *Sutyā*.

2. *Purāṇam Kaurmam*—It is called the *Kūrma (Mahā) Purāṇa* as it was related by Lord Viṣṇu in the form of a divine tortoise (*Kūrma*) first to Indradyumna, and then to sages and gods in the form of his previous dialogue with Indradyumna. (see below verses 43 onwards and especially verses 123-27) *The Nārada Purāṇa* (NP) I. 106.1-3 states :

Śṛṇu vatsa Marīce tvam purāṇam Kūrma-saṁjñakam |
Lakṣmī-Kaṭpānucaritaṁ yatra Kūrmavaṇṇa Hariḥ || 1 ||
dharmārtha-kāma-mokṣāṇām mātṛmyaṁ ca prthak prthak |
Indradyumna-prasaṅgena prāharṣibhyo dayānvitaḥ || 2 ||

The same verses are practically repeated in the *Matsya Purāṇa* (Mt. P. 53.46-47) but it adds that it was narrated at the subterranean region called *Rasātala* to sages in the presence (lit. vicinity) of Indra, as a dialogue between Kūrma and Indradyumna. This portion, narrated by the Sūta to the sages in Naimiṣa forest, is the oldest portion.

11. One should tell this story narrated by Nārāyaṇa himself to a righteous twice-born (i.e. Brāhmaṇa, Kṣātriya or a Vaiśya) who is faithful and quiescent.¹

12. A Purāṇa has five characteristics² viz. *Sarga* (Creation), *Pratisarga* (Re-creation after deluge or destruction), *Vamśa* (the genealogy of Kings), *Manvantara* (the great aeons presided over by Manus) and *Vamśānucarita* (the detailed description of the race of sages and Kings both of solar and lunar races).

13-15. The first Purāṇa is *Brāhma*; then is the *Pādma*; the *Vaiṣṇava*; then the *Śaiva*, the *Bhāgavata*, the *Bhaviṣya*, the *Nārādiya*, the *Mārkaṇḍeya*, the *Āgneya*, the *Brahmavaivarta*, the *Liṅga*, the *Vārāha*, the *Skānda*, the *Vāmana*, the *Kūrma*, the *Mātsya*, the *Gāruḍa*, and then the *Vāyaviya*. The eighteenth Purāṇa is called *Brahmāṇḍa Purāṇa*.³

1. Verses 10 and 11 enumerate the qualities of a person eligible to listen to this Purāṇa. Cf. BG. 18.67

idaṁ te nātāpaskāya nābhaktāya kadācana |
na cāśuśrūṣave vācyaṁ na ca mām yo'bhyasūyati ||

2. These five characteristics or enumeration of the main five topics of *Purāṇas* are mentioned in AP. 1.14, BS. P. I.2.4-5, Bd. P. I. 1.37.8, BVP IV. 133.6, GP. I. 21.5,14, SK. P. VII. 2.84, VP III. 6.25. Amara Siṁha (5th Cent. A.D.) has recorded them in his lexicon—*Amara Kośa* I.6.5. Though these topics formed an integral part of a *Purāṇa*, “The (*Purāṇa*) texts that have come down to us hardly conform to this definition, since they contain either something more or something less than the limitations set by it” (*The History and Culture of Indian People, Vol. III The Classical Age*, p. 292). For example the *Nārada Purāṇa* gives practically nothing about *Vamśa* and *Vamśānucarita*. It contains very little about *Sarga* (NP. I. 3.1-36 and I. 42), *Pratisarga* (NP. I.5) but adds extra materials on *Dharma-Śāstra*, *Tīrtha Māhātmya*, *Vedāṅgas* etc. If it is assumed that the definition was based on the contents of actual texts, then the present texts of the *Purāṇas* must presumably be revised or mutilated versions of the older *Purāṇas*.

It may however be noted that here the word *Purāṇa* stands for *Mahā-Purāṇa* a term used in the Bh. P. XII. 7.10 (as *mahat Purāṇam*), in BVP. IV. 133.7 (as *mahatām purāṇānām*) and VP. III.6.24 (*mahāpurāṇānyetāni*).

3. It is noteworthy that although KP. states that it is enumerating the list of eighteen *Mahāpurāṇas*, actually the list given here (in KP. I. 1.13-15) contains *Nineteen Mahāpurāṇas*. The list of the *Mahāpurāṇas* given here is repeated in Bh. P. XII. 13.4-8, BSP. I., (*Brahma Parva*) 1.61-64, AP.272.1-23, BVP IV. 133. 11-21, Mt. P. 53.12.57, NP. I. 19.21-28, SK. P. *Prabhāsa Khaṇḍa* 2.28-77, VP. III.6.21-24. As VP. is earlier than most of these it is possible that other *purāṇas* adopted its list.

16. O Brāhmaṇas, after hearing the eighteen *Purāṇas* other *Upa-Purāṇas*¹ have been briefly narrated by the sages.

17-20. The first (*Upa-Purāṇa*) is mentioned as *Sanatkumāra*. Thereafter, the second is the *Nārasiṃha*. The third one is known as the *Skānda* and it has been recounted by Kumāra (Skanda). The fourth is what is called *Śiva-Dharma* and it has been recounted by *Nandiśa* himself. Then there is the wonderful

As P. V. Kane notes there is a considerable divergence about the names of the 18 *Mahā-Purāṇas*. For example the VP. III. 6.21-24 drops the *Vāyu P.* from the list and adds *Śiva*. The BS.P. list omits the *Nāradiya* and *Brahmavaivarta purāṇas*, while the *Vāyu Purāṇa* (II. 42.1-11) deletes the *Agni* and *Līṅga Purāṇas*.

These *Mahāpurāṇas* are further classified by the Pd P. (*Uttara Khaṇḍa* 263.81-4) into *Sāttvika*, *Rājasa* and *Tāmasa* groups. The *Viṣṇu*, *Nārada*, *Bhāgavata*, *Garuḍa*, *Padma* and *Varāha Purāṇas* are *Sāttvika*. The *Brahmāṇḍa*, *Brahma*, *Brahmavaivarta*, *Vāmana* and *Bhaviṣya* are *Rājasa*. The *Matsya*, *Kūrma*, *Līṅga*, *Śiva*, *Agni* and *Skanda* are *Tāmasa*. It appears that the author of the Pd. P. classified these according to the three Gods Viṣṇu, Brahmā and Śiva, whom these *Purāṇas* are supposed to extol mainly. But all *Purāṇas* do not agree with this classification. For example, Mt. P. 53.68-69 regards the *Agni Purāṇa* as *Rājasa*. To reconcile the number nineteen in the list of *Mahāpurāṇas*, in KP. it has tried to explain that the *Vāyu* and *Brahmāṇḍa Purāṇas* are one and the same, but anyone who reads those two *Purāṇas* will find that they are different texts.

1. *Upa-Purāṇas*—The list of *Upa-Purāṇas* given below is reproduced on the authority of KP. by Narasiṃha Vājapeyin in *Nityācāra-Pradīpa* (p.19), Raghunandana in *Smṛti-tattva* I (p. 792-3), Mitra Miśra in *Viramitrodaya—Paribhāṣā Prakāśa*, pp. 13-14, Hemādri's *Caturvarga Cintāmaṇi* I, pp. 13-14 and SK. P. under *Upa-purāṇa*, in different contexts in SK. P. (e.g. *Revā Khaṇḍa*—1.46.52, *Prabhāsa Khaṇḍa* 1.2.11-15), DB I. 3.13.16, BVP quoted in *Viramitrodaya*, *Paribhāṣā Prakāśa*, p. 14, anonymously in *Prasthāna Bheda*, p. 10 of Madhusūdana Sarasvatī.

As R.C. Hazra in the *Upa-Purāṇas* (ABORI XXI. i-ii p. 50) shows that the date of formation of the group of 'eighteen' *Upa-purāṇas* as found in the above verses of KP., is earlier than 850 A.D., and that the age of the *Upa-Purāṇas* should be traced approximately to the Gupta period. Mitra Miśra, in *Viramitrodaya—Paribhāṣā Prakāśa*, p. 15 assigns them a much earlier period as he claims Yājñavalkya (of the *Bṛhadāraṇyaka* fame) to have recognised their status as *Purāṇas*. To quote *etāny upa-purāṇāni purāṇebhya eva nirgatānīti Yājñavalkyena Purāṇatvena saṅgrhitāni* |

Lastly, it may be noted that the following names are common to the lists of *Purāṇas* and *Upa-purāṇas*: *Skanda*, *Nāradiya*, *Vāmana*, *Brahmāṇḍa*.

(*Uṣa-Purāṇa*) recounted by Durvāsas. Thereafter it is the *Nāradya*. Then come the *Kāpila*, *Vāmana* and those narrated by Uśanas. Then there are the *Brahmāṇḍa*, *Vāruṇa*, *Kālikā*, *Māheśvara*, *Sāmba* and *Saura* containing the essence of everything, and those narrated by Parāśara, *Mārica* as well as the one known as the *Bhārgava*.

21-22. This excellent *Kūrma Purāṇa* is the fifteenth *Purāṇa*. It is a holy story that consists of four different *Samhitās*¹ (Compendia). The four sacred *Samhitās* which lead to the attainment of *Dharma* (Righteousness), *Kāma* (Love), *Artha* (Wealth) and *Mokṣa* (Salvation) are *Brāhmī*, *Bhāgavatī*, *Saurī* and *Vaiṣṇavī*.

23. This *Brāhmī Samhitā*² is on a par with the four *Vedas*. In it there are six thousand verses in number.

24. O great sages, the greatness of *Dharma*, *Artha*, *Kāma* and *Mokṣa* is completely known from it. The Supreme Controller, the Brahman is also known from this.

25. This divine sanctifying story consisting of *Sarga* (creation), *Pratisarga* (secondary creation), *Vamśa* (dynasties), *Manvantara* (Manu-Ages), and *Vamśānucarita* (accounts of the dynasties and the meritorious accounts relating to gods)³ was narrated on a certain occasion.

1. *Catasraḥ Samhitāḥ etc.*—The statement that KP. consists of four *Samhitās* viz. *Brāhmī*, *Bhāgavatī*, *Saurī* and *Vaiṣṇavī* agrees with the statement in NP. I. 106 which gives the break-up of the total number of *Ślokas* as follows : *Brāhmī Sam* (6000 verses), *Bhāgavatī Sam*. (4000 verses), *Saurī Sam* (2000 verses), and *Vaiṣṇavī Sam* (5000 verses). The present KP. is not aware of the contents of other *Samhitās*, though it records the names of the *Samhitās*.

2. *Brāhmī Samhitā*—As KP. explains both in the next verse and *infra* II. 44.132, this *Samhitā* is called *Brāhmī* as it explains and extols the real nature of the Supreme Brahman :

*atra tat paramam Brahma
Kīrtiyate hi yathārthataḥ ||*

It is a moot point whether the KP. had at any time four *Samhitās* as Sūta Romaharṣaṇa concludes the *Brāhmī Samhitā* by stating it to be the whole KP.:

*etad vaḥ kathitam viprā . . .
Kaurmaṁ purāṇam akhilam
Yaj jagāda Gadādharaḥ |*

3. This is a standard definition repeated in a number of *Purāṇas* themselves (e.g. AP. 1.14, GP. I.2.27, Mt. P. 53,64, SVP. *Vāyaviya Sam*. 1.41, VP.

26. This story should be retained in memory by virtuous Brāhmaṇas and others who have mastered the *Vedas*. I shall tell in details that story which had been formerly narrated by Vyāsa.

27. In days of yore, the gods in co-operation with Daityas and Dānavas, made the mountain Mandara their churning rod and churned the milk-ocean,¹ for obtaining the nectar.

28. While it was being churned, Lord Janārdana assumed the form of a divine Tortoise² and bore the mountain Mandara on his back with the desire for the welfare of the gods.

29. On seeing the imperishable Viṣṇu, the cosmic witness (*Sākṣin*) assuming the form of a Tortoise, Nārada and other great sages along with the gods eulogised the Lord.

30. In the mean time, goddess Śrī, the beloved of Nārāyaṇa, emerged (out of the sea) there while churning. Lord Viṣṇu, the Supreme Person, took possession of her (as his consort).

III.6.25 etc.) and recorded in the *Amara Kośa* I.6.5. Scholars like M. Winternitz presume the existence of *Sūta Saṁhitā* (like the Vedic *Samhitās*) which formed 'a part of religious ceremonies at the sacrificial and domestic festivals.' (HIL. Vol. I. 311-13). This sacrificial milieu of the Brāhmaṇa period led to the formation of an encyclopaedic literature which was broadly classified under five topics mentioned in this verse. But 'The texts that have come down to us under the title *Purāṇa* hardly conform to this definition' (The *Classical Age*, p. 292). It was due to the process of Aryanisation of pre-Aryan masses and assimilation of foreign invaders like Greeks, Śakas etc. that there is a conglomeration of Aryan and non-Aryan legends of gods, demons, snake deities, old sages, kings etc. Some *Purāṇas* like AP., GP., NP. are ancient encyclopaedias. Most of them are rich in *Dharma Śāstra* material (Kane—HD Vol. I. 164-67). Many amalgamated Āgamic Vaiṣṇavism, Śaivism etc. with the Vedic tradition. Thus *Purāṇas* form a popular encyclopaedia of ancient and mediaeval Hinduism (ERE X. p. 448), though they violate the so-called definition *Purāṇaṁ pañcalakṣaṇam* KP. however conforms to this description to a great extent.

1. Churning of the Milky ocean for obtaining the immortalising beverage—*Amṛta*—is one of the most popular legends in *Purāṇas* found also in the Mbh. I. 17, VR. I.45.17-18, 38, Bh. P. VIII.5.11-18, AP. 152 etc.

This background story is essential to describe the Tortoise incarnation of Viṣṇu who had to support the churning rod of mount *Mandara* on his back to enable gods and demons to extract *Amṛta* from the ocean.

2. Vide Note 1.

31. Accompanied by Indra, Nārada and other great sages who were fascinated by the brilliance of Viṣṇu addressed these words conducive to their welfare to Viṣṇu, the unmanifest.

32. O Lord Nārāyaṇa, Lord of the Lords of Devas, who have assumed the form of the Universe, be pleased to tell us, the suppliant enquirers, who is this goddess of wide eyes. Be pleased to explain this precisely to us.

33. On hearing their words, Viṣṇu, the suppressor of the Dānavas, spoke thus to the sinless Nārada and others after casting a glance at the goddess.

34. This is that great Śakti (potency) of my form and the embodiment of Brahman. She is my beloved Māyā,¹ the Infinite, by whom this Universe is sustained.

35. O excellent Brāhmaṇas, it is through her that I fascinate this entire Universe including gods, Asuras and human beings. I withdraw them within me and create them again.

36. Those who, through their spiritual wisdom comprehend the evolution and dissolution of the living beings as well as their arrival i.e. birth and departure i.e. death, realise their *Ātman* and cross this vast Māyā.

The Kūrma-incarnation of god Viṣṇu is one of the most popular legends of ancient India as it is recorded in a number of *Purāṇas* like AP. 3.1-8, Bh. P. VIII.7.1-16, GP. I. 142.2-4, Mt. P. 248.27-54, VP. I.9.75-91.

It is interesting to note that the origin of the Kūrma legend is found in the *Śatapatha Br.* VII.5.1.5 where it is not connected with Viṣṇu but with Prajāpati. Some *Purāṇas* like AP. Pd. P. (VI. 232. 1-4) state that due to the curse of the sage Durvāsas, gods lost their virility and were defeated by Asuras and according to Viṣṇu's advice, they secured the co-operation of Asuras and churned out *Amṛta* for regaining their power. Apart from the illogical nature of this innovation, it may be stated that older texts like Mbh., VR. do not mention any curse as an antidote against which *Amṛta* was extracted. KP. follows the older version showing the joint desire of gods and demons to secure *Amṛta* and their co-operation in the matter.

1. The identification of Śrī (Lakṣmī), Māyā and Prakṛti is a later development under the influence of Sāṅkhya and Advaita schools. The older versions in the *Śatapatha* and both in Mbh. and VR. do not show it.

37. It is by basing themselves for their support on a particle or a ray of hers that gods Brahmā, Īśāna and all other gods become powerful. She is my entire Śakti.

38. She is the mother of all the Universe. She is *Prakṛti* consisting of three *Guṇas* (viz. *Sattva*, *Rajas* and *Tamas*). Even in the previous Kalpa, she is born of me already. She is Śrī, the lotus-dweller.

39. She is endowed with four arms bearing in each of her hands the conch, the discus and the lotus. She wears a garland. She is brilliant like a crore of suns and she deludes all embodied beings.

40. Neither the gods nor the manes (*Pitṛs*) nor human beings nor even Indra, the king of gods, nor any other embodied being in the world, is capable of crossing (surmounting) this Māyā.

41. The sages who were thus addressed by Vāsudeva, spoke to god Viṣṇu: "O lotus-eyed God, say what is it that exists when even the time is terminated (*v.l.* survives in the past, present and future)."

42. Thereupon Hṛṣīkeśa (God Viṣṇu), worshipped by the groups of sages, spoke unto them: "There is the most prominent twice-born well known by the name Indradyumna.¹

43-45. In his previous birth, he had been a king who could not be thwarted even by gods like Śaṅkara and others. He saw me when I had assumed the form of a Tortoise. From my mouth he heard the divine compilation of the *Kūrma Purāṇa* with leading sages ahead of him. On realising that gods Brahmā,

1. This Indradyumna is a Brahmin. That he was a Kṣatriya king of the same name who secured the grace of Viṣṇu is a history of his past birth. It may be noted that he is different from Indradyumna, King of Pāṇḍyas who became Gajendra (Bh.P. VIII. 4.6-13). KP. I. 38 also mentions another king of the same name. It was a popular name among the Kṣatriyas of the age, as some kings bearing this name are mentioned in other *Purāṇas* e.g. one Indradyumna was Kṛṣṇa's enemy (Mbh. Vana. 12, 32), another belonged to Ikṣvāku dynasty, the SK. P. mentions another Indradyumna as the founder of the Jagannātha temple in Orissa.

The identification of Śiva and Viṣṇu is due to the synthetic tendency of the Purāṇic age.

Mahādeva and other gods along with their *Śaktis* (potencies) are supported by and established in my Divine Potency, he sought refuge in me. Then I told him, “You will take birth as a Brāhmaṇa.

46-47. You will be well-known by the name Indradyumna and you will be able to remember your previous birth. I shall impart to you, O sinless one, that secretmost knowledge which is inaccessible to all living beings including even the gods. Attaining that perfect knowledge of mine, you will ultimately enter unto me.

48. Continue to survive on this earth with another particle of yours, in your highly blissful state. When the *Vaivasvata Manvantara*¹ elapses, you will enter into me for the sake of creation.”

49-50. He bowed to me, went back to his capital city and protected the earth. In due course, he passed away. In the Śveta Dvīpa,² he along with me, enjoyed all pleasures special to Viṣṇu but which are not available even to Yogins. O excellent sages, he was born again in the family of a Brāhmaṇa at my behest.

51. He realised that I am the deity called Vāsudeva in whom the two eternal *Vidyā* and *Avidyā* are lying unmanifest

1. (I. 1.47) *Vaivasvata Manvantara*—*Manvantara* is a period of 71 cycles of *Caturyugas*, each *Caturyuga* consisting of thirty six lakhs of human years. Each *Manvantara* is ruled by a Manu and his paraphernalia of gods, sages etc. There are fourteen Manus. *Vaivasvata*, the present ruling Manu, is the seventh Manu. He is called *Vaivasvata*, because he was born from the Sun, and was the founder of the Solar race. His personal name is Śrāddhadeva. Bh. P. (VIII. 13) gives the details of his sons, the set of the gods and seven sages, etc.

2. (I.1.49)—*Śveta-dvīpa* is a mythical land to the north of the Milk-ocean (*Kṣīrābdhi*). At the centre of this *dvīpa* god Viṣṇu sleeps on the couch of the serpent Śeṣa's body, his feet being kneaded by the goddess Lakṣmī born of that ocean. The details given *infra* (KP.I. 49.40-71) show that only the righteous can reach there. These persons are fair complexioned devotees of Nārāyaṇa. They are free from sorrow, worry, fear of old age and death. King Indradyumna, after his death, attained to this region due to his extreme devotion to Viṣṇu and in the company of Viṣṇu, enjoyed all the pleasures special to Hari's devotees. (*vide* also Bh.P. VIII. 4.18, Mbh. Śānti 322.8-10)

and whom the spiritually wise know to be the Supreme Brahman.

52. He worshipped the Supreme Lord, the support of all living beings, by means of the observance of sacred vows, fasts, rules of spiritual discipline, worship of sacrificial fires and propitiation of Brāhmaṇas.

53. He worshipped the great God abiding in the hearts of Yogins, turning to him for benediction, making obeisance to him remaining exclusively attached to him and realising him as the greatest goal.

54. As he was practising this (course of observance) the Supreme digit (ray) of the Lord once manifested herself to him in the divine form belonging to Viṣṇu.

55. On seeing the beloved of Lord Viṣṇu, he bowed down his head. He eulogised her with various hymns. With palms folded in reverence, he addressed her as follows:

Indradyumna submitted :

56. O goddess of wide eyes, who are you? O auspicious lady characterised by emblems of Viṣṇu, be pleased to explain precisely the reality about you now.

57. On hearing his speech, the auspicious lady was delighted. She smilingly remembered Viṣṇu and spoke the following pleasing words to the Brāhmaṇa.

Śrī said :

58. Neither the sages nor the gods with Indra as their leader, can see me who am the same as Nārāyaṇa. I am the Supreme Māyā and I am absolutely identical with him.

59. I am not different from Nārāyaṇa. If pondered properly, (you will find that) there is no difference between us. I am identical with Viṣṇu, the Supreme Brahman. He is the highest Lord and Controller.

60. I have no power over those persons who worship the Supreme Person (*Puruṣottama*), the support of all living beings, by means of perfect knowledge and the path of (disinterested) *Karman*.

61. Hence, you worship the infinite Lord who has neither beginning nor end. By means of the path of disinterested action

(*Karman*), as well as by means of your spiritual knowledge, you worship him whereby you will attain the final emancipation from *Saṁsāra*.

62. On being addressed thus, *Indradyumna* the prominent sage of great intellect, bowed down his head to the goddess. With palms folded in reverence, he submitted to her again.

Indradyumna submitted :

63. O Goddess, the Supreme Ruler of the Universe, tell me how Lord *Acyuta*, the unsullied eternal Ruler of the universe, can be realised.

64. Thus requested by the *Brāhmaṇa*, the lotus-wearing goddess told that sage that *Nārāyaṇa* himself would impart to him that spiritual knowledge.

65. After touching with both of her hands the sage who was bowing to her, she remembered the transcendental Lord *Viṣṇu* and vanished at that very spot.

66. In order to visualize *Nārāyaṇa*, he too propitiated by transcendental meditation Lord *Hṛṣikeśa* (*Viṣṇu*), the destroyer of the distress of those who bow down to him.

67. Then after lapse of a pretty long period, *Nārāyaṇa* the great *Yogin*, the wearer of yellow garments, the Deity who permeates the universe, manifested himself to him.

68. On perceiving Lord *Viṣṇu*, the imperishable *Ātman* (of the universe), approaching him, he knelt on the ground and eulogised the *Garuḍa*-bannered God.

Indradyumna prayed :

69. O Lord of sacrifices, O imperishable Lord, O *Govinda*, O consort of Goddess *Lakṣmī*, O *Keśava* the Infinite, O *Kṛṣṇa*, O *Viṣṇu*, O *Hṛṣikeśa*, obeisance to you, the soul of the universe.

70. Salute to you, the ancient one, to *Hari* the embodiment of the universe, to the Cause of creation, maintenance and dissolution of the universe, to the Deity of infinite powers.

71. Bow to you who are devoid of the *guṇas* (viz. *Sattva*, *Rajas* and *Tamas*). I bow again and again to the purest

Principle, obeisance to you, the Supreme Person, who are the embodiment of the universe.

72. Salute to you the son of Vasudeva (or the Principle immanent in the universe); bow to Viṣṇu, the Cause of the universe. Obeisance to you who are devoid of beginning, middle and end. I bow to you who are knowable only through perfect knowledge.

73. Bow to you, who are devoid of modifications; salute to you who are without diversity. Obeisance be to the Deity devoid of difference and non-difference and who are the very embodiment of spiritual bliss.

74. I bow to the saviour, the quiescent. Salute to the obstructionless *Ātman*. Obeisance to you, O God of infinite forms, I bow again and again to the unembodied one.

75. Obeisance to you the highest Reality; bow to you who transcend the Māyā. Obeisance to the highest Ruler, the Brahman, the Supreme Self.

76. Obeisance be to you the subtlest one; salute to you the great God. Obeisance to *Śiva* the auspicious one, to *Śuddha* (the Pure one). I bow to You, the Supreme Being (*Parameṣṭhin*).¹

77. It was by you that all these worlds were created. You alone are the highest goal. You are both the father and the mother unto all living beings, O Puruṣottama.

78. You are the imperishable highest abode. You are the pure consciousness unsullied like the firmament. You are the support of all. You are the unmanifest, the infinite, beyond the darkness of ignorance.

79. People perceive the great *Ātman* only in the light of the lamp of knowledge. I resort unto your form—a form which is the highest abode of Viṣṇu.

80. The Lord, the *Ātman* of all living beings and the creator of them all, smilingly touched (Indradyumna) with both of his hands while he was eulogising him thus.

1. As noted above in this *Purāṇa* (and in others as well) the authors now and then emphasize the identity of or non-difference in the Trinity of gods Brahṁā, Viṣṇu and Śiva, as they are manifestations of the sole Reality, the Brahman.

81. Even as he was touched by the glorious Lord Viṣṇu the prominent sage realised properly and precisely the Supreme Reality, thanks to his Grace.

82. Therefore, with a delighted mind, he fell at the feet of Janārdana. He spoke thus to the yellow-garmented Acyuta, whose eyes were like the full-blown lotus.

83. Thanks to your Grace, the perfect knowledge pertaining to the *Brahman* alone as its object—the knowledge that yields the highest bliss—has been engendered in me dispelling all doubts.

84. Obeisance to you Lord Vāsudeva, the creator of the universe. O Lord of Yoga, be pleased to enlighten me as to what I should do, O pervader of the universe.

85. On hearing the words of Indradyumna, Nārāyaṇa the Consort of goddess Lakṣmī smilingly said these words which were conducive to the welfare of this entire universe.

The glorious Lord replied :

86. The Supreme Ruler (Maheśvara) should be worshipped by the paths of devotion and knowledge, by men abiding by the code of conduct prescribed for the four castes and stages of life, and not otherwise.

87. After knowing perfectly that great truth about him as well as his magnificence, the causal relation as well as my functions, he who seeks emancipation should worship the Lord of the universe (Īśvara).

88. Eschewing all attachment and realising that the universe is illusory, comprehend the identity between the Cosmic soul and individual soul. Thereby you will visualize the Supreme Ruler (*Parameśvara*).

89-90. O Brāhmaṇa, understand the three types of meditations¹ as they are being recounted by Me: One of them

1. *Bhāvanā*—Transcendental Meditation. The gradation of these meditations is : (i) Viṣṇu (ii) *Avyakta* or Śiva and (iii) Para-Brahman. These are mentioned again *vide infra* I. 2.86-87 and 93 and II. 46.45-46.

But VP. (VI. 7.48-49) gives a different set of *Bhāvanās* viz. *Brahma*, *Karma* and *Ubhayātmaka* (i.e. a synthesis of the first two),

trividhā bhāvanā bhūpa viśvam etan nibodhatām |

Brahmākhyā, Karma-Saṁjñā ca tathā caivobhayātmikā ||

has me for its object; the second is that which rests on the *Avyakta*¹ (the unmanifest i.e. Śiva), and the third type of meditation should be known as Brāhmī, which transcends all the *Guṇas*. A spiritually wise person should adopt one of these *Bhāvanās* (Meditations).

91-92. According to the scriptural (Vedic) authority, weaklings should resort to the first one of these. Hence, without any worldly attachment and exerting all endeavours, you should be exclusively devoted to him as your ultimate goal and propitiate the Lord of the Universe. Thereby, you will attain salvation.

Indradyumna submitted :

93. What is that transcendental Truth, O Janārdana ? What is that magnificence ? What is called the effect ? What is the Cause ? Who are you ? What is your function ?

The Lord replied :

The highest truth is the Supreme *Brahman* which is one and without modifications or changes.

94. It is of the nature of eternal Bliss. It is the imperishable light beyond the darkness (of ignorance or nescience). Its eternal glory and rulership is called its magnificence (*Vibhūti*).

95. The effect is the universe. The cause is the unmanifest, pure and imperishable (*Brahman*). I am indeed the Immanent Soul (*Antaryāmin*), the great controller of all beings.

He further explains that Sanaka Sanandana and others are united with *Brahmabhāvanā* while *Karmabhāvanā* is found in gods, the mobile and immobile creation. While in god Brahmā who passes both spiritual knowledge and power (over the universe) we find the synthesis of *Brahma-karmāmikā Bhāvanā*.

This set of Bhāvanās viz. *Brahma*, *Karma* and *Brahma Karmāmikā* and the persons in whom they are found is repeated *verbatim* in NP. I.47.24-27.

1. Although *Avyakta* is translated here as 'The unmanifest', the verse indicates that the *Bhāvanās* pertain to the Paurāṇika trinity Brahmā, Viṣṇu and Śiva. Here 'Śiva' is implied by the word *Avyakta*. The v.l. *tryakṣa* indicates the same. In the *Kośas*, *Avyakta* is the epithet of both Viṣṇu and Śiva as in the *Medinī Kośa*, though it also means *Prakṛti* etc. (vide S.K.D. I. 135).

96-97. To be the cause of creation, sustenance and dissolution of the universe, is described as my function. O Brāhmaṇa, understand all this rightly and precisely and then worship properly the Eternal One by means of the path of action (without any wishful expectation in return).

Indradyumna said :

What are the codes of righteous conduct prescribed for the four castes and stages of life, by observing which the Supreme Lord is propitiated.

98. Of what nature is the divine knowledge which is based on the three types of *Bhāvanās* (meditations) ? How is this universe created formerly and how is it withdrawn again ?

99-102. How many creations are there in the world ? How many dynasties and Manvantaras are there ? What are their magnitudes ? What holy rites are observed in them ? What are the holy centres (of pilgrimage) ? What is the status of the solar (and stellar) systems ? What is the length and extent of the earth ? How many continents, oceans, mountains, small and big rivers are there ? O Lord of lotus eyes, be pleased to narrate all this to me precisely now.

Śrī Kūrma said :

On being requested thus by him, O leading sages, I, with a desire to shower my grace on my votaries, recounted everything in details. Whatever I had been asked by the Brāhmaṇa, I explained to him in details.

103-104. After blessing that Brāhmaṇa, I vanished then and there. O excellent Brāhmaṇas, eschewing attachment to his sons and other relations, he propitiated the Supreme *Brahman* according to the spiritual path expounded to him by me. He became pure in emotions and mentally concentrated. He was above mutually clashing opposites (like pleasure and pain) and was devoid of property and other belongings (*Parigraha*).

105-108. He renounced all ritualistic rites. He took recourse to absolute detachment. He realised his own self within himself, and the entire universe within his soul. Attaining the ultimate *Bhāvanā* (Transcendental meditation) pertaining to

the *Brahman* and with the imperishable *Brahman* as the basis,¹ (or: preceded by contemplation on the mystic syllable—*akṣara* or *bija*) he accomplished the greatest Yoga through which he saw the one Reality—the Reality which Yogins overcoming their sleep and attaining mastery over their vital breath, seek and aspire after *Mokṣa* (emancipation from *Saṃsāra*). Thereafter, the leading Yogin went to the northern mountain beyond the Mānasa lake in order to see the eternal *Brahmā*. He was guided by the sun God (*Āditya*). That prominent Brāhmaṇa went through the firmament, by dint of his Yogic influence and power.

109. An aerial car of excellent refulgence like the sun appeared in front and it was followed by groups of gods, celestial singers and beves of heavenly dancing girls.

110-113. Others—Siddhas and Brāhmaṇa sages—saw him on the way and followed him. Then he approached the mountain and entered the abode honoured by gods and resorted to by Yogins. There the greatest person i.e. god *Brahmā* resides. After reaching that greatest region having brilliance resembling that of ten thousand suns, he entered the inner apartment inaccessible even to gods. He then contemplated on god *Brahmā*, the grand-sire of the universe, the Lord of gods and the highest refuge to all embodied beings, who was free from birth and death. Then, an extremely miraculous light appeared in front of him.

114. In the middle of that light, he saw the Ancient Being, the highest goal (to be reached). It was a great mass of splendour, incomprehensible and unapproachable to those who hate *Brahmā*.

115-116a. He had four faces and magnificent limbs. He was shining with a halo (of rays and flames) of light. On seeing the Yogin who was standing there in bowing position, the God, himself the very soul of the universe, advanced to receive him and embraced him.

1. *akṣaraḥpūrvikām*—Before attaining which he meditated on the mystic syllables called *bija*. The *sa-bija* and *nir-bija* Yoga is discussed *infra* II. 46.46-48.

116b-117. When he was embraced by the God, a great resplendent beam of moonlight emanated from his body, and entered the solar sphere. That is the pure and sacred region termed as the *Ṛk*, *Tajus* and *Sāman*.

118. It is the place where Lord Hiraṇyagarbha, the partaker of oblations offered to gods and the spirits of the deceased ancestors, abides. That is the primary entrance of the Yogins as established in the Vedānta.

119-120. It is a glorious spot full of the splendour of *Brahman*. He is the seer (*v.l.* Controller) of all learned persons. As soon as he was seen by Lord Brahmā, the sage with the lustrous halo (of dazzling rays and flames), saw the auspicious splendour of Īśvara penetrating everywhere and illumining it—the lustre that was his own *Ātman*. He saw the highest imperishable ethereal region of Viṣṇu.

121. Becoming identical with the cosmic soul, the soul of all beings, He ascended (and abided) in the blissful, unshakable abode of Brahmā, the Supreme Lord endowed with the highest power and glory.

122-123a. He attained to his own (i.e. of his *Ātman*'s) abode which is called *Mokṣa*, the final beatitude which is imperishable. Hence a sensible person should endeavour wholeheartedly to abide by the righteous code of conduct prescribed for the four castes and stages of life. He should resort to the ultimate meditation and cross the barrier of Māyā, Lakṣmī.

Sūta said :

123b-124a. Nārada and other great sages were addressed thus by Hari. All of them accompanied by Indra submitted to Viṣṇu, the Garuḍa-bannered God.

The sages submitted :

124b-125. O God of gods, Hṛṣīkeśa, O eternal Lord Nārāyaṇa, be pleased to recount completely to us the knowledge regarding *Dharma* (*Artha* and other objectives of life) which had been formerly imparted by you to Indradyumna.

126-127. This Indra, your friend, is also desirous of hearing, O pervader of the universe.

On being so enquired by Nārada and other great sages, Lord Viṣṇu who had assumed the form of the Tortoise, Lord Janārdana who had been in the nether world, recounted the entire and excellent *Kūrma Purāṇa*.

128. He narrated it in the presence of the King of Devas. I shall recite it to you all. It is conducive to wealth, fame and longevity. It is sacred and it yields *Mokṣa* to men.

129. The listening to and narration of the *Purāṇa* is excellent, O Brāhmaṇas. Hearing even a single chapter, one becomes absolved of all sins.

130-131. Even if a single anecdote (*Upākhyāna*) is heard, he is honoured in Brahmaloka. This great *Kūrma Purāṇa*, narrated by the Lord of gods in the form of a divine Tortoise should be devoutly believed by all twice-borns (Brāhmaṇas, Kṣatriyas and Vaiśyas).

CHAPTER TWO

The Righteous Duties of Castes and Stages in Life

Lord Kūrma said :

1. O sages, all of you listen to what has been enquired of me by you, for the welfare of the Universe. It has already been narrated by me to Indradyumna, when I had been asked by him.

2. This *Purāṇa* is enriched with anecdotes of the past, the present¹ and the future. It is conducive to the merits of all men. It glorifies duties leading to the attainment of salvation.

1. *bhavya*—As explained in the footnote of the text, although the word *bhavya* is used in the sense of 'the future', here it signifies 'the present' (*bhavanti iti bhavāḥ, bhavā eva bhavyāḥ—vartamānāḥ | yadyapi bhavya-śabdaḥ bhaviṣyadarthe rūḍhas tathāpyatra taddhita-ya-pratyaya-siddhatayā na tadartha-bodhakaḥ*)

3. Originally I, God Nārāyaṇa (God reposing on cosmic waters) alone existed;¹ there was nothing else except me. Lying on the coils of serpent Śeṣa's body as a couch, I resorted to extensive deep slumber.

4. At the close of the night, I woke up and began to think of the creation of the universe once again. O leading sages, thereafter there dawned in me, all of a sudden, a sense of serenity and composure.

5. Therefrom was born the four-faced deity Brahmā, the grand-father of the worlds. In the meanwhile, for some unknown reason, wrath was provoked in me.

6. From my own self was born, O leading sages, the three-eyed great god Rudra of furious temperament wielding a trident in his hand.

7. By his brilliance he resembled the sun, appearing as though he would burn down the three worlds. Then there appeared goddess Śrī with large eyes resembling lotus.

8. She was extremely beautiful and had a gentle countenance. She fascinated all embodied beings. Beaming with a radiant smile, she possessed composure and dignity. She was auspicious and an abode of greatness.

9. Endowed with divine lustre and beautified with divine garlands, she was the great Māyā (deluding Potency) belonging to Nārāyaṇa. She was the eternal primordial nature (*Mūla prakṛti*).

10. Filling the entire universe with her lustre she sat by my side. On seeing her, Lord Brahmā submitted to me, the Lord of the universe.

11. O Mādhava (consort of Lakṣmī), employ this Māyā of beautiful form for fascinating all living beings so that my extensive creation will flourish thereby.

12-14. Thus requested (by god Brahmā), I spoke to the goddess smilingly: O goddess, fascinate and delude this entire universe consisting of gods, Asuras and human beings, at my

1. *aḥam pūrvam āsam*—He implies that there was nothing else except me. An echo of Upanisadic *ekam eva'dvītyam* /

behest, and drag them into (the ocean of worldly existence). Please keep yourself far off from persons possessing good self-control, who are engaged in the path of knowledge, meditate on *Brahman* and who expound the Vedas—(be away at a long distance from) persons who are devoid of anger and are devoted to the truth. Avoid those serene-minded pious persons who have mastered the Vedas, who regularly meditate on me, and are free from the feelings of 'myness.'

15-17. Please keep far away from those Brāhmaṇas who regularly perform sacrifices, who are ascetics and have cleared all their doubts through perfect knowledge of the Vedas and Vedāntas (*Upaniṣads*). Keep aloof from a distance those Brāhmaṇas who are devoted to the performance of great sacrifices, who worship Lord Maheśvara, the Lord of Devas, by means of *Japa* (repetition of God's name) and sacrificial offerings to fire, and Vedic studies. Scrupulously avoid persons who are engaged in the path of devotion and who have dedicated their minds to Īśvara (the Supreme Lord).

18. Be far away from those persons who are free from sins and dirt, who are devoted to *Prāṇāyāma* (breath control) etc., who are attached to *Praṇava* (OM) and who regularly repeat silently the name of Rudra.

19-20. Keep off from those who know the *Atharva-śiras*¹ and holy rites and are righteous. What more need be said? At my behest, please do not delude those persons who regularly perform their prescribed duties and are engaged in propitiating the Ruler of the world. In this way, the great Māyā, the beloved of Hari, was urged by me.

21-22. She did everything in accordance with that mandate. Hence, one should worship goddess Lakṣmī, the consort of the Lord. If duly worshipped she grants prosperity, extensive nourishment, intellect, fame and strength. Hence one should worship the goddess Lakṣmī. Thereafter, Brahmā the grand-sire of the worlds began his process of creation.

23-25a. At my behest, (he created) the mobile and im-mobile living beings as they had been created before (in the

1. v.l. *Atharva śiras* 'dhyetṛn—Those who study the Atharva Śiras.

previous Kalpa). By means of his Yogic power he created (the nine sons) viz. Marīci, Bhṛgu, Aṅgiras, Pulastya, Pulaha, Kratu, Dakṣa, Atri and Vasiṣṭha. By virtue of their penance these nine sons of Brahmā are excellent Brāhmaṇas. These expounders of Brahman (Veda), Marīci and others are great Sādhakas (Householders or Followers of the path of spiritual perfection).

25b-26. The Almighty Lord created Brāhmaṇas from his mouth and the Kṣātriyas from his arms. The Lord created Vaiśyas from both of his thighs. The grand-sire of the universe created Śūdras from the pair of his feet. Brahmā created all castes excepting the Śūdras, for the purpose of (performance of) sacrifices.¹

27. *Yajña* (the institution of sacrifice) came out of them and shone for the purpose of the protection of all Devas. So also did the *Mantras* of the *Rgveda*, the *Yajurveda*, the *Sāmaveda* and the *Atharva-veda*.

28. This eternal and immutable Potency (*Śakti*) is the natural form of Brahmā. The Divine speech (*Vāk*) which has no beginning or end, was created by the Self-born deity (Brahmā).

29-30. In the beginning, it assumed the form of the *Vedas*. It is from this that all activities emerge. Whatever scriptures there are, other than this, which are in vogue in this world, the intelligent man does not revel in them; only the heretic, though he is learned, takes delight in them.² But what has been or stated in *Smṛtis* by the sages of old should be followed by those who fully understand the meaning of the *Vedas*.

31-32a. That (which has been stated in the *Smṛti* texts) should be regarded as the highest form of righteousness and not what is contained in other scriptures. (As the *Smṛti* writers were great experts in the interpretation of the *Vedas*.) The law codes

1. This is the Purāṇic paraphrase of the famous *Puruṣa Sūkta* (RV. X. 90).

2. v.l. *pāṣaṇḍī tena jāyate*—One becomes a heretic thereby (by reading those non-Vedic scriptures), another v.l. *pāṣaṇḍo jāyate punaḥ*—He relapses again in heresy.

(*Smṛtis*) outside the pale of the Vedas and heretic views, are of no avail after death. They are remembered as based on-darkness (Ignorance).

32b-33. In the previous Kalpa, people were (since their birth) unaffected by any obstacles or harassment. They were of pure heart. All of them abided by their respective duties. Then due to (changes inevitable) in course of time, passions, hatred and other similar evil tendencies possessed them.

34. *Adharma* (unrighteousness) acts as an obstacle in the observance of duties prescribed for one's caste and stage in life, O leading sages, thereby (spiritual) perfection and powers natural to them are not achieved easily by them.

35-36. Then they accomplish other Siddhis (powers) of purely *Rājasic* nature. When in course of time, though Siddhis became completely extinct, they began to take recourse to agriculture, trade and technology (lit. skill of hand achieved through practice). Therefore, the all-powerful god Brahmā assigned to them work as the means of livelihood.

37. Formerly Manu, son of the self-born deity (Brahmā), enunciated the righteous duties of all persons as he was omniscient (lit. observer of everything). O Brāhmaṇas, he was the very embodiment of Prajāpati created by god Brahmā himself.

38-39. Bhṛgu and others heard the *Dharma Śāstra* from his mouth, as proclaimed by him and promulgated them (Dharmas) again as follows: O excellent Brāhmaṇas, there are six duties of Brāhmaṇas¹ viz. performance of sacrifices, presiding over the sacrifices of others, giving of charitable gifts, acceptance of charitable donations, Vedic studies and teaching

1. These are the traditional duties recorded in the *Sūtra* period.

For example

dujātīnām adhyayanam iṣyā dānam |
Brāhmaṇasya 'dhikāḥ pravacana-yājana-pratigrahāḥ |
rājño 'dhikam rakṣaṇam sarvabhūtānām |
Vaiśyasya 'dhikam kṛṣi-vaṇik-paśupālya-kusīdam |

—Gautama Dh. S.X. 1-3, 7,50

For *Smṛtis* :

vide Manu I. 88-90, Yājñavalkya I. 118-119

of the *Vedas*. The *Dharma* of a Kṣātriya and a Vaiśya consists of giving charitable gifts, self study of the *Vedas* and performance of *Yajñas* (sacrifices).

40. Chastisement of the subjects (i.e. the maintenance of law and order) and fighting with the enemies constitute the special *Dharma* of a Kṣātriya while agriculture is the special occupation of a Vaiśya. Rendering services to the twice-born castes (Brāhmaṇas, Kṣātriyas and Vaiśyas) is the means of acquiring *Dharma* by Śūdras.

41. Their means of livelihood is artisanship; their *Yajña* is whatever they cook righteously.¹ Having established firmly the four classes of the society, he i.e. god Brahmā established the four stages of life (*Āśramas*) as well.

42-43a. The four stages of life (*Āśramas*) are those of the householder, the forest dweller, the mendicant and the religious student, O excellent sages, the following briefly comprise the duties of a house-holder: viz. maintenance of sacrificial fire, hospitality to guests, performance of sacrifices, charitable gifts and the worship of gods.

43b-44a. The following are the duties of the forest hermits: performance of *Homas*, subsistence on fruits, roots and herbs, self-study of the *Vedas*, practising of penance and due sharing of articles received (with one's neighbours).

44b-47a. It is considered that righteous duties of a *Bhikṣu* (recluse) consist of partaking of food received as alms, observance of silence, performance of penance, meditation, correct knowledge and renunciation. The following are the duties of a *Brahmacārin* (a religious student): Begging of alms, service to the preceptor, self study of the *Vedas*, performance of twilight prayers

1. This can be interpreted as Śūdras having the right to perform domestic sacrifices. *Bhāradvāja Śrauta Sūtra* V. 2.8 and *Kātyāyana Śrauta Sūtra* I.4.5 do support the privilege of Śūdras to perform *Vedic* sacrifices, though Jaimini (I.3.25-38) after elaborate discussion denies them the right to do so. But as KP. in verse 26 above clearly states that 'with the exception of Śūdras god Brahmā created the three castes for sacrifice (*yajña-niṣpattaye Brahmā Śūdra-varjaṃ sasarja ha |*), it will be inconsistent to interpret *ṣāka-yajñādi-dharmataḥ* as allowing the Śūdras to perform domestic sacrifice according to dharma.

(*Sandhyā*), worship of sacrificial fires. O excellent Brāhmaṇas, the lotus-born deity, Brahmā has ordained that observance of celibacy is the common, general characteristic of the religious student, the forest dweller and the recluse.

47b-48. If a house-holder approaches only his wife and not any other woman, at the prescribed time after menses, and avoids doing so on certain periodic changes of the moon or festive occasions, it is as good as continence. He must practise this without fail till his wife conceives.

49-50. If he fails to do so, O excellent Brāhmaṇas, he becomes a slayer of a child in the foetus (*Bhrūṇahā*). The most important duties of a house-holder are—repetition of Vedic *Mantras* every day, performance of *Śrāddha* (Worship of the manes) according to his capacity, due reception of surprise guests (*Atithis*) and worship of (family) gods. He shall maintain *Vaivāhya* fire (fire kindled for performing the holy rites of one's marriage) by kindling it in the morning and in the evening.

51. He (a householder) is exempted from the above, only if he goes out to another land or when his wife dies. The householder is regarded as the source i. e. the supporter of the other *Āśramas*.

52. All the other *Āśramas* depend upon him for their subsistence. Hence the stage of a house-holder is regarded as the best of all. As indicated by *Śrutis*, the house-holder's stage of life combines all the four *Āśramas* in one.

53. Hence, the stage of a householder alone should be known as the only means of acquiring *Dharma*. One should eschew the *Artha* (pursuit of wealth) and *Kāma* (love making) that are devoid of righteousness.

54. If a holy act is against the interest of other members of the society, it should not be practised. It is *Dharma* which is the source of *Artha* and even of *Kāma*.

55-56a. Righteous conduct (*Dharma*) is conducive to emancipation from *Samśāra*. Hence one should resort to *Dharma*. *Dharma*, *Artha* and *Kāma* are together called *Trivarga* (the three main objectives of worldly life). They consist of the three *Guṇas* viz. *Sattva*, *Rajas* and *Tamas*. Hence one should resort to *Dharma*.

56b-57a. Those who adhere to *Sattva-guṇa* go to higher regions, those who have *Rājasic* qualities stay in the middle, those who possess *Tāmasa* qualities go down to lower regions, as they indulge in mean type of activities.¹

57b-58. A person, in whom *Artha* and *Kāma* live side by side supported by *Dharma*, becomes happy in this world and becomes entitled for infinite nature (eternal salvation) after death. *Dharma* is thus the source of salvation and *Kāma* originates from wealth.

59-60. Thus in the fourfold objectives of life,² mutual inter-dependence has been demonstrated, since those objectives are both the ends and the means. The man who knows thus all about *Dharma*, *Artha*, *Kāma* and *Mokṣa* and maintains their greatness, becomes entitled for eternity. Hence one should eschew *Artha* and *Kāma* and resort to *Dharma*.

61. The expounders of the Veda state that everything accrues from *Dharma*. The whole universe consisting of the mobile and immobile beings is sustained by *Dharma*.

62. Such is the Potency or *Śakti* called *Brāhmī*, O excellent Brāhmaṇas. It has neither beginning nor end. There is no doubt in this that *Dharma* is achieved by *Karma* (prescribed holy rites) as well as by perfect knowledge.

63. Hence, one should resort to *Karmayoga* (the path of disinterested action) accompanied by *Jñāna* (spiritual knowledge). The Vedic *Karma* is of two types, viz. the *Pravṛtta* (*Karma* that causes continuation in *Samsāra*) and the *Nivṛtta* (*Karma* causing cessation of mundane existence).

64. The act which is based on spiritual knowledge is the *Nivṛtta Karma* and that which is other than this, is called *Pravṛtta Karma*. He who resorts to the *Nivṛtta* type of *Karma* attains to the highest region viz. *Mokṣa*.

65-68a. Hence one should follow the *Nivṛtta* type of *Karma*, otherwise one shall have to undergo the sufferings of worldly existences again and again.

1. Cf. BG. XIV. 18.

2. v.l. *catur-vidye*—The four lores or sciences viz. Logic, three Vedas, agriculture and politics (administration).

Manu has declared briefly the following as the main duties constituting the *Dharma* of all the four castes: Forgiveness, self-control, mercy, charitable gifts, absence of greed, renunciation, straight-forwardness, absence of jealousy, pilgrimages to sacred places, truthfulness, contentment, faith and respect for the authority of the Vedas, faith, restraint over one's senseorgans, worship of deities, reverence for Brāhmaṇas in particular, non-violence, pleasantness in speech, abstention from slandering, and freedom from impurity and sins.

68b-69. The abode of Brāhmaṇas who regularly perform the righteous duties prescribed for them, is the region of Prajāpati. The abode of Kṣatriyas who do not run away from the battlefield is the region of Indra. The abode of Vaiśyas who observe their duties, is the region of Maruts (The wind gods).

70-71. The abode of the Śūdras who maintain themselves by serving (the three upper castes) is the Gandharva region. The abode of those who stay with their preceptors (as life-long students) is the same as the abode of eighty eight thousand sages of sublimated sexuality. The abode of the forest dwellers (*Vāna prasthas*) is the same as the abode of Seven Sages (*Ursa Major*).

(72-73a). The *Prājāpatya* region has been proclaimed by the Self-born deity (Svayambhū) as the abode for the householders. The *Hiraṇya-garbha* region is the abode of the ascetics who have conquered their minds, have renounced the world as *Sannyāsins* and who have sublimated their sex instinct. From this region no one ever returns.

(73b-74a). The abode of the Yogins is the immortal region called *Vyoman*—the greatest, imperishable, eternal and blissful abode of Īśvara. It is the highest point, the Supreme goal to be achieved.

The sages submitted :

74b-75a. "O Lord, O destroyer of the enemies of gods, O slayer of Hiraṇyākṣa ! Four *āśramas* (stages in life) have been proclaimed by you, and (how is it that) a separate one has been declared for Yogins?"

Lord Kūrma said :

75b-76. A Yogin who has eschewed all activities and has resorted to motionless trance, and remains steady in meditation, is the Sannyāsin. His is the fifth *āśrama* (v.l. A Yogin who having renounced all activities has resorted to steady motionless meditation is the *Sannyāsin*. There is no fifth *āśrama* (vide verse 88 below). As pointed in *Śrutis*, there are two types in each of *āśramas* (stages in life).¹

77-78a. The *Brahmacārin* is of two types viz. (1) *Upakurvāṇa* and (2) *Naiṣṭhika*. He who duly studies the Vedas and at its conclusion, enters the life of a house-holder, is called *Upakurvāṇa*. He who observes continence till death and prosecutes his Vedic studies called *Naiṣṭhika*.

78b-80a. The house-holder is of two types: (1) *Udāsina* and (2) *Sādhaka*. The house-holder who earnestly exerts himself to maintain his family, is called *Sādhaka*. The House-holder who has paid all the three debts (viz. to the gods, departed ancestors and sages) and who, thereafter, abandons wealth, wife etc., and roams about alone seeking salvation from *Samsāra*, is called *Udāsina*.

80b-81a. The forest dweller who performs penance in the forest, worships gods, performs Homa (Fire-worship) and is devoted to the study of the Vedas is considered a *Tāpasa*.

81b-82a. He who is in the stage of a forest-dweller, has emaciated himself extremely through penance, and is completely devoted to spiritual meditation is called *Sannyāsika*.

82b-84a. The recluse who is deeply engaged in the practice of Yoga, is ever aspiring to climb up i.e. advance spiritually, who has conquered the sense organs and awaits the dawning of perfect knowledge is called *Pārameṣṭhika*. He who revels in the *Ātman*, is ever contented, is a great sage and is endowed with the correct vision is called a recluse.

84b-85a. The *Pārameṣṭhikas* are of three types: (1) Some are the renouncers by *Jñāna* (*Jñāna sannyāsin*), (2) Others

1. For the two classes of each of the *āśramas* vide GP. I.49.6ff.

are the renouncers (after the mastery of) the Vedas (*Veda-sannyāsin*) and (3) some are the renouncers of *Karmans* (*Karma-sannyāsins*).

85b-86a. The Yogin should be classified in three types: They are the *Bhautikas* (v. l. *Vaidikas*), *Sāṅkhyas* and the *Āśramins*. The third one (consists of those) who have resorted to the excellent Yoga.

86b-87. In the first type of Yogins, the *Bhāvanā* (Meditation) is of the first type. In regard to the *Sāṅkhyas*, it is the *Akṣara-Bhāvanā* (contemplation of the Imperishable). In the third type it is the ultimate *Paramēśvari Bhāvanā*. (The meditation on the Supreme Lord.): These have been proclaimed and in this way understand well the four *Āśramas*.

88-90. In all the *Vedas* and *Śāstras* no fifth *Āśrama* is mentioned. After creating *Varṇas* (castes) and *Āśramas* (stages of life) thus, the pure unsullied Lord of gods, the Soul of the universe, commanded Dakṣa and others, "All of you pocreate different species of beings." At the instance of God Brahmā, his sons Dakṣa and other excellent sages created the subjects beginning with gods and human beings. Thus, Lord Brahmā engaged himself in the creative activity.

91. I am protecting this universe, the trident-bearing Lord (Śiva) will annihilate it. Brahmā, Viṣṇu and Maheśvara are mentioned as three Mūrtis (forms of the Supreme Self).

92. Due to their being characterised by the *Guṇas*—*Rajas*, *Sattva* and *Tamas*, they are mutually affectionate and inter-dependent. All of them are but the manifestation of the great Supreme *Ātman*.

93-96. All these great gods pay respects to one another in the course of *Līlās* (sportive activities). There are three *Bhāvanās* (meditation) viz. *Brāhmi* (pertaining to Brahmā), *Māheśvari* (concerning god Maheśvara) and *Akṣara-Bhāvanā* (meditation on the Eternal). O Brāhmaṇas, all these three *Bhāvanās* are always present in Rudra. In me, the first *Akṣara-Bhāvanā* functions perpetually. (v. l. *Akṣara-Bhāvanā* and other types of meditations function incessantly within me.) The second *Akṣara-Bhāvanā* is mentioned as that of god Brahmā. As a matter of fact, Mahādeva and I are not different from each other. In the ultimate reality he, the immanent Lord out of his own

will divided himself and abided in all beings as indwelling soul. He stood ready to create the entire three worlds including Devas, Asuras and Human beings.

97-98. The Supreme Person who is beyond the unmanifest (*Avyakta* or *Prakṛti*) assumed the form of god Brahmā. Hence Brahmā is Mahādeva and Viṣṇu is Viśveśvara (Lord of the universe, Śiva) the great. All these three are declared as the forms of one Being alone in accordance with the different functions of the Lord. Hence, they should be revered most respectfully and worshipped specially.

99-100. If one wishes to attain ere long, that abode which is called the *Mokṣa* (eternal salvation) one should mentally worship as long as one lives, and follow the duties prescribed for (their respective) different castes and stages of life, with delight. O Brāhmaṇas, the four *Āśramas* are duly mentioned thus in accordance with renunciation.

101. There are three *Āśramas*¹ called *Vaiṣṇava*, (pertaining to Viṣṇu), *Brāhma* (pertaining to Brahmā) and *Harāśrama* (pertaining to Śiva). He who wears the various symbols (pertaining to a particular god) invariably endears himself to his devotees.

102. One who is devoted to *Brahma-vidyā* should meditate and worship these. The *Liṅga* of Śambhu is the most excellent for all devotees.

103-104a. *Tripuṇḍraka*² (three horizontal parallel lines on the forehead) should be made with white *Bhasma* (Ashes from a sacrificial place). He who has resorted to Nārāyaṇa and his great region shall always wear on his forehead the mark of the Trident with scented water.

1. The three *āśramas* mentioned here are the cults of Viṣṇu, Brahmā and Śiva.

2. The *Tripuṇḍra* mark of Śaivas are the three horizontal lines of *bhasma* (ashes) each line representing the past, present and future (Division of Time that is probably implied here in *kālāt māsau dhṛto bhavet / uparyadhobhāvayogāt tripuṇḍrasya* !)

The *sūla* or *Trisūla* is the vertical trident type mark of the forehead of Vaiṣṇavas. Verses 105 and 106 form one unit

104b-105. Those who have resorted to god Brahmā the *Parameṣṭhin*, the seed (creator) of the universe, shall always wear the *Tilaka* (a circular mark) on the forehead. Thereby it is as though the beginningless (eternal), Supreme spirit, *Kālāmā* (the deity in the form of Time), is worn.

106. By wearing the *Tripuṇḍra* mark with its upper and lower parallels what is *Pradhāna* is worn—the *Pradhāna* that consists of three *Guṇas* in the form of Brahmā, Viṣṇu and Śiva. There is no doubt that they are so worn by the mark of trident.

107-108. When the *Tilaka* mark is made the sphere of the sun, white and resplendent with brilliance of *Brahmā* it is undoubtedly worn by having the Trident mark on the forehead.

If the *Tilaka* mark is made (on the forehead it is as good as) the abode of Īśvara being held. Hence the mark of the Trident and the auspicious *Tilaka* should be worn on the forehead.

109-111. It is conducive to the longevity of the three types of devotees mentioned above. One who has conquered the sense organs should worship the deity, offer oblations in the sacred fire (*Homa*), repeat the name of his God and make charitable gifts. He should be quiescent, subdue his sense organs, control his anger, and should know the rules of righteous discipline of the four castes and stages of life. As long as one lives, one should, with concentrated mind, serve Devas in this way and thereby attain, ere long, their eternal abode.

CHAPTER THREE

The Order of Stages of Life and the Four Castes.

The sages requested :

1. O Lord, the castes have been enumerated as four by your holy Lordship, so also the stages of life. Be pleased now to elucidate the order of the stages of life¹ (*āśramas*) to us.

1. *Catvāro'pyāśramāḥ*—The word *āśrama* is derived from *Śram*—to exert and means a stage of life in which one exerts oneself. The word

Lord Kūrma replied :

2. The *Āśramas* have been proclaimed in their serial order as follows¹ : *Brahmacārīn* (the religious student), *Gṛhastha* (the house-holder), *Vānaprastha* (the forest hermit), and *Yati* (the Recluse).² This serial order may be otherwise for special reasons.³

is not traced in the Vedic *Samhitās* or *Brāhmaṇa* texts, but that does not mean that the *āśrama* system was non-existent in those times. For we find the word *Brahmacārīn* in RV.X. 109.5 and in AV.V. 17.5 *Brahmacārī carati vevīṣad viṣaḥ sa devānām bhavatyekam aṅgam* |

‘O gods ! He (Bṛhaspati) is all-pervasive and moves as a *Brahmacārī* pervading all sacrifices. The word *gṛhapatī*—‘House-holder’ is used for *Agni* in RV. II. 1.2 *Tavāgne hotram . . . Brahmā cāsi gṛhapatīśca no dame* |

1. *Brahmacārī . . . Krameṇaiva*—From the times of the most ancient *dharma-sūtras*, four *āśramas* have been mentioned. *Āpastamba Dharma Sūtra* (Dh. S.) II.9.21.1 states : “There are four *āśramas* viz. the stage of the householder, stay in the preceptor’s house, the stage of muni-hood and that of being a forest dweller” (*catvāra āśramā gārha.stham ācāryakulam maunam vānaprasthyam iti* |). *Gautama Dh. S.* (III.2) enumerates *āśramas* as *Brahmacārī*, *Gṛhastha*, *Bhikṣu* (*Sannyāsin*) and *Vaikhānasa* (*Vāna-prastha*).

It is from the time of *Vasiṣṭha Dh. S.* (VII.1-2) that we find the order of *āśramas* as follows : *Brahmacārī*, *Gṛhastha*, *Vānaprastha* and *Parivrājaka* (*Sannyāsa*)—an order confirmed by *Baudhāyana Dh. S.* (II.6.17).

Manu VI. 87 confirms this order of *āśramas* :

*Brahmacārī gṛhasthaśca
Vānaprastho yatis tathā |*

This is quoted by KP. here.

It will be found that although there was some difference in the nomenclature and order of the *āśramas* in the *Dharma Sūtras*, in the *Smṛtis*, the order is as given by Manu and it is followed in this Purāṇa. Even in *Jābāla Up.* we are told : after finishing the stage of studentship, one should become a householder, then a forest-dweller and ultimately renounce the world

(*Brahmacaryam parisamāpya grhī bhavet, grhī bhūtvā vanī bhaved, vanī bhūtvā pravrajat* !

—*Jābāla Up.* 4.

2. Quoted in CC *Kāla-nirṇay*, p. 783.

3. KP. 3.2. *Kāraṇād anyathā bhavet* : An echo of *Jābāla Up.* : ‘A person may renounce the world after the stage of student-hood or after

3. One who has attained knowledge of *Brahman* and has realised it, one who has reached the ultimate stage of detachment can renounce (i.e. enter the fourth stage of life as a *Sannyāsin*), even from the stage of a religious student, if he wishes for the highest goal (*Mokṣa*).

4. A religious student (at the close of the period of his studies) should duly marry a woman, if he is not detached, and procreate sons. He should also perform different kinds of sacrifices. But, if he is really unattached to worldly life, he should renounce the world (even without duly performing sacrifices etc.).¹

5. But normally an intelligent Brāhmaṇa house-holder shall not renounce by eschewing house-holder's life without duly performing sacrifices, and without procreating sons.

6. But, however, if due to the force of growing sense of detachment, he does not feel inclined to lead the life of the house-holder, the spiritually wise excellent Brāhmaṇa should renounce then and there his house-holdership, even without performing sacrifices.

7. Still (the best course is) after performing various kinds of sacrifices, one should take to the life of a forest hermit and perform penance. Thereafter, becoming completely detached by virtue of his penance, he should renounce (as a *Yati*).²

being a house-holder etc. The very day on which detachment for the world dawns in him, he should renounce the world and become a *sannyāsin* :

(yadi vetarathā brahmacāryādeva parivrajed, . . .
 . . .Yadahareva virajet tadahareva pravrajjet |

1. Cf. *Ābāla Up.* 4 quoted above.

2. With reference to the order of the *āśramas*, there are three opinions (*Pakṣas*) viz. *samuccaya* (orderly co-ordination), *Vikalpa* (option), *bādha* (annulment or contradiction). After quoting the *Vikalpa* point of view which permits a *brahmacārī* to adopt the last *āśrama* (*sannyāsa*) directly (in V. 4 above), KP. states its preference to the *samuccaya* point of view which recommends transition from the first *āśrama* (*Brahmacarya*) to the second, after which as a last stage he can become a *sannyāsin*—a point of view strongly advocated by Manu (IV. 1, VI.1, 33-37, 87-88).

This verse is quoted in *CC Kāla-nirṇaya*, p. 810.

8. Once a householder goes out of his household (renouncing his stage of life as a householder) and resorts to the stage of a forest-dweller (*Vānaprastha*), he shall not re-enter the house-holder's stage, nor an ascetic (*Sannyāsin*) go back to the life of a forest-hermit, nor should a *Sādhaka* householder revert to the life of a religious student.¹

9. A Brāhmaṇa should complete the sacrifice called *Prājāpatya* or *Āgneyi* and then renounce.² The scholarly householder should renounce through the stage of a forest dweller, in accordance with the injunctions of the *Śruti*.

10. One who is incapable of performing a *Homa* and sacrificial rites, physically handicapped persons like a blind man or a lame man, or an indigent Brāhmaṇa, if detached, should renounce as a *Sannyāsin*.³

11. In the matter of renouncing by any one, the main reason should be *Vairāgya* (dispassion). If one wishes to renounce without being detached, he falls indeed.⁴

12. Or, if a faithful person continues to remain in one *Āśrama* (throughout his life) till death, he is entitled for eternity or *Mokṣa*.

1. The reversion from *sannyāsa* to the previous *āśrama* is strongly condemned. For example, Atri (VIII. 16) declares that there is no expiation for a person who, having taken to celibacy (*Sannyāsa* or *Vānaprastha āśrama*), reverses to the previous (*gṛhastha*) *āśrama*.

This verse (KP. 8) is quoted in *CC Kāla-nirṇaya*, p. 783.

2. For qualifying oneself for *Sannyāsa*, a person has to perform *Prājāpatya* sacrifice in which all the property is to be distributed to Brāhmaṇas etc.

Prājāpatyaṁ nirūpyeṣṭīm sarva-vedasa-dakṣiṇām |

Manu VI. 38, Yājñ. III. 56.

3. Quoted in Hemādri's *CC Kāla-nirṇaya*, p. 810.

This view of the KP. that physically handicapped persons can adopt the *sannyāsa āśrama* is strongly criticised by Śaṅkara in his *Bhāṣya* on Br.S. III.4.2. Suresvara in his *Vārttika* on *Śaṅkara Bhāṣya* on *Bṛhd. Up.* (verse 1144) refutes strongly the eligibility of the physically handicapped for *sannyāsa*.

kāṇa-kunṭhādi-viśaye yat tu kaiścit prakalpyate |

pārivrājyaṁ na tad yuktam ananuṣṭheya-rūpataḥ ||

Medhātithi (on Manu VI. 36) and the *Mitākṣarā* (on Yājñavalkya III. 56) endorse the same view.

4. Quoted with some changes in *CC Kāla-nirṇaya*, p. 810.

13. A person who earns wealth by honest, justifiable means (*v.l.* one who has given away all his wealth in charity), a quiescent person devoted to *Brahma-vidyā* and the person who strictly observes his religious duties, becomes entitled to attain identity with the *Brahman*.

14. A person who resigns all his actions to the *Brahman*, who is free from attachment, who is devoid of passion of love and who performs his essential righteous duties with a delighted heart, shall attain to the region of *Brahman*.¹

15. Whatever is there to be given is given by *Brahman*, everything that is donated is also the *Brahman*, and it is the *Brahman* that is given—this is called the highest type of dedication unto *Brahman* (*Brahmārpaṇa*).²

16. “I am not the agent or the doer, it is the *Brahman* alone that makes everything”—this attitude is called *Brahmārpaṇa* by sages who visualise the reality.

17. “May the eternal Lord *Īśa* be pleased by means of this rite.” He who thinks like this, makes the great dedication of *Brahmārpaṇa*.

18. Or, the dedication of fruits of all actions unto the Supreme Lord is called the greatest dedication of *Karmas*. It is the excellent *Brahmārpaṇa*.

19. An action performed by a discriminating learned person may be even the bestower of salvation, if it is performed regularly without attachment with the belief that it is binding upon him that he should do it.

20. Or, if a *Brāhmaṇa* performs even his daily prescribed righteous duties (like the daily *Sandhyā* prayers etc.) without dedicating the fruit thereof to the Lord, he is fettered by its fruit.

21. Hence, even if a person who is not learned were to put forth all efforts and resign to the Lord the fruits of all

1. Quoted in the SC in *Āhnika prakaraṇa*, p. 164 and in the Viramitrodaya (VM) *Tīrtha-prakāśa*, p. 98.

2. Quoted in VM. *Tīrtha.*, p. 98.

This is an echo of the BG. In fact the *niṣkāma-karma-mārga* the path of desireless action described in the BG. is reproduced in vv. 16-21, here.

his actions, and perform his duties, he would after a long time attain to the highest region.

22. The sin both of this birth as well as that of the previous births is wiped off by the *Karman*. The doer of the *Karman* attains serenity of mind and becomes a knower of the *Brahman*.

23. The *Yoga* becomes perfect through *Jñāna* (spiritual knowledge) accompanied by *Karman* and the *Jñāna* in association with *Karman*, becomes free from defects.

24. Hence, by every means should a man, whatever be the stage of life he is engaged in, do the *Karman* for the satisfaction of *Īśvara* (the Ruler of the universe). He shall then attain salvation, or the state of inactivity (*Naiṣkarmya*).

25. After attaining the great spiritual knowledge and the state of inactivity or freedom from *Karman* through His grace, the man, remaining single, quiescent and free from the sense of 'my-ness' becomes released from *Samsāra* even as he is alive.

26. He visualizes the great *Ātman*, the Supreme *Brahman*, and the great *Īśvara*. Possessing perpetual bliss and free from fallacious semblance, he shall become merged unto that *Brahman* alone.

27. Hence, one should resort to the path of action incessantly with a serene mind, for the satisfaction and pleasure of the Supreme Lord, and he shall attain his eternal region.

28. Thus, the excellent arrangement of the four stages of life in their serial order has been completely recounted to you. No man attains emancipation from *Samsāra* by transgressing this.

CHAPTER FOUR

Description of Creation by Means of Prakṛti.¹

Sūta said :

1. After hearing the whole procedure regarding the stages in life, the sages were delighted in their heart. After paying obeisance to Hṛṣikeśa (Lord Kūrma), they spoke these words.

The sages submitted :

2. The excellent arrangement of the four stages of life has been narrated by you. Now, we desire to hear from you how the universe originates.

3. From whence was all this universe born ? Wherein it will get dissolved ? Who is the controller of all these things ? O Puruṣottama (Supreme Person), be pleased to recount this to us.

4. On hearing the query submitted by the sages, Nārāyaṇa who assumed the form of a Tortoise, the imperishable source of all living beings, spoke in a deep majestic tone.

Lord Kūrma said :

5. The Supreme Lord (Maheśvara) is transcendental, unmanifest; eternal, the Lord of four manifestations² (*Vyūhas* viz.

1. *Prākṛta sarga*—This chapter deals with the creation of the universe by means of *Prakṛti* (Primordial matter) and may be translated as ‘material’ or ‘subtle’ creation. Compare AITM Vol. 1 Bh. P. Part I. pp. 274-275 where the three types of creation viz. *Prākṛta* (material), *Vaikṛta* (elemental) and Mixed (*Prākṛta-Vaikṛta*) and the doctrine of transformation (*Parīṇāmavāda*) of Sāṅkhyas to explain the evolutionary process of the subtle (or *Prākṛta*) creation are discussed. The influence of VP. on the Bh. P. is undeniable but as pointed below, KP. quotes verse after verse from VP. I. 2. Both VP. and Bh. P. owe the concept of evolution of the universe to the Sāṅkhya system (if not to Īśvarakṛṣṇa’s *Sāṅkhyakārikā* which is older than the present editions of Mahāpurāṇas).

*The critical Ed. (of KP) reads :

bhūtānām prabhavāpyayau /

“The creation and destruction of all beings.”

2. *Catur-vyūha*—*Vyūha* is a technical term in the Pāñcarātra system, meaning ‘the manifestation of the Lord. ‘The four Vyūhas according to them are Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. It appears that despite the Pāśupatisation of the KP, a number of terms and pro-

Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha). He is infinite and inscrutable. He is the Controller (of the universe) and omnifaced.

6. To him philosophers (or contemplators of Reality) designate as unmanifest, the cause which is eternal and comprising of the being and non-being as well as the *Pradhāna* and the *Prakṛti*.

7. It is devoid of smell, colour and taste; it is without sound and touch. It is non-ageing, stable, inexhaustible or imperishable and eternal. It is established in its own Self.

8. The Supreme Brahman is the source of the universe and the Primary element. It is the cosmic body of all living beings, self-dependent and the *Mahat* presided over by the *Ātman*.

9. Only the Brahman was in existence in the beginning. It has neither beginning nor end; it is unborn and subtle, and consisting of three *Guṇas*. It is the source (*v.l.* the origin and the end) of the universe. It is unknowable, eternal (extending over the past, present and future).

10. When there is complete equilibrium of *Guṇas*, and the *Puruṣa* abides in his own blissful state, one should know that it is the original state of *Prakṛti* or the dissolution pertaining to *Prakṛti* till the creation of the Universe.

11. This period is called the night of god *Brahmā*. The creation of the universe is called his day. Really, there is neither day nor night of *Brahmā*. This is used in a figurative sense.

12. At the close of *Brahmā*'s night wakes up the Supreme Lord, who (though) himself beginningless, is the origin of the world. Due to his being unmanifest, he is the immanent Lord abiding in all (*v.l.* *avyakto hyantaryāmi*—the unmanifest indwelling soul).

13. Promptly entering both *Prakṛti* and *Puruṣa*, the great God, the Supreme Deity, agitated them by his highest *Yoga*.

Viṣṇu passages remained as before. The footnote No. 7 of Venkateshvara Ed. tries to give the Śaivite explanation :

catvāraḥ vyūhā adhassthāna-bhedā yasya tathoktaḥ |

Also Maheśvara being all-pervading constitutes all stages (*avasthā*), hence he is called *caturvyūha*.

14. Just as lust enters women or the wind in the spring entering them stirs (passionate) agitations in them, the same way did the Lord, the *Yoga* incarnate.

15. O Brāhmaṇas, the same Supreme Lord is both the agitator and the agitated (i.e. the subject and object of agitation). By means of the withdrawal and development, He stabilises himself in the state of being *Pradhāna*.

16. The great seed called *Mahat*, consisting of both *Pradhāna* and *Puruṣa*, appeared when *Pradhāna* and the ancient *Puruṣa* were being agitated.

17. It is stated in the scriptures that the *Mahat*, the *Ātman*, the intellect, *Brahmā*, *Prabuddhi*, *Khyāti* (Faculty of discrimination), *Īśvara*, *Prajñā* (intelligence), *Dhṛti*, *Smṛti* (memory) and *Samvit* (knowledge)—all these originate from it.¹

18. It is traditionally reported that this three-fold Ego viz. *Vaikārika* (product of the *Sattva Guṇa*), *Taijasa* (born of *Rajas*) and *Bhūtādi* (the origin of all elements), the product of *Tamas*, is evolved from *Mahat*.²

19. *Ahaṁkāra* is mentioned (in scriptures) as *Abhīmāna* (self-conceit or self-love), the Agent, the thinker, the Supreme Soul and the individual soul abiding in every one, and from whom all actions arise.

1. Cf. LP. I.70.12 where these are treated as synonyms :

mano mahān matir brahma pūr buddhiḥ khyātir īśvaraḥ |
prajñā citiḥ smṛtiḥ samvid Viśveśaś ceti sa smṛtaḥ ||

These synonyms of *Mahat* are explained in LP. in the following verses. For example : This principle is called *mahat* as it evolved the earliest (and as such is the senior-most). Its extent is the widest—far greater than that of the special *guṇas* (ibid. I.70.14).

2. VV. 18-33 deal with the evolution of the universe as given in Īśvarakṛṣṇa's *Sāṅkhyakārikā*. KP. has incorporated here a number of verses and lines from VP.I.2.34-46. Compare for example

bhūtādis tu vikurvāṇaḥ śabda-tanmātrakaṁ tataḥ || 37
sasarja śabda-tanmātrād ākāśaṁ śabdalakṣaṇam ||38a

KP.

bhūtādis tu vikurvāṇaḥ śabda-mātraṁ sasarja ha |
ākāśo jāyate tasmāt tasya śabdo guṇo mataḥ || 24

cf. Bh. P. III.5.22 ff.

All these Purāṇas have adopted the Sāṅkhya theory of evolution and its *Pariṇāma-vāda* (The theory of transformation). Hence the close textual similarity.

20. The five elements, the subtle potentials of elements (*Tanmātras*) and all the sense organs (*v.l.* and gods presiding over them) were evolved out of *Ahaṁkāra* (the Ego). All the universe is thus born of it.

21. The mind is said to be born of *Avyakta* and is mentioned as the first product whereby it becomes the doer and sees the *Bhūtādi* and other types of *Ahaṁkāra*.

22. The creation from the *Ahaṁkāra* of the *Vaikārika* type (which is evolved out of *Sattva Guṇa*) was also *Vaikārika*. The sense organs are the products of *Rajoguṇa* and are called *Taijasa*, while the *Vaikārikas* are the ten *Devas* presiding over the sense organs.

23. The eleventh (sense organ (*viz.* the mind is of the nature of both by means of its own qualities. O Brāhmaṇas, this creation of gross and subtle elements is evolved out of the *Bhūtādi* (the *Tāmasic* Ego).

24. It is traditionally said that when the *Bhūtādi* undergoes modifications, it creates the subtle element of sound (*Śabda-tanmātra*). The ether is born thereof and *Śabda* (Sound) is considered to be its quality.

25. When the ether undergoes transformation, it evolves the subtle element of tangibility (*Sparśa-tanmātra*). The wind is born therefrom and they know that its characteristic quality is touch.

26. When the wind undergoes transformation, it creates the *Tanmātra* of *Rūpa* (form). The fire is born of *Vāyu* and possession of *Rūpa* (form or colour) is said to be its characteristic.

27. When the fire undergoes modification, it creates the subtle *Tanmātra* of *Rasa* (taste or fluidity). Therefrom the waters originate and are the receptacle of taste (*Rasa*).

28. When waters underwent modification, they created the *tanmātra* of smell (*Gandha*). The mass of earth is born therefrom, and smell is considered to be its specific quality.

29. *Ākāśa* (Ether), which has only the *Tanmātras* of *Śabda* enveloped the *Sparśa-Tanmātra*. Hence *Vāyu* has two qualities viz. *Śabda* and *Sparśa* (sound and touch).

30. The two *Guṇas*—*Śabda* and *Sparśa* enter *Rūpa*. Therefore, *Vahni* (Fire) shall have three *Guṇas* viz. *Śabda*, *Sparśa* and *Rūpa* (Sound, touch and colour).

31. Sound, touch and colour enter *Rasa-tanmātra*. Hence waters characterised by taste should be known consisting of four *Guṇas*.

32. Sound, touch, colour and taste enveloped *Gandha* (smell). Hence the earth has five *Guṇas*. Among the elements, the earth is mentioned to be the grossest.

33. Tranquillity, terribleness and dullness have been stated as their special characteristics and they (i.e. these elements) sustain each other by their inter-penetrability.

34. These noblesouled (mighty) elements, though mutually resorting were incapable of creating subjects (the universe) without complete union among all of them.

35. It is due to their being presided over by *Puruṣa* and the blessing of *Avyakta* that these beginning with *Mahat* and ending with *Viśeṣa* create the cosmic egg.¹

36. Like bubbles in the water forming simultaneously the (cosmic) egg originated from the simultaneously cumulative effect of *Viśeṣas*. It was very huge and it rested on the cosmic waters.

37. When the Egg born of *Prakṛti* developed, the productive activities of *Parameṣṭhin* (god Brahṁā) were achieved therein. The presiding soul (*kṣetrajña*) is termed as Brahṁā.

38. He is the first embodied Being. He is called *Puruṣa*. *Brahṁā*, the first creator of living beings, existed at the beginning of the universe.

39. Him the sages call *Puruṣa* (one abiding in the body), Swan, *Hiranya-garbha* (one born of a golden egg), transcendental to *Pradhāna*, of tawny-colour, the embodiment of the Vedas, the eternal.

40. Mount *Meru* became his foetus and mountains, the embryo. The oceans became the foetal fluid of that great soul.²

41. Within that cosmic Egg evolved the universe consisting of *Devas*, *Asuras* and human beings, the Moon, the Sun, the constellations, the planets and the wind.

1. VV. 35 and 36 echo VP. I.2.53.

2. The same as VP. I.2.57.

42. The Egg is externally encircled by waters ten times in magnitude. The waters are externally wrapped up by fire ten times in magnitude.

43. The enveloping fires themselves are externally surrounded by the *Vāyu* (wind) ten times in magnitude. The *Vāyu* is enveloped by *Ākāśa* (ether) and the ether is encircled by *Bhūtādi* (*Tāmasic* Ego).

44-45. The *Bhūtādi* (*Tāmasic* Ego) is enveloped by the principle called *Mahat*, which, in turn, is surrounded by the Unmanifest (*Avyakta*). These are the divisions of the universe. Noble-souled persons, all conversant with the Supreme Principle, inhabit them. They have their souls devoted (to the Lord) and are well established in him. Those Masters of Yoga are devoted to spiritual meditation, while others are the contemplators of Reality.

46. They are omniscient and have their qualities of *Rajas* subsided. They are perpetually delighted in their minds. The Cosmic Egg is surrounded by these seven sheaths originating from *Prakṛti*.¹

47. This much can be explained, O Brāhmaṇas. This *Māyā* is very mysterious. What has been mentioned as *Bija* (seed)² by me, is the working of *Pradhāna* (the primordial nature).

48. That *Pradhāna* is the first, primordial body of god Prajāpati; it is known through the Vedic tradition. The entire *Brahmāṇḍa* is endowed with the strength* of the seven spheres.

1. This theory of seven sheaths round the universe meant for its protection as given in the above verses was popular in Purāṇas. Cf. VP. I. 2.59-60. The river Gaṅgā is said to be the water from the watery outer sheath, which rushed in when the upper crust of the egg of the universe was cracked by the touch of the toe-nail of the left foot of Viṣṇu in his Trivikrama form (in his incarnation as Vāmana, vide Bh. P.V. 17.1. also NP.—the descent of the Gaṅgā).

2. Cf. V. 16 above. As stated therein 'The great seed' (*mahad-bija*) mentioned therein is the principle called *Mahat* which is an evolute of *Pradhāna*. Though it is called "The effect of *Pradhāna*" (*Prādhānikam kāryam*), the influence of Puruṣa explicitly stated in V. 16 above should be taken as implicit here.

* A better v.l. : *sapta-loka-kulānvitam*—'The aggregate of seven spheres, Crit. Ed. reads : *sapta-loka-talānvitam* and translates, attended by the might of seven spheres, vide p. 30 verse No. 48.

49-50. That is the second body of god *Brahmā* (*Parameṣṭhin*). Lord *Hiraṇyagarbha* i.e. *Brahmā*, born of the golden Egg, is the third form of the Lord. Those who are experts in the interpretation of the Vedas state so. There is another form of that intelligent one which is constituted of *Rajo-guṇa*.

51a. The four-faced Lord functions in the creation of the universe.

51b-52a. Resorting to *Sattva-guṇa*, Viṣṇu himself who is the Lord of this Universe, the Soul of the Universe, with faces all round, protects everything that is created.

52b-53a. At the time of dissolution of the universe Lord Rudra, the Soul of all and the Supreme Ruler resorts to *Tamo-guṇa* and withdraws (i.e. annihilates) all the universe.

53b-54. The Great God,¹ though one, abides in three forms through his functions of creation, maintenance and annihilation (of the universe). Though he is devoid of any *guṇas* and unsullied, and of a single form, he becomes two-formed, three-formed and many-formed according to the difference of *guṇas*.

55. By means of *Lilās* (sportive activity) the Lord of Yoga creates and dissolves bodies of diverse shapes, activities, features and names.

56. For the welfare of the devotees, he devours them again. He divides himself into three and functions in the three worlds.

57. He creates and swallows them. He particularly protects them, because after creating the subjects, he blesses them and swallows them again.

1. Vide *Supra* I.2.91-92 where god *Brahmā*, Viṣṇu and *Maheśvara* are said to be the forms of the Supreme Soul *Paramātman*. *Purāṇas* always emphasize that it is the one, Supreme Reality who as *Brahmā*, Viṣṇu and *Rudra* characterised with the *guṇas*—*Rajas*, *Sattva* and *Tamas*, creates, protects and withdraws (i.e. destroys) the universe. Here the Reality is called *Mahādeva* (the Great God) while in VP. I.2.61-70, he is called Viṣṇu. VP.I.2.70 sums up :

sa eva sṛjyaḥ sa ca sarga-kartā
sa eva pātyatti ca pālyate ca |
Brahmādyavasthābhīr aśeṣa-mūrtir
Viṣṇur variṣṭho varado vareṇyaḥ ||

58. Hence (due to his persistent existence) in all the three periods of time, he is called one, in view of his being endowed with *Guṇas*. At the outset, he manifested himself as the eternal *Hiranyagarbha*.

59. He is called *Ādideva* (the primordial god) because he is the first one in the beginning; since he is not born, he is called *Aja*. Since he protects all the subjects, he is called *Prajāpati*.

60. Since he is the greatest Deity among gods, he is designated as *Mahādeva*; in view of his vastness, he is called *Brahmā*; in view of his supreme nature, he is called *Paramēśvara* (the Supreme Ruler).

61. He is technically termed *Īśvara* because he is *Vaśin* (full of self-control) and *Avaśya* (not liable to be subjected to any one else's control). He is called *Ṛṣi* because he is omnipresent or capable of going everywhere. He is *Hari* because he is the remover of every thing.

62. He is remembered as *Svayambhū* because he is unborn and is prior to all. Since he is the goal (*Ayana*) of men (*Nara*) he is called *Nārāyaṇa*. (*v.l. nārāṇām ayanam*—As his abode is the Cosmic waters).

63. He is called *Hara*, because he removes the (bondage of) worldly existence. He is called *Viṣṇu* because of his omnipresence (*Vibhūtvā*). He is called *Bhagavān*, because he knows everything perfectly; he is called *OM* because he protects (*avanāt*) all.

64. He is *Sarvajña*, because he knows everything. He is *Sarva* because he is identical with all; since he is free from impurities, he is known as *Śiva*; since he is present everywhere he is called *Vibhu*.

65. Since he saves (beings) from all miseries, he is extolled as *Tāraka*. Of what avail is much talk? The entire universe is full *Brahma*¹ (i.e. identical with *Brahman*). (*v.l. full of i.e. thoroughly pervaded by Viṣṇu*)

1. Purāṇas are full of echoes from Vedic and Upaniṣadic texts. Thus *sarvaṁ brahma-mayaṁ jagat* is a paraphrase of *sarvaṁ khalvidaṁ Brahma*, the next verse echoes *ekaṁ sad viprā bahudhā vadanī*.

66. The Supreme Lord differentiating himself in his multiformity, sports about.

Thus the creation starting from *Prakṛti* has been briefly narrated by me. O Brāhmaṇas, now listen and understand the creation of *Brahmā*, prior to *Mahat*¹ (the principle of Cosmic intelligence).

CHAPTER FIVE

*Calculation of Time.*²

Lord Kūrma said :

1. Because he is not born out of any prior person he is called *Svayambhū* (self-born).

2-3a. Since he is the goal of men, he is called *Nārāyaṇa*. Because he is remover of *Samśāra*, he is *Hara*. He is

1. Here the *Brāhmī Sṛṣṭi*—creation by *Brahmā* is called *abuddhi-pūrvikā*, because in *Prākṛta sarga* we have evolution from (*Prakṛti*) *Mahat*, *ahankāra* etc. but in *Brahmā's* creation *buddhi* i.e. *mahat-tattva* is absent. As the foot note 3 in the Venk. Ed. clarifies :

abuddhi-pūrvikām nāsti buddhiḥ mahat-tattvaṁ pūrvā prathamā tathoktām !

The MS. evidence does not justify the emendation *abuddhi-pūrvaka* to make it qualify *prākṛtaḥ sargaḥ* though Dr. A.S. Gupta tries to defend it. And when *abuddhi-pūrvikām*—the reading supported by good MSS can satisfactorily be explained when taken as qualifying *Brāhmī Sṛṣṭi*, there is no need of any emendation as per canons of textual criticism.

2. The calculation of Time is a topic common to most of the Purāṇas vide Bh. P. III. 11.6-38, NP. I.5.21-31, VP. I. 3.5.28, II.8.60-83, AP. 122.1-24. In KP. itself it is discussed again in I.29-31, 52 and some in portion of II. 46. The concept of Time as the all-powerful, beginningless, eternal God, creator and destroyer of the Trinity of gods (*Brahmā*, *Viṣṇu* and *Rudra*) is really majestic. It is a supra-phenomenal reality. Bh. P. looks upon Time as God, his power (III. 26.15,16) and the Time-sequence (III. 21.18). All these aspects of *Kāla* are reflected in KP.

called *Viṣṇu*, because of his all pervasiveness. He is called *Bhagavān*, because of his perfect knowledge of everything. He is called *OM*, because of his protectiveness of all. He is *Sarvajña* (omniscient) because of his knowledge of everything. He is *Sarva*, because he is identical with everyone.¹

3b-4. The calculation of time since coming in existence of the self-born god *Brahmā*,² cannot be recounted even by him, in great many years, O excellent Brāhmaṇas. In brief, the calculation of time is presumed to be of two *Parārdhas*.

5. That alone will be the greatest span of time. At the close of it, creation of the universe is carried out again. In accordance with his measures, his (*Brahmā*'s) duration of life is regarded as of one hundred years.

6. That is called *Parārdha* (v.l. *Para*). Or (according to some) half of that is called *Parārdha*.

O excellent Brāhmaṇas, fifteen *Nimeṣas* constitute the *Kāṣṭhā*.³

1. VV. 1=3a are not accepted as genuine by R. S. Bhattacharya and A. S. Gupta in their editions and hence they have dropped them. The Venk. Press ed. brackets them expressing the suspicion of the editors about their being spurious.

2. The reading in the footnote *svayambhuvo'pi vṛttasya* is better. The verse is found in LP. 70.107 where v.l. *vivṛtta* appears and is explained as 'Present' *Vartamāna* by the Com.

3. VV. 6-9 give the computation table of the (empirical aspect of) Time as follows :

15 <i>nimeṣas</i>	=	1 <i>kāṣṭhā</i>
30 <i>Kāṣṭhās</i>	=	1 <i>kalā</i>
30 <i>Kalās</i>	=	1 <i>muhūrta</i>
30 <i>muhūrtas</i>	=	1 <i>Day (Ahorātra)</i>
30 days	=	1 month (2 Fortnights)
6 months	=	1 <i>ayana</i>
2 <i>Ayanas</i>	=	1 (complete) year.
The Bh. P. (III. 11.5-8) gives the following computation :		
2 <i>paramāṇus</i> (of time)	=	1 <i>anu</i>
3 <i>anus</i>	=	1 <i>trasareṇu</i>
3 <i>trasareṇus</i>	=	1 <i>truṣi</i>
100 <i>truṣis</i>	=	1 <i>vedha</i>
3 <i>Vedhas</i>	=	1 <i>lava</i>
3 <i>lavas</i>	=	1 <i>nimiṣa</i>

7. Thirty *Kāṣṭhās* make a *Kalā*, and thirty *Kalās* make the duration of a *Muhūrta*. With as many (i.e. thirty) *Muhūrtas*, the period of a human day and night is constituted.

8. A month consists of as many (i.e. thirty) days and nights. It (a month) is comprised of two *Pakṣas* (fortnights). Six months make an *Ayana* and the two *Ayanas*, the *Dakṣiṇa* and *Uttara* (Southern and the Northern), make a year.

9-10. The *Dakṣiṇa Ayana* is the night of *Devas*, and the *Uttara Ayana* is their day. The four *Yugas* named *Kṛta*, *Tretā* etc., are made up of twelve thousand divine years. Understand their division. Four thousand divine years make the *Kṛta yuga*.¹

3	<i>nimiṣas</i>	=	1 <i>kṣaṇa</i>
5	<i>kṣaṇas</i> (i.e. 15 <i>nimiṣas</i>)	=	1 <i>kāṣṭhā</i>
15	<i>kāṣṭhās</i>	=	1 <i>laghu</i>
15	<i>laghus</i>	=	1 <i>nāḍikā</i>
2	<i>nāḍikās</i>	=	1 <i>muhūrta</i>
6 or 7	<i>nāḍikās</i>	=	1 <i>yāma</i> or <i>Prahara</i>

KP. however is closer to Manu I. 64 with the exception of the 1st unit of time viz. *Kāṣṭhā* which consists of 18 *nimeṣas* (*nimeṣā daśa caṣṭau ca kāṣṭhāḥ*).

1. VV. 10-15 give the following durations of *Yugas* : The years noted are celestial years.

<i>Yuga</i>	<i>Years of Sandhyā</i>	<i>Regular duration in years</i>	<i>Years of Sandhyāṃśa</i>	<i>Total No. of</i>
<i>Kṛta</i>	400	4000	400	4800
<i>Tretā</i>	300	3000	300	3600
<i>Dvāpara</i>	200	2000	200	2400
<i>Kali</i>	100	1000	100	1200

Caturyuga : (The total No. of years in a cycle of 4 yugas) 12000

71 *caturyugas* —One Manvantara

1000 cycles of 4 yugas=One Brahmā's day.

KP. closely follows Manu I. 69-72.

catvāryāhuḥ sahasrāṇi varṣāṇām tat kṛtaṃ yugam !

tasya tāvac chati sandhyā sandhyāṃśaś ca tathāvidhaḥ || 69 ||

itareṣu sasandhyeṣu sasandhyāṃśeṣu ca triṣu |

ekāpāyena vartante sahasrāṇi śatāni ca || 70 ||

11-12. Its *Sandhyā* (Twilight) and *Sandhyāṁśa* consist of as many hundred years (i.e. four hundred) while for the other viz. *Tretā*, *Dvāpara* and *Kali Yugas*, this period of *Sandhyā* is in the order: three hundred, two hundred and one hundred years. Except the *Kṛtayuga* the *Sandhyāṁśa* of other *Yugas* is six hundred years. For the other *Yugas*, the duration without *Sandhyā*, and *Sandhyāṁśa* is three thousand, two thousand and one thousand divine years respectively.

13. In knowing the duration of *Tretā*, *Dvāpara* and *Tiṣya* (i.e. *Kali*), the above is to be reckoned. Thus, the entire period consists of twelve thousand and some more divine years.

14. Seventyone such sets of four *Yugas* constitute a *Manvantara*.¹ There are fourteen *Manus*, O *Brāhmaṇas*, in one day of god *Brahmā*.

15-16a. The *Manus* are *Svāyambhuva* and others.² Then

yadetat parisankhyātām ādāveva caturyugam /
etad dvādaśa sāhasraṁ devānām yugam ucyate || 71 ||
daivikānām yugānām tu sāhasraṁ parisankhyayā /
Brāhmamekam ahar jñeyam tāvatīm rātrim eva ca || 72 ||

1. Arithmetically 1 *Manvantara* is more than 71 cycles of *caturyugas* as can be seen below :

$$\begin{aligned} 1 \text{ Manvantara} &= \frac{1000 \text{ cycles of caturyugas}}{14 \text{ Manvantaras}} \\ &= 71 \frac{6}{14} \text{ caturyugas} \end{aligned}$$

Though *Purāṇas* are vague about the duration of this period, Śrīdhara commenting on *Sādhikā* in

caturyugānām saṅkhyātā sādḥikā hyeka-saptatiḥ / V.P.I.3.17

points out that every *Manvantara* is 71+ *caturyugas*.

(*Pratimanvantaram eka-saptater adhikam ityārthaḥ*)—But none helps us to determine precisely this extra period. The *Sūrya Siddhānta* I. 18-19 tells us that there were fifteen *sandhi-kālas*, one before the beginning of the first *Manvantara* and the rest of the fourteen at the end of each *Manvantara* and *Sandhi-kāla* covered the period of deluge between two *Manvantaras*. Mt. P. supports the theory that there was a deluge before the 1st *Manvantara*. It appears that the *Purāṇas* accommodated this extra period in *Sandhyā* and *Sandhyāṁśa*.

2. The seven *Manus* implied here are :

Svāyambhuva, *Svārociṣa*, *Uttama*, *Tāmasa*. *Raivata*, *Cākṣuṣa* and *Vaivasvata* (vide *Infra* I. 51.1-26).

Sāvarṇika and others.¹ This entire Earth consisting of seven continents and their mountains, is to be protected by those kings, for full thousand Yugas.

16b-17a. By means of (describing in details) one *Manvantara*, all the *Manvantaras* are explained. There is no doubt about this (that when one *Kalpa* is described, in the different *Kalpas* too there is no difference).

17b. One day of god Brahmā is called a *Kalpa* and his night is of the same duration.

18-19. Learned men say that a thousand sets of four *Yugas* constitute one *Kalpa*. Three hundred and sixty *Kalpas* make one year of god Brahmā, O excellent Brāhmaṇas. Hundred times of that period is called a *Parārdha* by them.

20. At the close of that period, all living beings get dissolved in *Prakṛti*, their source. Hence, this is called the reabsorption into *Prakṛti* (*Prākṛta Pratisañcāra*) by wise men.

21. It is said that in due course of time,² Brahmā, Nārāyaṇa and Īśa (Rudra), all the three, become merged in *Prakṛti* and their remanifestation also is to take place.

22. Thus, Brahmā, the elements (or all living beings) and even Vāsudeva and Śaṅkara are created by *Kāla* (time). He alone devours them again.

23. This Lord *Kāla* is beginningless, endless, free from old age or decay and immortal. He is the Supreme Ruler because of his omnipresence, independence and his state of being the soul of all.

24. There have been many Brahmās, Rudras, Nārāyaṇas and others, but there is one Lord controller of all viz. *Kāla*. He is omniscient. So states the *Śruti* (Vedas).

1. All these Manus are grouped under the name 'Sāvarṇi' as the epithet 'Sāvarṇi' is common to them all viz. Sāvarṇi Manu, Dakṣa S. (Sāvarṇi), Brahma S., Dharma S., Rudra S., Raucya S. and Bhautya S. (but Bhaumya in VP). Cf. Mk. P. 94-99.

2. VV. 21-24 are quoted in *CCKāla* (p. 6), *Kāla-mādhava* (p. 39) and *Puruṣārtha-cintāmaṇi* (p. 1). The verses are important as here Time is equated with the Almighty eternal God—the Supra-phenomenal Reality.

25. O Brāhmaṇas, now the first *Parārdha* of Brahmā has elapsed. Now the second half continues and the present *Kalpa* is the first¹ therein.

26. The *Kalpa* that has expired is called *Padma Kalpa* by scholars. Now the current *Kalpa* is *Vārāha Kalpa*. I shall explain that in detail now.

CHAPTER SIX

The Uplift of the Earth by Viṣṇu-Varāha.

Lord Kūrma said :

1. Formerly, there was nothing but one single vast sheet of water,² a terrible ocean full of darkness, without any division and devoid of wind. Nothing was known at that time.

2-3. When all living beings, the mobile and the immobile had perished in that vast sheet of water, there appeared Brahmā of thousand eyes and thousand feet,³ the *Puruṣa* of

1. VV. 25 & 26 are practically quoted from VP. I.2.27-28.

The emendation *aṣṭama* in the Crt. Ed. for *agraja* hereof and *ādima* in the Mss. seems unnecessary as *agraja* or *ādima* means the 1st *Manvantara* of the 2nd half (*parārdha*) of Brahmā's life and is quite clear in the context.

2. *ekārṇava*—The doctrine of *Ekārṇava* with which the incarnation or concept of Varāha is connected in most of the Purāṇas (vide Bh. P. III. 13.16-19.38, Mt. P. 246.1. 247.76, VP. I.4.1.52), is found in the Vedas as *Āpaḥ Ambhaḥ, Samudraḥ* (vide RV. X. 82.5-6, 121.7-9). The basic idea is that within the womb of the Primeval Waters, the cosmos existed somewhere in an unmanifest form (vide V.S. Agrawal—*Purāṇa* II. 285-306).

3. *Brahmā sahasrākṣaḥ* etc. 'Thousand-headed, thousand-footed' etc. are the epithets of the Cosmic Man in the *Puruṣa Sūkta* (RV.X.90). KP. wants to identify Brahmā with the Cosmic Man here, but these very epithets are used for Viṣṇu (*infra* I.9.8). and for Śiva (*infra* II. 35.52) who (in stead

thousand heads and of golden colour. He was beyond the scope of sense-organs. Brahmā called Nārāyaṇa¹ lay asleep on the cosmic waters at that time.

4. They cite this verse in this context, regarding Nārāyaṇa, the very embodiment of *Brahman* (or the Veda) and who is the Lord and the origin of the world and the cause of dissolution of the universe !

5. The waters are called *Nārāṇ*² since the waters are born of Nara (The cosmic Man) and since waters constitute his abode (*Ayana*), he is called as Nārāyaṇa.*

6. After spending the nocturnal period equal to a thousand *Yugas* and at the end of that night, he assumes the functions of Brahmā for the purpose of creation.

7. By inference, he understood that the earth was submerged under water. The Lord of creation³ (Prajāpati) then became desirous of lifting it up.

8. He assumed the refulgent form of the divine Boar for sports within the waters. It was unthwartable, even mentally,

of resting on Cosmic Waters like Brahmā and Viṣṇu) was dancing to bring the ecstatic and excited sage Mañkaṇa to senses. It clearly shows that KP. emphasized the identity of the Trinity of gods—Brahmā, Viṣṇu and Śiva—with the Cosmic Man.

1. In I.9.2-10 we are told that after killing the demons Madhu and Kaiṭabha of whom Brahmā was afraid, Lord Viṣṇu who was reclining on the Cosmic Waters asked god Brahmā to climb down from the Lotus in his navel. God Brahmā obeyed and then entered Viṣṇu's body and became identical with Viṣṇu and hence came to be designated as 'Nārāyaṇa'.

saha tena tathāviśya śaṅkha-cakra-gadādharaḥ |

Brahmā Nārāyaṇa'khyo'sau suśvāpa salile tadā ||

The epithet "Nārāyaṇa", as V. 5 below tells us, means "one having waters as his abode". Hence when Brahmā like Viṣṇu slept over the Cosmic Waters, he came to be designated as "Nārāyaṇa".

2. VV. 4 and 5 are quoted from VP. I.4.5 and 6.

3. Prajāpati—Though translated as "Lord of creation" KP. echoes this from *Tait. Br.* 1.1.3.6 where the Vedic god Prajāpati is credited with the assumption of the Boar form. The line 7b

anumānāt tad uddhāraṁ kartukāmaḥ prajāpatiḥ |

is a quotation from VP. I. 4.7 while 7a is a paraphrase of the corresponding line 7a from VP.

*v.l. *Nānnā pūrvam iti śrutam* "as they were so termed in the days of yore."

by others. He then becomes known by the term *vāṇmaya Brahman* (*Brahman* in the form of speech or the Vedas).

9. In order to lift up the earth, he entered the nether-world. The upholder of the earth, the self-supporting God, lifted up the earth by means of his tusks.¹

10. Having observed that the earth is held up on the tips of his tusks, the Siddhas and Brāhmaṇa sages stationed in the *Janaloka* eulogised Hari of celebrated manliness and might.

The sages said:

11. "Obeisance to you, the Lord of gods, to *Brahman*, *Parameṣṭhin*, to the ancient Puruṣa, to the Eternal, to the Victorious one.

12. Bow to you the self-born God, to the Creator, to the Omniscient. Salutations to *Vedhas* born of the Golden Egg, the Supreme *Ātman*.

13. Obeisance to you, to Vāsudeva, the all-pervader (*Viṣṇu*), to the source of the universe, to Lord Nārāyaṇa, to the benefactor of Devas.

14. Salutations to you O four-faced Lord, the Wielder of the Śārṅga bow, the discus and the sword. Repeated bows to the soul of all living beings who is immovable, unchangeable and the Eternal.

15. Salutations to the secret of the Vedas; obeisance to the source of the Vedas. Bow to the Enlightened and to the pure one; obeisance to you the very embodiment of knowledge.

16. Glory to the Bliss incarnate. Salutations to the Witness (*Sākṣin*) of the worlds. Obeisance to the Infinite, to the unmeasurable, to one who is both the Cause as well as the Effect.

17. Salutations to you, who constitute the five elements. Obeisance to the soul of the five elements. Bow to the origin of the Primordial Nature (*Prakṛti*). Obeisance to you of the *Māyā* form.

1. In this version of Varāha-incarnation, the demon Hiraṇyākṣa does not figure. In V.P. I.4 also Hiraṇyākṣa is absent. But K.P. records another version in *infra* I. 16.81-83 in which Viṣṇu assumed the Boar incarnation to kill the demon Hiraṇyākṣa. Bh. P. III. 17-19 however synthesises these two versions.

18. Obeisance to you the Divine Boar. Obeisance to you who incarnated in the form of a fish. Salutations to you who are comprehensible through Yoga. Obeisance to you, O Saṅkarṣaṇa.

19. Salutations to you trinity in form, to one possessed of three refulgent abodes, to one of divine lustre. Obeisance to the Siddha, to the Praiseworthy, to him who divided *Guṇas* into three.

20. Salutations be to you whose form is the sun. Obeisance to you the Lotus-born God. Bow to the unembodied as well as the embodied one. Salutations to Mādhava (the consort of Lakṣmī).

21. Everything has been created by you alone. Everything has been comprised in you only. Be pleased to protect all this universe. You are the saviour, the refuge and the goal."

22. Thus Lord Viṣṇu was eulogised by Sanaka and others. The Lord having the form of a Boar, conferred his grace on them.

23. Then the Supporter of the earth brought the earth to its original position, and gave up his Boar form which he conceived of mentally.

24. The earth stationed like a boat above the vast expanse of water, did not sink because of the vastness of its extent all round.¹

25. He levelled the earth and gathered the mountains together on it – mountains which had been burnt in the destruction of the previous creation. He then applied his mind to creation.

1. Cf. VP. I.3.46-47 the probable source of KP.

CHAPTER SEVEN

*The Description of Creation.*¹

Lord Kūrma said :

1. While he (god Brahmā) was pondering over the creation at the beginning of the *Kalpa*, as before, the creation without the antecedence of *Buddhi* (intellect)² manifested itself. It was full of darkness.

1. This chapter gives the account of nine creations of Brahmā. In addition to *supra* ch. 2, we have another description of the creation of the world in *infra*. I. 10. As expected, there is much common in these accounts of creation given in LP. I.70, VP.I.5 and Bh.P. III.6.6-18, III. 10. III.12 and others. But KP. quotes verbatim a number of verses from the VP. as can be seen from the following comparative table:

KP. I. 7	VP. I. 5	KP. I. 7	VP. I. 5
1	4		
2	5	57-61	54-58
3 a } 4 a }	6	62a	59 b
4 b	7	63 b } 64 a }	60
5 a	8	65 a	61
5 b } 6 a }	9	65 b } 66 a }	62
6 b	10		
8	13	67 b } 68 }	64
9	16		
10 a	17	69 b } 70 }	66
13 b	19 b		
14-46	20-22		

The use of phrases and paraphrase of the many of the remaining verses show a close affinity between this chapter and VP. I. 5.

2. *abuddhīpūrvaka* occurs also in VP. I. 5.4. (as this verse is common to KP. and VP.). Śrīdhara interprets as *anavadhāna-mūla* (caused through inadvertence). A.S. Gupta quotes LP. I. 5.1-2 where this very word occurs and is explained as *anavadhāna-mūla* by the Com. Gaṇeśa. Relying on the word *cintayataḥ* (*Sṛṣṭim cintayataḥ*), Gupta thinks that this creation is *buddhī-pūrvaka*. I think that Śrīdhara is correct. In experimentation or planning one considers different alternatives before deliberately arriving at the final conclusion. In the case of Brahmā, the creation being on his

2. Five types of darkness came out of the great-souled Deity. They were : *Tāmasa* (Ignorance), *Moha* (Delusion), *Mahāmoha* (great delusion), *Andhatāmisra* (blinding darkness) and the fifth one among them was the *Avidyā*¹ (Nescience).

3. The creation remained five-fold (as *Avidyā* is of five kinds), even as he was meditating and identifying himself with it. It was enveloped by darkness and lay covered like a pot of seeds (?)². (v.l. i.e. buried under ground like seeds and roots.)

4. It was devoid of light both within and without. It was rigid and devoid of contact. As the immovables (such as

mental plane i.e. creation took place as per development of his thoughts or mental planning, the first creation which was not a systematically planned one, is called *abuddhi-pūrvaka*. ŚP. *Vāyaviya* I. 12.18 states that the three *Prākṛta* *Sargas* are *abuddhi-pūrvaka* while *Vaikṛta* creations are *buddhi-pūrvaka* (deliberately planned).

Prākṛtāśca traye pūrve sargāḥ te' buddhī-pūrvakāḥ |

1. *Tamas*, *moha* etc. are the synonyms of *Kleśas* (hindrances) enumerated as *avidyā*, *asmittā*, *rāga*, *dveṣa* and *abhiniveśa*. In commenting on YS. II.3, Vācaspati states that these are the five 'joints' i.e. aspects of *Avidyā* : *Se'yaṁ pañca-ṣarvā bhavatyavidyā : avidyā'smittā-rāga-dveṣā'bhiniveśāḥ Kleśā iti eta eva sva-sañjñābhis tamo moho mahā-mohas tāmisro'ndha-tāmisra iti |*

Vācaspati on YS. I. 24 explains that they are *Kleśas* because they afflict men plunged in *Saṁsāra* with several kinds of sufferings (*avidyādayaḥ kleśāḥ kliśnanti khalvamī puruṣam samsārikaṁ vividha-duḥkha.prahāreṇ'ti |* Aśvaghoṣa was familiar with these terms—*tamas*, *moha* etc. as the five knots of *Avidyā*. Cf. *Buddha-carita* XII. 33.

ityavidyā hi vidvāmsaḥ pañca-ṣarvā samīhate |

tamo moham mahā-moham tāmisra-dvayam eva ca ||

In view of the above discussion the v.l. *avidyā pañca-ṣarvaiṣā* for *avidyā pañcamī teṣām* is better. If it is accepted the translation will be : "From that great-souled Deity came out Nescience of five aspects or knots" etc.

2. *Bija-kumbhavad āvṛtaḥ*—The idea is vague. The emendation in the Crt. Ed. : *bija-kambhu-vanāśritaḥ* is good and means 'like a forest i.e. a cluster of *Kambhu* (*Andropogon Muriātus*) hidden in darkness under ground.' The reading in the Venk. Text has the ring of Va. P. I. 6.38 *dīpaḥ Kumbhavad āvṛtaḥ* "like a lamp in a pot the light of which is surrounded and shut out on all sides with walls of a pitcher." LP. 70 vv. I39 ff are quite similar to the KP. I.7.1.66 and it uses *bijāṅkuravad āvṛtāḥ* (I.70.142) which is also an equally vague expression.

mountains, trees etc.) were the first creation, this creation was known as the first or *Mukhya*¹ creation.

5. Having observed that this creation is not accomplishing his object, the Lord thought of another creation. Even as he was pondering, the *Tiryak-srotas* (oblique currented creation i.e. the animal world) appeared.

6. Since it functioned in non-straight ways, it is known as *Tiryak-srotas*. O Brāhmaṇas, they are well-known as beasts, etc. as those tread the wrong path and go astray.

7. Realising that that creation did not accomplish its purpose and hence was incomplete, he created another set of creation. That is called the upward currented (*Ūrdhva-srotas*). It was the creation of gods, endowed with the quality of *Sattva*.

8. They were blessed with abundant happiness and pleasure. They are uncovered i.e. unburdened within and without. They are full of light internally and externally. Naturally they are termed as *Devas*, the luminous.

9. Thereafter, he, of truthful (effective) meditation began to contemplate further. Then from the unmanifest appeared the downward currented (*Arvāk-srotas*) creation, competent of accomplishing his purpose (all goals of life).

10. There, they came to be known as human beings—illuminated with the light of knowledge, endowed with the quality of *Sattva*, contaminated and afflicted with *Tamas* and dominated with *Rajas*.

11. On seeing it, the unborn god Brahmā thought of another creation. As he was meditating on the creation, the creation of elements etc. (the *Bhūtādika*) took place.

12. All of them were possessors of property or household, engaged in sharing, swallows or grabbers and even lacking in character.

13. Thus, O leading Brāhmaṇas, the following five

1. VP. I.5.7 explains that this inert, immovable creation like mountains were first established by Lord Varāha, hence it came to be called *Mukhyā*.

creations are recounted – the first one should be considered as the creation of the principle of *Mahat* from *Brahmā*.¹

14. The second creation is that of the *Tanmātras* (subtle elements). It is called *Bhūtasarga*² (creation by the *Bhūtas* i.e. elements). The third creation is *Vaikārika*. It is called *Aindriyaka*³ (pertaining to the sense organs), also.

15. Thus there is the *Prākṛtasarga* which took place without the antecedence of the *Buddhi* (intellect). The fourth one is *Mukhyasarga*. The immobile beings are meant by the term *Mukhya*.

16. The creation of *Tiryaksrotas* i.e. of the beasts and animals, is the fifth creation. The sixth creation is that of the *Ūrdhva-srotas*. It is called *Devasarga*.

17. Then the creation of the *Arvāk-srotas* is the seventh one. That is the creation of the human beings. The eighth creation is *Bhautika* i. e. of the *Bhūtas*⁴ (elements) etc.

18-19. The ninth creation is that of the *Kumāras* (of Sanatkumāra etc.). (The eight creations mentioned before are) *Prākṛtas* and *Vaikṛtas*. The first three are the *Prākṛtas*. They

1. According to Sāṅkhyas, *Mahat* or *Buddhi* is the first evolute from *Prakṛti*. Hence the association of *Brahmā* with the creation of *Mahat*.

2. *Tanmātras* or subtle elements are according to Sāṅkhyas the products of the *Tāmasa* aspect of *Ahaṁkāra* and as gross elements evolve out of *Tanmātras*; this *Sarga* came to be called *Bhūta Sarga* or elemental creation.

3. According to Sāṅkhyas, from the *vaikārika* or *sāttvika* aspect of *Ahaṁkāra* are evolved the cognitive and conative senses and the internal organ (the mind). Hence this is designated as ‘creation pertaining to sense-organs’ (*Aindriyakas*).

4. One wonders why the elemental-creation (*Bhautika sarga*) is repeated again here when verse 14 above states that the *Sarga* of *Tanmātras* is the elemental creation. The difference being that that creation is *abuddhi-pūrvaka* and this is *buddhi-pūrvaka*. VP. I. 5.24 states instead that the eighth creation is *Anugraha*

Aṣṭamo'nugrahaḥ sargaḥ sāttvikas tāmasaśca saḥ |

Mk. P. 47.28 and Va. P. 6.57 call this as *Anugraha* as it consists of reversal, accomplishment (*siddhi*), quiescence and contentment :

pañcamo'nugrahaḥ sargaś caturdhā sa vyavasthitāḥ |
viparyayeṇa śaktyā ca tuṣṭyā siddhyā tathaiva ca ||

Mk. P. 47.26

are without the antecedence of the intellect. O leading sages, the creations beginning with the *Mukhya* (immovable) one function through the antecedence of the *Buddhi*. At the outset Brahmā created these mental sons on a par with himself.

20-21. Prajāpati had already created the five sons Sanaka, Sanātana, Sanandana, Kratu (*v.l.* Ṛbhu) and Sanat-kumāra. O Brāhmaṇas, these five were Yogins with their minds drawn towards Īśvara (the Supreme Ruler). They did not turn their mind towards creative activity.

22. When they were indifferent towards the creation of the worlds, Prajāpati fainted suddenly by the deluding potency (*Māyā*) of Parameṣṭhin, the master of *Māyā*.

23. The great ascetic and yogin, Nārāyaṇa, who is the creator of the worlds through *Māyā* and who pleases the minds of yogins wakened him (*v.l.* wakened up his son).

24. Aroused by him, the soul of the universe (*Viśvātman* i.e. Brahmā) performed great penance. Even after performing austere, penance, the Lord did not receive anything.

25. Then after a long time he became angry due to his mental anguish. When he was overwhelmed with anger, drops of tears fell from his eyes.

26. From the forehead of the frowning *Parameṣṭhin* endowed with crooked eyebrows, the great god Śiva of dark-blue complexion, a worthy protector, manifested himself.

27. He himself was Lord Īśa, the eternal one, the mass of splendour, whom (spiritually) learned men observe as *Parameśvara* (The Supreme Lord) abiding in their souls.

28. Recollecting *Oṃkāra* and bowing down with palms joined in reverence, Lord Brahmā spoke to him: “create these various subjects.”

29. On hearing the words of the Lord, Śaṅkara, the transmitter of piety, the auspicious (Śiva) mentally created these sons similar to him viz. Rudras—all with matted hair, possessing three eyes, of dark-blue complexion and free from fear.

30-32. Lord Brahmā spoke to him: “create such subjects as are liable to birth and death.” Īśa replied; “O Lord of the universe, I will not create such subjects as are susceptible

to old age and death. You may, if you please, create such inauspicious subjects." Then the lotus-born deity prevented Rudra and began to create himself.

33-34. Understand that all these are deities presiding over their respective abodes. Even as I recount them, they are: *Āpaḥ* (waters), *Agni* (fire), *Antarikṣa* (ether), *Dyaus* (heaven), *Vāyu* (wind), *Prthivī* (earth), rivers, oceans, mountains, trees, creepers, *Lavas*, *Kāṣṭhās*, *Kalās*, *Muhūrtas*, (all these being units of time¹), days, nights, fortnights, months, *Ayanas*, years, *Yugas* etc. After creating the deities presiding over their positions, he created the *Sādhakas*, who accomplished his purpose.

35. He created Marīci, Bhṛgu, Aṅgiras, Pulastya, Pulaha, Kratu, Dakṣa, Atri, Vasiṣṭha, Dharma and Saṁkalpa.

36. Brahmā, created Dakṣa out of his vital airs; he created Marīci out of his eyes; the Lord created Aṅgiras out of his head and Bhṛgu from his heart.

37. He created Atri from his eyes, Dharma out of his energetic exertion; the grand-father of all the worlds created Saṁkalpa out of his conception.

38. He created Pulastya out of his vital breath *Udāna*; he created sage Pulaha out of *Vyāna*; he created the unbewilderable Kratu out of *Apāna* and Vasiṣṭha out of *Samāna*.

39. Thus these (*Sādhaka*) house-holder sages were created by Brahmā. Assuming human form, activities of piety or religion were initiated by them.

40. Then the holy lord desirous of creating the four viz. Devas, Asuras, *Pitṛs* and human beings, engaged himself therein.

41. When the *Ātman* (soul) of Prajāpati was united in yogic trance, the *Tamomātrā* (the essence of dark traits) became increased. Then from his loins, the Asuras were born as his sons, at the^voutset.

42. The exalted person cast off that physical body, after

1. Out of the units of time *Lava* is rather vague, as according to Bh.P. III 11.3-10, 3 *lavas*=*nimeṣa* while *Kauṣīlīya Arthaśāstra* II, 20.30-37 gives 2 *lavas*=*nimeṣa*. For other terms, vide Note 1, p. 48.

creating the Asuras. Immediately after he had cast off that body, the night was created from it.

43. Since that period was abundant in darkness, the created beings sleep during night. The Lord then assumed another body mainly consisting of *Sattva Guṇa*.

44. Then from his face (mouth) that was refulgent, gods were born. That body was also cast off by him and the day, mainly of *Sāttvika* nature, was created out of it.

45. Hence religious minded persons worship Devas endowed with the characteristic of *Sattva*, during the day time. Then he took up another body endowed mainly of *Sāttvika* nature.

46. The manes who considered him like a father were born from him. After creating the manes (*Pitṛs*) the god who sees everything in the universe, abandoned that body also.

47-48a. As soon as that body was cast off by him, it became the dusk (*Sandhyā*); hence the day time is for Devas; the night time is for the enemies of Devas. In between them the great *Sandhyā* i.e. the evening twilight is the time for *Pitṛs*.

48b-49. Hence all Devas, Asuras, Sages and the human beings worship with concentration, in the middle period between the night and the day. Thereafter, god Brahmā created another body, mainly of *Rājasa* nature.

50. Then the human beings enveloped by the quality called *Rajas* were born to him as his sons. Prajāpati (the creator) then immediately abandoned that body.

51-52. That body became the dawn, O Brāhmaṇas. It is also termed as morning-twilight. O leading Brāhmaṇas, then Lord Brahmā attained the body of *Tāmasic* and *Rājasic* nature (v.l. He assumed it). In the darkness were born Rākṣasas overwhelmed with hunger.

53. The demonic night wanderers (*Niśācaras*) mostly of *Tāmasa* and *Rājasa* nature were born as his sons. Similarly, serpents, Yakṣas, goblins and celestial singers were born.

54. The Lord created other beings too, possessed of *Rājasic* and *Tāmasic* qualities. After creating the winged tribe (birds) from his vigour and age, he created sheep out of his chest.

55. From his mouth, he created other animals such as the goats and from his belly, the cows. From his feet, he created

horses, elephants, donkeys, *Gavayas* (a species of ox—*bos gravaeus*) and deer.

56. From his fore-hand (extending from his elbow to the little finger tip), Prajāpati created camels and mules, medicinal herbs, fruits and roots were born of the hair on his body.

57. From his first (eastern) face he created the *Gāyatra* (°tri) metre, the *Ṛks* (*Ṛgveda*), the *Tri-ṽṛt-stoma* mantras, the collection of *Sāman Mantras* called *Rathantara* and *Agniṣṭoma* among all sacrifices.¹

1. VV. 57-60 which are the same as VP. I.5.54-57 describe what was created from the four faces of God Brahmā.

<i>Brahmā's Face :</i>		<i>Creations from Brahmā's face</i>			
	<i>Veda</i>	<i>Metre</i> (<i>Chandas</i>)	<i>Stomas</i>	<i>Sāmans</i>	<i>Sacrifice</i> (<i>Yajña</i>)
Eastern	: <i>Ṛg</i>	<i>Gāyatrī</i>	<i>Trivṛt</i>	<i>Rathan-</i> <i>tara</i>	<i>Agni-</i> <i>ṣṭoma</i>
Southern	: <i>Yajus</i>	<i>Triṣṭubh</i>	<i>Pañca-</i> <i>daśa</i>	<i>Bṛhat and</i> <i>Uktha</i>	<i>Uktha</i>
Western	: <i>Sāman</i>	<i>Jagati</i>	<i>Sapta</i> <i>daśa</i>	<i>Vairūpa</i>	<i>Ati-</i> <i>rātra</i>
Northern	: <i>Atharvan</i>	<i>Anuṣ-</i> <i>ṭubh</i>	<i>Eka-</i> <i>viṃśa</i>	<i>Vairāja</i>	<i>Aptor—</i> <i>yāman</i>

It will be seen from the above table that the *Vedas*, *metres*, *stomas* (collection of hymns), certain groups of *Sāman* hymns and certain sacrifices were created from each of the mouth of god Brahmā. As each face of Brahmā created a *Stoma*; the reading *Trivṛt-sāma* even though found in the LP. I. 70.243 need not be accepted. VP.I. 5.54 supports the reading *Trivṛt soma* and this whole passage in KP. is from VP. vide Note 1, p. 56.

The groups of *sāman* hymns specified here are as follows :—

- (1) *Rathantara* (*Sāma*) viz the *mantra*
Abhi tvā sūra — RV. VII. 32.22, *Sāma* V. 233; 680
- (2) *Bṛhat-Sāma* — viz. The *mantra* : *tvam iddhi*
havāmahe — RV. VI.46.1; *Sāma* V. 234; 809
- (3) *Uktha* or *Ukthya* is the third variety of *somayāga*
(for details vide HD. II. ii-1204.

Some of the *Uktha* mantras are :

- (1) *Uktham indrāya śaṁsyam* /
—RV.I. 10.5, *Sāma* V. 363
- (2) *Uktham ca na śasyamānam* /
—RV. VIII.2.14; *Sāma* V. 225
- (3) *Ukthāni ca bravātana*
—RV.I.84.5b; *Sāma* 2.301.

58. From his right (southern) face, he created the *Tajur Mantras*, the *Traiṣṭubha* metre, the collection of Mantras called *Pañcadaśa stoma*, and *Bṛhatsāma* and *Uktha* portion of the *Sāmaveda*.

59. He created from the western face, the *Sāman-mantras* (*Sāmaveda*), the hymns called the *Sapta-daśa stoma*, the *Ṣaṭi* metre, a group of *Sāmans* called *Vairūpa* and the *Atirātra* sacrifice.

60. From his northern face he created the collection of Mantras called *Eka-vimśa*, the *Atharva-mantras*, the *Aptoryāma* sacrifice, the *Anuṣṭubh* metre, and *Vairāja* portion of the *Sāmaveda*.

61. The diverse, high and low living beings were born of his limbs, even as god Brahmā, in the capacity of the creator, was engaged in his creative activities.

62-64a. After creating the *Yakṣas*, goblins, the heavenly singers and the beautiful divine damsels and the four sets of creations such as gods, sages, manes (*Pitṛs*) and human beings, he created the living beings both mobile and immobile. He created human beings, Kinnaras, Rākṣasas, birds, animals, deer, serpents and other creatures and things both mobile and immobile, permanent and temporary.

64b-66a. Whatever activities had been taken by these creatures in their previous creations and births, they assume those very functions when created again and again. (The temperament) violence or non-violence, gentleness and cruelty, righteousness or unrighteousness, truthfulness or falsehood, urges them (*v.l.* arises in them), as in the previous birth and hence these appeal to them.

66b-67a. It was the creator who made the arrangements for diversity in the great elements and in their objects of senses and variety of forms.

67b-69a. That great God (*Maheśvara*) himself created the names and forms of the *Bhūtas* (living beings) as authorised by the Vedic words at the beginning of the creation. That unborn deity gave the names of the sages to those who were born at the close of his night.

69b-70. Whatever forms and functions are seen in the beginnings of the Yugas are definitely the same as are seen in the various cycles of ages.

CHAPTER EIGHT

The Mukhyādi Creation : Progeny of Svāyambhuva Manu and Dakṣa¹

Lord Kūrma said :

1-2. Thus, the living beings, both mobile and immobile were created. But they, the created beings, did not multiply, in spite of his intelligent activity. God Brahmā became enveloped in gloom and he was extremely miserable and sorry. Thereupon he applied his intellect for deciding the real cause of the matter (of their failure).

3. He found within himself the Tāmasa element as the main factor controlling everything. The *Rajas* and the *Sattva guṇas* though present with their own activities, were enveloped by *Tamas*.

4. The *Tamas* along with *Rajas* and *Sattva* (enveloped by it) was subsequently abandoned by him. But that *Tamas*, when thus repulsed, became a couple (a pair of living beings).

5. The male member was *Adharmācaraṇa* (practice of evil) and the female member was *Himsā* (violence) of inauspicious characteristics. Then god Brahmā cast off that refulgent body of himself.

6. He then split his body. With one half he became a man. With another half, he became a woman. Thus the Lord created the man *Virāṭ*.

7-8a. He created a beautiful auspicious woman, a Yoginī, named Śatarūpā. She pervaded heaven and earth with her grandeur and remained steady.

8b-10. She was endowed with Yogic power and prosperity, and was blessed with knowledge and spiritual enlightenment. The son born of the male *Virāṭ* whose origin was from the unmanifest, was Lord Svāyambhuva Manu. That male member became a sage. The goddess Śatarūpā, performed a very difficult penance and obtained Manu himself of bright fame as her husband. Śatarūpā bore him two sons.

1. The progeny of Svāyambhuva Manu and Dakṣa is given in this chapter as well as *infra* 1.11, 1.13. This part of creation is common to all Purāṇas e.g. AP. 18. 1-26, Bh. P. III.12.53-56, Mt. P. 3.1-27, VP. I. 7-16 ff. It is noteworthy that KP. agrees with VP. even in details but *not* with LP.

11. Priyavrata and Uttānapāda were those sons. He had two excellent daughters¹ also. Manu gave his daughter called Prasūti to Dakṣa.

12. The mind-born son of Brahmā called Ruci, the creator of beings, took (the other daughter of Manu called) Ākūti (as his wife). That mind-born son of Brahmā, Ruci, begot twin children of Ākūti. They were splendid.

13. They were Yajña and Dakṣiṇā. Through them the Universe flourished in population. Twelve sons were born to Yajña and Dakṣiṇā.

14a. They were Devas in Svāyambhuva Manvantara and were called Yāmas.

14b-16. Dakṣa begot of Prasūti twentyfour daughters.² Attentively listen to their names : They are *Śraddhā* (Faith), *Lakṣmī* (Prosperity), *Dhṛti* (Fortitude), *Tuṣṭi* (Satisfaction), *Puṣṭi* (Nourishment), *Medhā* (Retentiveness), *Kriyā* (Activity), *Buddhi* (Intelligence), *Lajjā* (Bashfulness), *Vapuḥ* (Body), *Śānti* (Peace), *Siddhi* (Accomplishment), *Kīrti* (Fame),—Dharma took these thirteen auspicious and good-looking daughters of Dakṣa as his wives.

17-20a. The other eleven bright-eyed girls were the younger sisters viz. *Khyāti* (Renown), *Satī*³ (Virtuosity), *Sambhūti* (Suitability), *Smṛti* (Memory), *Pṛiti* (Love), *Kṣamā* (Forgiveness), *Santati* (Progeny), *Anasūyā* (Non-enviousness), *Ūrjā* (Energy), *Svāhā* (Oblations to god) and *Svadhā* (Offerings to ancestors). The sages of excellent knowledge viz. Bhṛigu, Bhava, Marīci, Aṅgiras, Pulastya, Pulaha, Kratu, the knower of the highest Dharma, Atri, Vasiṣṭha, Vahni and the *Pitṛs*, took these girls Khyāti and others as their wives in this order.

1. *Kanyādāyam anuttamam*—Here KP. follows VP.I.7.19. But Bh.P. III.12.54 credits him with three daughters: Ākūti, Devahūti and Prasūti. When such differences between Purāṇas are found, they are attributed to different Kalpa-periods.

2. From KP. 13b to 20a is a quotation from VP.I.7.21-27. The names of these daughters represent virtues.

3. KP. and VP. (I.7.25) regard Sati as Dakṣa's daughter, but in LP. I.5.27 she is mind-born from Śiva but was adopted by Dakṣa and given in marriage to god Śiva.

20b-21. Śraddhā's son was *Kāma* (Desire) and Lakṣmī's son was *Darṣa* (Pride). *Niyama* (Restraint) was the son of Dhṛti (Fortitude), *Śantoṣa* (Contentment) was the son of Tuṣṭi (Satisfaction), *Lābha* (Gain) was the son of Puṣṭi (Nourishment) and *Śama* (Self-control) was the son of Medhā (Retentiveness).

22. *Daṇḍa* (Punishment) and *Naya* (Polity) were the sons of Kriyā (Action). *Bodha* (Enlightenment) and *Apramāda* (Vigilance) were the sons of Buddhi (Intelligence).

23-25a. *Vinaya* (Humility) was the son of Lajjā (Bashfulness) and *Vyavasāya* (Endeavour) was the son of Vapus (body). *Kṣema* (well-being) was the son of Śānti (Peace) and *Siddha* was born of Siddhi (Accomplishment). *Yaśas* (Fame) was the son of Kīrti. These foregoing are the sons of Dharma. *Harṣa*¹ (Joy), the delight of gods (heavenly delight) was the son of Kāma. Thus the progeny of Dharma leading to happiness as a result has been recounted.

25b-30. *Himsā* (Violence) bore to Adharma (two sons) viz. *Nikṛti* (Wickedness) and (a son) *Anṛta* (Falsehood). *Nikṛti* bore two twins, viz. *Bhaya* and *Māyā* (Fear and Illusion) and *Naraka* and *Vedanā* (Hell and Pain). *Māyā* bore to *Bhaya* the son *Mṛtyu* (Death), the remover of living beings. *Vedanā* gave birth to *Duḥkha* (Misery) as the son of Raurava (name of a hell). From *Mṛtyu* were born *Vyādhi* (Sickness), *Jarā* (Old Age), *Śoka* (Grief), *Tṛṣṇā* (Thirst, Greed) and *Krodha* (Fury).² All these are mentioned as giving rise to misery in the end. They are characterised by Adharma (impiety, evilness). All of them are *Ūrdhva* (of sublimated sexuality). Thus the *Tāmasa* creation guiding and governing *Dharma* was born. O leading sages, *Viśṛṣṭi* (Secondary creation) has been narrated by me briefly.

1. I have taken *devānanda* as an adj. qualifying *Harṣa* as VP. I.7.31 records only one son viz. *Harṣa* :

*Kāmād ratiḥ sutaṁ Harṣaṁ
dharma-pautram asūyata |*

2. KP. 26-29a is a quotation from VP. I.7.33-35.
The progeny of *adharma* symbolizes human vices.

CHAPTER NINE

Manifestation of the Lotus-Born Deity—Brahmā¹

Sūta said :

1. On hearing these words, Nārada and other great sages bowed to Viṣṇu, the bestower of boons, and submitted to him (because) they were overwhelmed with doubts.

The sages submitted :

2. O Janārdana, the creation of *Mukhya* etc. has been described by you. Now, it behoves you to dispel our doubts.

3. How did the Lord Śambhu, the wielder of the *Pināka* bow, though born earlier than Brahmā attain the son-hood of Brahmā, born of the unmanifest ?

4. How was Lord Brahmā, the grand-father of the worlds, the controller of the universe, born from Cosmic Egg ? It behoves you to explain to us these.

Lord Kūrma replied :

5. O sages, listen all of you, how Śaṅkara of unmeasured prowess attained the state of being the son of Brahmā, and how god Brahmā had the lotus as the source of his origin.

6. At the close of the previous *Kalpa*, the three worlds, *Bhū*, *Bhuvar* and *Svar* sank into complete darkness.² There was one great terrible vast sheet of water. There were neither Devas and others nor the sages.

7. There, in that isolated place free from disturbance and trouble, Lord Nārāyaṇa, the Supreme Person, resorted to the Couch of Śeṣa and slumbered.

8-9. He assumed the form of one with thousand heads, thousand eyes, thousand feet, and thousand arms. He was

1. The birth of god Brahmā from the lotus grown out of the embilical region of god Viṣṇu is common to many Purāṇas e.g. Bh. P. III. 8.1-23, LP. I.20, Va. P.I.24.

2. This sort of Pralaya involving the dissolution of only three worlds (*bhū*, *bhuvar* and *sva*) takes place at the end of a *Kalpa* or Brahmā's day. It is called the *Naimittika Pralaya*.

omniscient and was contemplated upon by enlightened persons. He had yellow garments and large eyes. He resembled the blue cloud in complexion. He was the great Yogic Soul of Super human power and dignity. He was compassionate to Yogins.

10. Once, when he was asleep, a divine and wonderful lotus that was the quintessence of the three worlds, shone in his umbilical region, for the sake of his diversion.

11. It extended to a hundred Yojanas (1 Yojana = 12 Kilometres). It resembled the morning sun. It had divine fragrance. It was meritorious and endowed with *Karṇikā* (pericarp) and *Kesaras* (filaments).

12. While Śārṅgin (god Viṣṇu) was staying like this for a long time, Lord Hiraṇyagarbha (Brahmā) came to that place.

13. That *Viśvātman* (the Soul of the universe) roused up the eternal deity with his hand. Deluded by his Māyā he spoke these sweet words.

14. O excellent person, tell me who are staying alone in this terrible vast sheet of water, isolated and enveloped in darkness.

15. On hearing his words the Garuḍa-bannered Lord laughed and replied to lord Brahmā in a voice as majestic as the sound of a cloud.

16. O, know me as the Supreme Person, Lord Nārāyaṇa, the source of origin of and the seat of dissolution of the worlds and *Mahāyogiśvara* (great lord of the Yogins).

17. O grandfather of the worlds, within me you see the entire universe including the mountains and the great continents surrounded by seven oceans.

18. After addressing that person (Brahmā) thus, Hari, the soul of the universe, asked Brahmā—"who are you?", though he knew it.

19. Then lord Brahmā, the storehouse of Vedas laughed and replied with a smile to the deity whose eyes resembled the lotus, in words gentle and charming.

20. I am the creator and dispenser of destiny. I am the self-born deity. I am the great grandfather. The universe is stationed in me alone. I am Brahmā, with faces all round.

21. On hearing those words, Viṣṇu of truthful exploits

and genuine power, took his permission and entered the body of Brahmā, by means of Yogic power.

22. He became surprised on seeing this entire set of the three worlds, including Devas, Asuras and human beings in the abdomen of that god (Brahmā).

23. Thereafter Viṣṇu, the deity with the Lord of serpents, Seṣa as his abode, came out of his mouth and spoke to *Pitāmaha* (god Brahmā, the grand-sire of the world).

24. O excellent Puruṣa, in this manner you too enter my eternal abdomen and see all these wonderful worlds.

25. After hearing the pleasing words of the Lord of Lakṣmī (i.e. Viṣṇu) and approving of them, Kuśadhvaṇa (i.e. Brahmā) entered his belly once again.

26. Brahmā, of truthful exploit, saw the self-same worlds stationed in the womb of the Lord. Ranging about, he did not see any limit of Hari.

27. Then all the other openings were closed by the noble-souled Janārdana and Brahmā found an opening in the umbilical region.

28. The deity born of Golden Egg entered it through his Yogic power. The four-faced Lord manifested himself out of the lotus.

29. The self-born God Brahmā who is lustrous like the interior of the lotus, the grand-sire and the source of the origin of the Universe, shone resplendent while seated in the lotus.

30. Considering himself the lord of the universe and the highest seat—the goal to be reached—he spoke to Viṣṇu, the excellent Puruṣa, with words as majestic as the rumbling sound of the cloud.

31. “What is this that has been done by you, desirous of your own victory? I am the only powerful one and no one else. Who will dare attack me?”

32. On hearing the words uttered by Brahmā, Hari who was reposing on the cosmic waters as his abode and who was ever wakeful, spoke the following sweet words in a conciliatory tone.

33. You are the creator and the dispenser of destiny. You are the self-born great grand-father. It was not out of malice that the openings were closed by me.

34. It was only for fun. It was not with a desire to harass you. Who would wish to trouble the grandfather, the Lord of Devas?

35. O Brahmā, you are not harassed.* In every respect you are worthy of being honoured. O auspicious one, please forgive me the offence committed against you (i.e. if I have offended you). [*v.l.* whatever has been done by me to you is in the interest of your progeny.]

36. O Brahmā, for this very same reason be a son unto me. O deity in the form of the universe, be famous by the name Padmayoni (having lotus as the source of origin) for the sake of my love.

37. Then that Lord conferred the boon to the crowned one (i.e. Viṣṇu). Deriving unparalleled delight, he spoke to Viṣṇu again.

38. You are identical with everything. You are infinite. You are the greatest Īśvara of all. You are the immanent soul of all living beings. You are the greatest and eternal Brahman.

39. I too am the great Īśvara, the bright light of the *Ātman* of all the worlds. All the worlds are pervaded by me. I am the Brahman, the transcendental Puruṣa.

40. There is no superior ruler of the worlds other than we two. We, Nārāyaṇa and Brahmā (the grand-sire of the universe) are but one single body divided into two.

41. On being addressed thus by him, Vāsudeva spoke to Brahmā, "This enunciation may lead to your destruction.

42. Don't you see by means of Yogic power, the unchanging Lord and master of Brahmā, the Lord of *Puruṣa* and *Prakṛti* and whom I know as the Supreme Lord (*Parameśvara*).

43. Seek refuge with that Brahman, devoid of beginning and end, the great ruler of the Universe whom neither prominent Yogins nor Sāṅkhyas (philosophers or the followers of the school of Kapila) perceive."

44-45. Then, the infuriated Brahmā spoke to Keśava (Viṣṇu) of lotus eyes, "O Lord, certainly I know myself as that Supreme imperishable Brahman, the sole *Ātman* of all the

**v.l.* It may not please be misunderstood by you.

worlds, the highest region. There exists no other Supreme Ruler of the worlds other than we both.

46. Cast off your long slumber and observe your own self”.

Even after hearing those wrathful words, the Lord said (only this much).

47-48. “O auspicious one, do not talk like this. Do not denigrate the great Īśvara of noble soul. There is nothing unknown to me, O Brahmā, nor do I say otherwise (which is not true). But O Brahmā, it is the Māyā of the Supreme Ruler who is infinite and the cause of all particularities, born of Ātman, that deludes all.”

49. After saying this much Lord Viṣṇu remained silent. After knowing that great principle, his own Ātman. (v.l. Maheśvara), the Lord of Devas i.e. Viṣṇu did not think of saying anything.

50. God Hara of immeasurable soul, the Supreme Ruler of all beings manifested himself from somewhere to confer grace on god Brahmā.

51. The Lord had an eye in his forehead. He was embellished with clusters of matted hair. He wielded the trident in his hand. He was the reservoir of great splendour.

52. He was wearing a garland of wonderful shape suspended upto the foot. It was wreathed with planets including the sun, the moon and the stars with utmost skilful scholarship.*

53. On seeing Lord Śiva, god Brahmā, the grand-sire of the worlds was completely deluded by his Māyā. He addressed Viṣṇu, the yellow-robed deity.

54. “O Janārdana, who is this three-eyed person of blue complexion, with the trident in his hand coming this side? He is a mass of splendour and of an immeasurable spirit (Soul).”

55. After hearing his words, Viṣṇu, the suppressor of Dānavas, saw Lord Īśvara (Śiva) shining brilliantly in the translucent water.

*The foot note (Venk. Edt.) records a better reading :
divyām viśālām grathitām—a heavenly big garland wreathed with planets, the sun, and the moon etc.

56. Realising that he was the Supreme Reality, the Conceiver of Brahmā, Viṣṇu stood up and said to god Brahmā, the grand-sire of the world and the Lord of Devas.

57. "This is Lord Mahādeva, the eternal self-luminous deity, having neither the beginning nor the end, the inconceivable great Ruler of all the worlds.

58. He is Śaṅkara (the benefactor), Śambhu (Bestower of welfare) Īśāna (the Ruler), Parameśvara, (the highest Controller), the soul of all, the Lord of human beings, the great meditator and the Supreme Īśa, the pure and Śiva, the auspicious.

59. He is the creator and dispenser of destiny. He is the chief immutable Lord. (*v.l.* the Lord of *Prakṛti* and *Puruṣa*). Only those ascetics who meditate upon him as Brahman, can perceive him.

60-61. By becoming *Kāla* (Time), this absolute, unsullied great god Śiva creates the entire Universe, protects it and destroys it. This eternal one created you Brahmā and gave the *Vedas* unto you. It is that Śaṅkara who comes here.

62. O great-grand-sire of the universe, understand me to be only another form of his—the form that is eternal, the source of origin of the universe and is designated as Vāsudeva.

63. Can you not see that Lord of Yoga the immutable Lord, Brahman? May your eyes be divine, whereby you will be able to see that great Being."

64. After securing thus the divine vision from Viṣṇu, Brahmā, the grand-father of the world, realised that the highest knowledge incarnate is present in front of him.

65. Deriving the Supreme knowledge about Śiva, the great-grand-father sought refuge in Lord Śiva himself (his father).

66. Recollecting *Ōṅkāra* and concentrating his mind in his own soul, he, with folded palms in reverence, eulogised the Lord by means of the *Atharvaśīras Mantras*.¹

1. *Atharva-Śīras* is an Upaniṣad. It begins with

Devā ha vai svargaṁ lokamāyaṁste Rudram apṛcchan ko bhavāniti |

It is printed in the *Upaniṣat-Saṅgraha*, pp. 170-174 (Motilal Banarsidass Delhi, 1970.)

67. On being eulogised by Brahmā, Lord Śiva, the Supreme Ruler felt great affection and pleasure. Smilingly he addressed to him.

68. O dear child, there is no doubt that you are equal to me, as you are my devotee as well. It was by me alone that you, the Eternal One, were created formerly, for bringing worlds into being. You are the unchanging one.

69. You are the *Ātman*, the Primordial Puruṣa born of my body. O soul of the universe, seek your boon. I am the bestower of boons unto you, O sinless one.

70. After hearing the words of the Lord of Devas, the lotus-born deity glanced at the Puruṣa, Viṣṇu, bowed to Śaṅkara and said:

71. O holy Lord, Lord of the past and future, O Mahādeva. O consort of Ambikā, I wish, that you or some one equal to you, be born as my son.

72. O Mahādeva, I have been deluded by you, through your subtle Māyā. O Śiva, I do not know your real nature precisely.

73. O Lord, you alone are the mother, father, brother and friend of your devotees. Be pleased. I have sought refuge in you. I bow unto your lotus-like feet.

74. On hearing his words, the bull-bannered Lord of the universe spoke to his son, after glancing at Janārdana:

75. "O son, I will do whatever has been requested for by your Lordship. Sinless, divine, perfect knowledge pertaining to Īśvara shall dawn unto you.

76. O Lord of Devas, grand-sire of the worlds, you alone have been appointed as the primordial maker of all living beings. Create your Māyā for them.

77. This Nārāyaṇa is born of me. He is the Supreme form of mine alone. O Īśāna (Brahmā), Hari will be the bestower of security and prosperity unto you.

78. After saying this, Lord Śiva, the Supreme god who was pleased with Brahmā, gently touched him with both the hands and spoke these words to Hari:

79. O pervader of the world, I am thoroughly pleased with you as you are my devotee. Choose your boon though really

there is no one other than the two of us. (*v.l.* though both of us are non different).”

80. On hearing the word of Lord Śiva, Viṣṇu the permeater of the universe spoke with delighted voice, looking him in his face.

81. “This alone is the most praiseworthy boon that I shall be able to see you, the Supreme Ruler and the great Ātman. May I be blessed with constant devotion unto you.”

82. Saying “so be it”, Mahādeva spoke to Viṣṇu again: “You are the doer of all actions, while I am the presiding deity.

83. There is no doubt that everything is identical with you as well as with me. You are the moon, while I am the sun. You are the night and I am the day.

84. You are the unmanifest *Prakṛti* while I am the *Puruṣa*. You are the knowledge and I am the knower. You are the Māyā, while I am the Īśvara.

85. You are the power born of knowledge, while I am the master of that power. I who am that unsullied Lord so you are the same such Lord Nārāyaṇa.

86. Yogins, expounders of Brahman, see through unity. O *Ātman* of the universe, without resorting to you the Yogin will not attain me. Do you protect the entire universe including Devas, Asuras and human beings.”

87. After saying this, the Lord who has no beginning, who deludes the different living beings by means of his own Māyā and whose power is unlimited went to his one and only abode which is unmanifest and which is devoid of birth, growth and destruction.”

CHAPTER TEN

The Creation by Rudra¹

Lord Kūrma said :

1. When Maheśvara departed, god Brahmā, the grand-sire of the world, once again resorted to the self-same lotus growing out of the umbilical region of Lord Viṣṇu.

2. After a long time, the two great Asura brothers Madhu and Kaiṭabha, of unequalled valour, happened to come there.

3. They were born out of the ear-cavities of god Viṣṇu² the wielder of the Śārṅga bow, the Lord of Devas. They had bodies as huge as a great mountain and they were over-powered with great fury.

4. On seeing them arrived, the un-born Lord Brahmā requested Nārāyaṇa, "It behoves you to slay these Asuras, the thorns in the three worlds."

5. On hearing his words, Lord Hari who abides in the cosmic waters (Nārāyaṇa) ordered two persons to kill those two Asuras.

6. At his behest, O Brāhmaṇas, great battle of those two persons with the two Asuras ensued, Jīṣṇu conquered Kaiṭabha while Viṣṇu vanquished Madhu.

7. Then Hari the Lord of the universe, with his mind overwhelmed with affection, spoke these sweet words to god Brahmā, the grand-sire of the worlds, who was seated in the lotus.

1. Creation of Rudra is another topic common to many Purāṇas such as VP. I.8.14 ff, Bh. P. III.12.7-20, VA. P. I. 27.1-60 but KP. shares more verses common with VP. (such as Rudra's names, places, the names of his spouses, etc.) cf. KP.I. 10.24-30 and VP. I. 8.6-12.

2. The birth of demons Madhu and Kaiṭabha is from Viṣṇu's ears here (and from the ear-wax oozing out of Viṣṇu's ears in the *Devī Bhāgavata*). KP. gives the credit of killing Madhu to Jīṣṇu and Kaiṭabha to Viṣṇu (both creations of Nārāyaṇa). The more popular version of the story is that Viṣṇu got a boon from them for killing and killed them on his lap (vide the *Devī Bhāgavata* Skandha I) is not accepted in KP.

8. "O Lord, you are being borne by me; you are brilliant and weighty; I am unable to bear you. Hence, please get down from this lotus."

9. Then the soul of the universe, (god Brahmā) got down and entered the person of Viṣṇu, the wielder of the discus (Sudarśana). He became united with Viṣṇu and was overcome with the special type of slumber of Viṣṇu.

10. God Brahmā, designated as Nārāyaṇa, and wielding a conch, a discus and a mace (*Gadā*), becoming possessed of him that way, slumbered within the watery expanse. (*v.l.* possessed of a thousand heads and eyes.)

11. For a long time, he enjoyed the bliss of identity with that great soul, devoid of beginning and end and having no second. It was his own *Ātman*.

12. Then in the morning, the Yogic soul termed as Brahman, became the four-faced deity. Resorting to the disposition of Viṣṇu, he created beings of the same type.

13. The Lord created at the outset Sananda and Sanaka, R̥bhu, Sanatkumāra and the elder one Sanātana.

14. They were free from delusion and mutually clashing opposites such as pleasure and pain. They possessed the greatest detachment. Having realised the highest reality, they directed their attention towards knowledge. (*v.l. na sṛṣṭau dadhire matim* "They did not take interest in creation.")

15. When they were thus indifferent towards the creation of the worlds, god Brahmā, the grand-father of the world became despaired due to the Māyā of *Parameṣṭhin*.

16. Then the ancient Puruṣa, the eternal, the embodiment of the universe, spoke to his son, the lotus-born god in order to destroy his delusion.

God Viṣṇu said :

17. "Has this been forgotten that the trident-bearing eternal Lord, Śambhu was requested by you formerly "O Śaṅkara, do you be my son."

18. Śaṅkara had urged his mind in the guise of his son. The lotus-born god the grand-sire of the world, regained enlightenment through Govinda.

19. As he was inclined to create beings, he performed a very difficult penance. But even though he performed that penance nothing transpired.

20. Then after the lapse of a long time, his grief created wrath in him. From both of his eyes overwhelmed with anger, drops of tears fell down.

21. From them goblins and ghosts cropped up. On seeing all of them in front of him, Brahmā censured himself.

22. Lord Prajāpati (Brahmā) overcome with wrath gave up his life. Then Rudra, of the nature of Prāṇa (vital air), manifested himself from the mouth of the Lord (god Brahmā).

23. Lord Śiva, the god of gods, with the brilliance of a thousand suns and comparable to the cosmic fire ablaze at the end of the Yugas, cried out loudly and terribly.

24. Brahmā spoke to him as he cried, "O don't cry. You will become well-known in the world as 'Rudra', because of your crying."

25. The grand-father of the world gave him seven other names. He gave him wives and eternal sons. To those eight persons, the grand-sire of the world gave abodes as well.¹

26. Those seven names are—(1) Bhava, (2) Śarva, (3) Īśāna (4) Paśūnāmpati (5) Bhīma, (6) Ugra and (7) Mahādeva.

27. The eight *Mūrtis* (cosmic forms of this god) are as follows:— (1) sun, (2) water, (3) earth, (4) fire, (5) wind, (6) ether, (7) initiated Brāhmaṇas and (8) moon.

28. The lord endowed with eight bodies bestows the highest region (*Mokṣa*) on those who meditate on him, and bow down to Rudras in these bodies.

29. The eight wives are:—Suvarcalā, Umā, Vikeśī, Śivā, Svāhā, Diśāḥ, Dīkṣā and Rohiṇī.

30. The sons of these are—Śanaīścara. (the Saturn), Śukra (the Venus), Lohitaṅga (the Mars), Manojava, Skanda Sarga, Santāna and Budha (the Mercury).

1. VV. 24-30 are practically the same as VP. I.8.6-12.

31. Lord Maheśvara, Lord of Devas, who was of this nature, eschewed his duty of procreation and desire, and resorted to renunciation.

32. Fixing his individual soul into the Supreme Soul and having drunk deep the eternal Supreme Nectar called the imperishable Brahman, he established himself in the divine nature.

33. When Śiva, the god of blue-red complexion, was commanded by Brahmā to procreate progeny, he mentally created Rudras, equal and similar to himself.

34-35. They were with matted hair, free from distress, blue-necked, wielding the Pināka bow, holding the trident in their hands, of ever blissful nature and having three eyes, free from old age and death. They had great bulls as their vehicles. They were devoid of passions, and were omniscient. The Lord thus created crores and hundred of crores of such beings.

36. On seeing those various Rudras, pure, blue-red in complexion, immune from death and old age, the preceptor Brahmā spoke to Hara.

37. O god, do not create such progeny devoid of death. O Lord of goblins, create other types of subjects susceptible to births and deaths.

38. Then the god with matted hair, the chastiser of Kāma, replied, "I don't have such creation. You create such various types of creation." (*v.l.* Such inauspicious progeny).

39. Thereafter, this God does not create auspicious progeny. He remains with his mind withdrawn from activities of procreation, and stays with his own sons.

40-42a. Hence the attribute of *Sthānu* (immoveable like a branchless tree) was applied to the trident-bearing god who is the god of Devas.

The following ten undiminishing attributes always abide in Śaṅkara:—*Jñāna* (perfect knowledge), *Vairāgya* (detachment), *Aiśvarya* (divine faculties of omnipotence, omnipresence etc.), *Tapas* (penance), *Satyam* (truth), *Kṣamā* (forbearance), *Dhṛti* (courage), *Draṣṭṛtva* (state of being the seer), *Ātma-sambodha* (Soul-enlightenment) and *Adhiṣṭhātṛtva* (presiding-ness).

42b-44. Thus is Śaṅkara, the Pināka-bearing *Parameśvara*. Thereafter, on seeing the three-eyed lord along with the Rudras,

his mental creations, lord Brahmā was highly delighted. Due to pleasure, his eyes became enlarged. After knowing his lordly nature by means of his vision of knowledge, he eulogised the lord of the worlds with the hands reverentially placed on the head.

Brahmā said :

Obeisance be to you, O great god, salute to you, O Supreme Lord.

45. Bow to god Śiva. Obeisance to you, the embodiment of Brahman, to Lord Maheśa, to the quiescent, to the cause of the universe.

46. Salutations to the Lord of *Prakṛti* and *Puruṣa*, to the chief of Yoga, to Kāla (time or god of death), to Rudra, to the bearer of the trident and to one making a huge mouthful of the universe.

47. Obeisance to the wielder of Pināka bow in the hand. Salutations again and again to the three-eyed god with three-fold forms. Bow to you Brahman, the father of god Brahmā.

48. Obeisance to the master of the knowledge of Brahman and to one impartor of the knowledge of Brahman. Salutation to the secret of the Vedas (or the knower of the secret of the Vedas) and to the destroyer of *Kāla*.

49. Obeisance to the essential substance of Vedānta, to the embodiment of Vedas (*v.l.* the Vedānta incarnate.) Bow to the enlightened Rudra, the preceptor of Yogins.

50. Obeisance to you who are surrounded by goblins, or beings of various kinds, devoid of sorrows. Salutations to the deity favourable to Brāhmaṇas and to the lord of Brahmā.

51. Obeisance to the three-eyed primordial deity, to *Parameṣṭhin*, the quarter-clad (naked), to the staff-bearing recluse.

52. Salutations to you untouched by the beginning-less impurity of Avidyā, to one knowable through perfect enlightenment. Bow to the saviour, the sanctifier, to the cause of the progress of Yoga.

53. Salutations to one knowable through Dharma (Piety) etc. Obeisance to you approachable through Yogic

meditation, to one devoid of diversity or illusion; bow to you, bereft of reflection and semblance.

54. Obeisance to Brahman, the embodiment of the universe, to you the supreme *Ātman*. Everything in the universe has been created by you alone and everything abides in you only.

55. O deity identical with the universe, the universe beginning with *Prakṛti* is withdrawn by you. You are the controller (of the world), the great god, the Supreme Brahman, the great Ruler of the world.

56. You are the Parameṣṭhin, the auspicious, the quiescent, the perfect being, Hara. You are the great imperishable spiritual light, you are *Kāla* and *Parameśvara*.

57. You alone are the infinite person, the *Pradhāna* and the *Prakṛti* as well. You are the earth, the waters, the fire, the wind, the ether and the ego.¹

58-60a. I bow unto that Bhava whose form is termed as *Brahman*. I bow unto that Cosmic Person, whose head is the heaven, feet the earth, arms the quarters, and abdomen the firmament. I bow unto him who always imparts heat by illuminating the quarters with his own brilliant lustre. Obeisance to him, the embodiment of the sun, full of the brilliance of Brahman.

60b-61a. Salutation to him who being the fire incarnate and having Rudra-like terrific body full of light and energy, carries oblations offered to gods and those offered to manes.

61b-62a. Bow to him, the embodiment of the moon who gives delight to the whole of the world by his own radiance and who is being drunk by groups of gods.

62b-63a. Obeisance to him of the *Vāyu* (wind)-form which is the energy of the great god, which always moves about within all living beings (as vital airs) and sustains them.

63b-64a. Obeisance to that form of four-faced deity² who is abiding within the *Ātman* and who creates everything according to one's previous *Karmans*.

1. Cf. BG. VII.4.

2. The one-ness of the Trinity of gods (*Brahmā*, *Viṣṇu* and *Śiva*) and its identification with the Brahman is, as usual, emphasized in these verses.

64b-65a. Obeisance to the all-pervading Lord Viṣṇu¹ who, enveloping and deluding the universe by Māyā, reposes on the couch of Serpent Śeṣa and experiences the bliss of his soul through Yoga.

65b-66a. Obeisance to that form of Śeṣa, who is the support of all and who always holds on his head the whole of the universe consisting of fourteen worlds.

66b-67. Salutations to him who, embodied as *Rudra* of infinite greatness, dances at the end of the world, drinking deeply the Supreme joy with the goddess Pārvatī as the only witness. The god abides within all beings and is their Controller.

68. Obeisance to him, the embodiment of waters whose tresses contained the clouds and in whose limb joints are the rivers and in whose belly are the four oceans.

69-70a. I salute to that deity, who having bodies all round (that is eight forms) is witness unto all. Bow to the soul of Yoga whom Yogins who are devoid of (i.e. have mastery over) their sleep, who have conquered (i.e. controlled) their breath, who are contented and who cherish an impartial outlook visualise as the spiritual light.

70b-71a. Obeisance to him the embodiment of spiritual knowledge whereby, a Yogin, with his sins exhausted, crosses the ocean in the form of Māyā, which is (boundless and hence) uncrossable and unfathomable.

71b-72a. I resort to that great Reality, to that form of the Supreme Lord by whose lustre the sun shines, the lustre which lies beyond darkness.

72b-73a. I resort to you, the great Śiva the unsullied, the perfect eternal bliss and one who is not supported by others. I resort to you, O Supreme Lord, the great Ātman.

73b-74a. After eulogising Mahādeva thus, god Brahmā became sanctified by meditating on him. He joined his palms in reverence and stood there praying the eternal Brahman.

1. The *v.l.* *Viśvātmane* noted in Ft. Note 1 (of the Venk. Ed.) is equally good. For *Viśva* is one of the thousand names of Viṣṇu.

The *Viṣṇu sahasranāma* in the *Mbh. Anuśāsana* 149.14 begins with it :

Viśvaṁ Viṣṇuṁ Vāṣaṭkāro bhūta-bhavya-bhavat-prabhuḥ |

74b-75a. Thereafter, the great god Hara granted unto him the divine and excellent Yoga and the divine state of being in communion with Brahman as well as the *Vairāgya* (detachment).

75b-77. The remover of the distress of those who bow down to him, stroked Brahmā the grand-sire of the world, with his tender hands and blessed him. Smilingly he spoke thus: "O Brahmā, I have been requested by you to become your son. I have made all arrangements for that. You create the world of diverse nature. O Brahmā, I have divided myself in the three forms under the name Brahmā, Viṣṇu and Hara.

78. Though I am the perfect Supreme Ruler, I have divided myself unto three with the attributes (i.e. functions) of creation, protection and annihilation. You are my eldest son created for the purpose of carrying on the activity of creation.

79-80. You have been produced from the right side of my body, while Puruṣottama (Viṣṇu) is created from the left. Rudra was born from the region of the heart of Śambhu, the over-Lord of the gods. I am his great person or body. Brahmā, Viṣṇu and Śiva are respectively the causes of creation, sustenance and dissolution of the universe, O Brahmā.

81. Though Śaṅkara stays as the absolute one, it is out of his own will that he had divided himself. I have other forms as well effected by my Māyā.

82. By nature, the great God Śiva is formless, absolute, abiding in his own state or soul. The god who is transcendental to these is the *Tri-mūrti*, the triple-formed one, which is the Supreme Person of the Lord.

83. O grand-sire of the world, know me to be that great form, that special personality of Maheśvara with three eyes which always bestow peace unto the Yogins.

84-85a. Endowed with eternal rulership (prosperity), enlightenment and possessed of divine lustre and Yoga (Yogic power), I swallow everything (i.e. the whole of the universe) by presiding over the quality called *Tamas* and by becoming *Kāla*. Nobody else can dare to confront me even mentally.

85b-86a. O Lotus-born god, whenever you remember of me, O sinless one, you will have (the privilege of) my presence then and there.

86b-87a. After speaking this much to god Brahmā and bowing to the preceptor (Brahmā), Hara vanished in a moment along with his mind-born sons.

87b-88a. Brahmā too resorted to Yoga and created the world of different varieties. The worshipful creator, known as Nārāyaṇa, resorted to Yogic meditation and created the diverse world as before.

88b-89. He created by means of Yogic lore and power the progenitors (of the world viz.) Marīci, Bhṛgu, Aṅgiras Pulastya, Pulaha, Kratu Dakṣa, Atri, and Vasiṣṭha. They are decisively regarded in the *Purāṇas* as nine Brahmās. All of them are equal to god Brahmā, are householders and expounders of Brahman or the Veda.¹

90. I have already narrated to you the resolution (*saṅkalpa*), Dharma, various duties special to different Yugas and the deities identifying themselves with the abodes (*sthānas*).

CHAPTER ELEVEN

The Incarnation of the Goddess

Lord Kūrma said :

1. After creating Marīci and others, god Brahmā the grand-sire of the world and the Lord of Devas performed very severe penance, along with his mind-born sons.

2. Even as he was performing the penance, the three-eyed, trident-bearing Īśāna, Rudra, born of the world-destructive fire, manifested himself from his mouth.

3. His body was half-male and half-female and was too terrible to behold. "Divide yourself," saying this Brahmā vanished out of fear.

1. The same is *Supra* 2.23b-25a.

4. When addressed thus, Rudra separated the male being into ten plus one (eleven) forms.

5. These eleven are called Rudras. They are the Lords of the three worlds. O Brāhmaṇas, these Rudras, known as Kapālīśa and others, were entrusted with the affairs of Devas.

6. The Lord divided his female form too into many beings, such as beautiful and ugly, quiet and turbulent, white and black in complexion etc.

7. Those forms, Lakṣmī and others are the *Vibhūtis* (magnificent excellences) and well-known as *Śaktis* (super-human powers) on the earth, O Brāhmaṇas, Goddess Śāṅkarī pervades the whole universe through their forms.

8. O Brāhmaṇas, Īśānī split herself into many more forms (*v.l.* separated herself from god Śiva). At the behest of the great god Śaṅkara, she went and stood near god Brahmā, the grand-sire.

9. Lord Brahmā told her, "Become the daughter of Dakṣa." At his behest, she too manifested herself from Dakṣa, the progenitor of the world.

10. He gave goddess Satī (former Īśānī) to Rudra in marriage, at the bidding of god Brahmā. Rudra the trident-bearing deity too accepted the daughter of Dakṣa who was his own.

11-13a. After some time at the direction of Prajāpati¹ (*v.l.* in her wrath against Dakṣa) Īśānī, the Supreme goddess, separated herself from Lord Śaṅkara. Then Satī became the daughter of Menā and Himavān. That prominent mountain

1. *Prajāpati-vinirdeśāt*—This reading is supported by a majority of good MSS. Its emendation to *Prajāpatiṁ vinindyaiśā* in the Crt. Ed. because it conforms to the story of Satī's incarnation as the daughter of Himavān and Menā contained in several Purāṇas but has little support in the MSS of KP, is rather strange, when *prajāpatir vinirdeśāt* is given in a number of good MSS (and printed editions) and conforms to the preceding *Śloka*s. To change such a valid reading strongly supported by a majority of good MSS, simply because it is not supported by other Purāṇas is, from the point of Text criticism, rather awkward as we constitute the text mainly on the basis of the critical apparatus. We should not deny the right of giving a different version of an episode to the author of KP.

gave Pārvatī to Rudra for the welfare of all Devas of the three worlds and of himself.

13b-14a. She is the great Goddess Maheśvarī, the partner of half of the body of Śaṅkara, Śivā, Satī, Haimavatī who is revered and bowed to by both Devas and Asuras.

14b-15a. All Devas including (their king) Indra extol her unequalled prowess. So do all the sages. It is only Śaṅkara or Hari who understands her real greatness.

15b-16. O Brāhmaṇas, thus I have recounted to you the son-hood of Śaṅkara of unmeasured splendour and prowess and birth of god Brahmā, the Parameṣṭhin from the lotus.

CHAPTER TWELVE

The glory of the Goddess Pārvatī

(One Thousand Epithets of the Goddess)¹

Sūta said :

1. On hearing what had been related by Viṣṇu in the form of a Tortoise, the sages bowed down again to Hari and asked.

1. The practice of weaving together a number of epithets in glorification of the deity is as old as the Vedas. We find in the most popular Rudra hymns in Tait. S. IV. 5.2 (called *Rudrādhyāya*), a number of epithets strung together in praise of god Rudra. The famous *Viṣṇusahasranāma* in the *Mbh. Anuśāsana* Ch. 149 has set a model as it were to different *Purāṇas* to emulate. The *Sahasra-Nāma* of Pārvatī in this chapter is thus a eulogy (*stotra*) expressed in one thousand epithets glorifying the different aspects and deeds of the deity. In these *Sahasra-nāmas*, we have a number of epithets common to all these deities male or female. The general tenor is to exalt that particular deity to the position of the Supreme Brahman and a mix of Upaniṣadic thought and Purāṇic episodes or deeds attributed to the deity is presented to us.

The sages submitted :

2. Who is this blessed Goddess sharing half the person of Śaṅkara, the daughter of the Himālaya, the auspicious Satī? Pray tell us (the reality) precisely as we ask.

3. On hearing these words of the sages, Viṣṇu the Supreme Person, the great Yogin, meditated on his own Supreme state and replied.

Lord Kūrma said :

4. "This mysterious knowledge which is to be closely guarded as a secret, was formerly explained by the grand-sire Brahmā on the beautiful plateau of the mountain Meru.

5. It is the essence of the Sāṅkhya philosophy to the followers of the Sāṅkhya system. It is the excellent, perfect knowledge of Brahman. It is the only saviour of the living beings immersed in the ocean of worldly existence.

6. This Haimavatī (daughter of mount Himvān) is considered as the highest point of perfection termed as *Vyoman* (the firmament), the potency of god Maheśvara, the embodiment of knowledge and ardent desire for it.

7. She is auspicious (or the consort of god Śiva), all pervading, infinite, beyond all *guṇas*, perfect (or the purest). Though absolutely one (undivided), she is abiding in one or more divisions. She is knowledge *incarnate* and has excessive longing.

8. She is non-different, stationed in the perfect Reality, thanks to its splendour. Due to that very reason, her lustre is as pure and dazzling as that of the sun.

9. The Potency of god Maheśvara is one (by herself),

The extension of the *Sahasranāmas* to local deities like Śākambhari or Bana-Śaṅkari of Badāmi (Dist. Bijapur), Mahālakṣmī of Kolhapur and others expresses our faith in the Vedic maxim

ekam sad viprā bahudhā vadanti / —RV.I.164.46.

As most of the epithets are translated, no special explanation is necessary. A number of epithets are repeated and are tautologous as is inevitable in such lists of epithets and this repetition is found in other *Sahasranāmas* also.

but due to conditioning factors, she assumes greater and lesser forms and sports about in his presence.

10. It is she who does everything. This universe is the effect of her activity. The wise sages state that Īśvara has neither any act to execute nor is he an instrument of anything.

11. Four potencies of the Goddess abide in their own forms in her, due to the presence (abidance) of the Goddess. Listen to their names, O excellent sages.

12. It is stated that they (the potencies) are *Śānti* (peace), *Vidyā* (knowledge), *Pratiṣṭhā* (stability), and *Nivṛtti* (renunciation). Hence Lord Parameśvara is called as having four manifestations. (*Catur-vyūha*).

13. The Lord enjoys the greatest bliss (of communion with his *Ātman*) through this great potency. Maheśvara has four forms corresponding to the four Vedas.

14. Her prosperity and glory is great and unequalled, and is fully accomplished from times immemorial. She is infinite in view of her contact with Rudra, the Supreme Soul.

15. This Goddess is the sovereign ruler of all. She makes all living beings function. Lord Hari (*v.l.* Hara) is called *Kāla*, *Prāṇa* (vital airs) and the Supreme Ruler.

16. This entire universe is warp and woof in him as it were. That Lord Hara is being extolled as *Kālāgni* (the destructive fire of the universe) by the expounders of the Vedas.

17. It is *Kāla* (Time) that creates the living beings. It is he who annihilates the subjects. Everything is subservient to *Kāla*, but *Kāla* is not subordinate to any one.

18. The principles called *Pradhāna*, *Puruṣa*, *Mahat*, *Ātman*, *Ahaṁkāra* (ego) and others are all pervaded by *Kāla*, the Yogin.

19. His potency is well known as *Māyā*. It has the whole universe for its form. Īśa, the wielder of *Māyā*, the excellent *Puruṣa* deludes (whirls) this world by means of that (*Māyā*).

20. This potency in the form of *Māyā* assumes all forms. It is eternal and it ever reveals the universal form of Maheśa the great God.

21. There are three other important powers, evolved by the Lord viz. the power of knowledge, the power of activity and the power of vital airs (*Prāṇa śakti*).

22. For all these powers, the possessors of each of these powers have been created by the Mâyā alone, O prominent Brāhmaṇas, but she (Mâyā) is without beginning and imperishable.

23. Mâyā who embodied all these potencies, is invincible and unsurmountable. Kāla, the wielder of Mâyā, is the Lord of all these potencies, the lord of destruction (and creation).

24. Kāla does everything. It is Kāla alone that annihilates everything. Kāla establishes the Universe. This whole Universe is dependent on Kāla.

25-26. After securing the proximity of Parameṣṭhin, the over-Lord of Devas, the infinite Lord of all, Lord Śambhu of the form of Kāla, She, the Mâyā assumed the forms called *Pradhāna* and *Puruṣa*. She herself is absolutely one. She pervades all and is endless and the partless spouse of Śiva.

27. The *Śakti* is one, Śiva is also one. Śiva is called the possessor of *Śakti*. There are many other minor powers and possessors of those potencies born of the original *Śakti*.

28. They (i. e. wise men) declare that from the realistic point of view there is a difference between *Śaktis* and those endowed with them. But Yogins who meditate on Reality, realise non-difference between them.

29. The goddess Pārvatī, born of the mountain (Himālaya), comprises all these powers, while the master of these powers is Śaṅkara. The special difference is mentioned in the Purāṇa by the expounders of *Brahman* or Veda.

30. The goddess of the universe, the chaste spouse of god Maheśvara is the object worthy of being enjoyed, while Śiva the Lord with matted locks of hair and blue-red in complexion is proclaimed as the enjoyer.

31. God Śaṅkara, the Lord of the universe, the destroyer of the god of love, is the thinker (the subject), while goddess Īśānī (Pārvatī) is proclaimed by the knowers, to be the intellect, the object of thought to be pondered over.

32. O Brāhmaṇas, that all this universe is the manifestation of *Śakti* and Śiva (the possessor of *Śakti*) has been declared in the four Vedas by Sages who visualise Reality.

33. This divine and excellent glory of the goddess has been thus declared. It is so decided by the knowers of Brahman (or the Vedas), in all schools of Vedāntic philosophy.

34. Yogins observed the great abode of Mahādevī which is single, all-pervading, subtle, occupying the highest place, and certainly steady, immovable and eternal.

35. Yogins perceive the Supreme State of the goddess as the imperishable Brahman, blissful, pure and perfect.

36. That great region of the goddess is greater than the greatest. It is the eternal Reality unswerving auspicious, merged within the infinite *Prakṛti*.

37. It is auspicious, untainted, pure, devoid of *guṇas* and free from duality. That great region of the goddess is achievable through realization of *Ātman*.

38. She is *Dhātṛi* (the creator), and *Vidhātṛi* (dispenser of destiny). She dispels with the support of Īśvara all the distresses of the worldly existence of those who wish for supreme bliss.

39. Hence, one who seeks salvation should resort to Pārvatī, the supreme Goddess, the *Ātman* of all living beings, of the nature of Śiva (i.e. one with him).

40. Securing Śarvāṇī as his daughter after performing severe penance, Himavān, accompanied by his wife sought refuge in the great Goddess Pārvatī.

41. On seeing that splendid-faced lady (Umā) being born out of her own free will, Menā, the spouse of Himavān, said to the King of mountains.

Menā said :

42. "O king, have a look at your daughter with a face resembling the lotus. As a result of our penance, she is born for the welfare of all living beings."

43-45. On seeing the Goddess resembling the mid-day sun with matted locks of hair—the Goddess who had four faces, three eyes, eight hands and was extremely solicitous, who had wide eyes and was ornamented with the crescent of the moon; who is much devoted and is both endowed with and devoid of *guṇas*, who is devoid of the manifestation of both *Sat* and *Asat*, he bowed down to her. He was as if extremely agitated

due to her splendour. Struck with awe, he spoke to that supreme Goddess with his palm joined in reverence.

Himavān said :

46. "O Goddess of wide eyes, ornamented with the crescents of the moon, who are you? O dear child, I do not know you precisely. Please tell me that even as I asked."

47. On hearing the words of the king of mountains, the supreme Goddess, the bestower of fearlessness (*Mokṣa*) unto the Yogins, addressed the great mountain Himavān thus.

Śrī Devī said :

48. Know me to be the Supreme Potency abiding in the great god Maheśvara.

49. I am non-different from him, unchanging and the absolute, whom those desirous of salvation perceive. I am the *Ātman* of all conceived beings. I am Śivā, the auspicious spouse of God Śiva in all respects.

50. I am the embodiment of permanent prosperity and perfect knowledge. I am the prime mover of everything and I am endless. My greatness is infinite. I enable people to cross the ocean of worldly existence.

51-52. I shall give you divine eyes. See my lordly form. After saying this much, she granted perfect knowledge to Himavān and showed to him her divine form—the form associated with the great God Śiva. It was resembling a crore suns in brilliance and it bore an image of splendour, quiet and serene.

53. It was ablaze with thousands of flames in clusters resembling hundreds of world-destructive conflagrations (at the end of the world). It was terrible due to its curved fangs and was irresistible. It was embellished with clustres of matted hair.

54. It wore a crown and was holding a mace, a conch, a discus and an excellent trident in its hands. The terrible form was frightening everyone.

55. (Simultaneously) it was tranquil, charming-faced and gentle and possessed of infinite wonders. It was bedecked with

the limbs (crescents of the moon) and lustrous like a crore of moons.

56. It was bedecked in coronets, it wielded a mace in its hands and was ornamented with anklets. It wore divine garlands, garments and was besmeared with divine scents and unguents.

57. It held a conch and discus. It had a pleasing appearance with three eyes and it wore the elephant's hide as its robe. It was stationed both within and without the Cosmic Egg. It was both inside and outside of everything.

58. It was endowed with all *Śaktis*, was extremely pure (white), omniformed, eternal, its lotus-like feet were revered by gods Brahmā, Indra, Upendra (Viṣṇu) and prominent Yogins.

59. It had hands and feet all round, had eyes, heads and faces in all directions. He saw that Supreme Goddess standing before enveloping the universe.

60. On seeing such a form of the Goddess, the form associated with Maheśvara, that king was overwhelmed with awe and was yet delighted at heart.

61. Concentrating his mind in his *Ātman* and remembering *Oṅkāra*, he eulogised the Supreme Goddess with a thousand and eight epithets.

Himavān Said :

62. 'O Śivā, Umā, the great Śakti, *Anantā*, (Endless) *Niṣkalā* (perfect), *Amalā* (the pure), *Śāntā* (the quiescent), *Maheśvarī*, *Nityā* (eternal), *Śāśvatī* (permanent), *Paramā* (the supreme), *Akṣarā* (the imperishable).

63. *Acintyā* (Incomprehensible), *Kevalā* (Absolute) *Anantyā* (devoid of end), *Śivātmā*, *Paramātmikā*, *Anādi* (beginningless), *Avyayā* (unchanging), *Śuddhā* (pure), *Devātmā* (the Soul of the devas), *Sarvagā* (All-pervading), *Acalā* (the immovable).

64. *Ekānekavibhāgasthā** (stationed in one as well as in many divisions). *Māyātītā* (transcending *Māyā*), *Sunirmalā* (extremely pure), *Mahā-Maheśvarī*, *Satyā*, *Mahādevī*, *Nirāñjanā* (the untainted).

**Ekā* (one), *Anekavibhāgasthā* (stationed in innumerable divisions.)

65. *Kāṣṭhā* (the highest point), *Sarvāntarasthā* (abiding in the hearts of all), *Cicchakti* (the power of consciousness), *Atilālasā* highly solicitous, *Nandā* (delightful one) *Sarvātmikā* (of the soul of all), *Vidyā* (learning), *Jyoti-rūpā* (the embodiment of brilliance), *Amṛtā* (immortal), *Akṣarā* (imperishable).

66. *Śānti* (peace), *Pratiṣṭhā* (the stability), *Nivṛtti* (renunciation), *Amṛtapradā* (bestower of immortality), *Vyomamūrti* (having ether as her form), *Vyomālayā* (the seat of dissolution of the firmament), *Vyomādhārā* (support of the firmament), *Acyutā* (the unswerving), *Amarā* (the immortal).

67. *Anādinidhanā* (having neither beginning nor destruction), *Amoghā* (un-failing), *Kāraṇātmā* (the Soul of the cause), *Ākulākulā* (much agitated), *Svataḥ* prathamajā* (self-born at the outset), *Amṛtasya Nābhi* (navel of immortality), *Ātmasamśrayā* (the self-supporting or abiding in the self).

68. *Prāṇēśvarapriyā* (beloved of her loving husband), *Mātā* (the mother), *Mahā-Mahiṣavāhini*¹ (riding on the great Buffalo) (*v.l. Ghātini* the killer of the great buffalo), *Prāṇēśvari* (goddess of the vital breath), *Prāṇarūpā* (embodiment of vital breath) *Pradhānapuruṣeśvari* (the controller of *Pradhāna* and *Puruṣa*).

69. *Mahāmāyā*, *Sudusṭūra* (very difficult to be filled up), *Mūlaprakṛti* (the original) *Prakṛti*, *Īśvari*, *Sarvasaktikalākārā*² (possessing all potencies, arts or *Kalās* and shapes), *Jyotsnā* (moon-light), *Dyau* (the firmament of moonlight), *Mahimāśpadā* (the cause of grandeur).

70. *Sarvakāyānyantri* (the controller of all bodies) *Sarva-bhūteśvareśvari* (the goddess of the Lord of all living beings),

**v.l. kratu* (a sacrifice) for *svataḥ*

1. *Mahā-mahiṣa-vāhini*—With the exception of goddess *Vārāhi* no other goddess is described as riding a buffalo. I would prefer the *v.l. mahā-mahiṣa-ghātini* recorded as ft. note. 10. in KP. p. 17 (Venk. Ed.) as *mahiṣāsura-mardini* 'The killer of the demon-Mahiṣāsura' is quite popular. *vide Mahā-mahiṣa-mardini* in V. 98 below.

2. As recorded in MSS B 2.3. De 1.4 etc., the reading might be *Sarva-Śaktiḥ* (Omnipotent) and *Kalākārā* (the embodiment or mine of arts).

Saṁsārayoni (the source of origin of all the worlds), *Sakalā* (having the due digits), *Sarvaśaktisambhava* (born of the source of all *Śaktis*).

71. *Saṁsārapotā* (a raft for crossing the ocean of worldly existence), *Durvārā* (unthwartable), *Durnirikṣyā* (difficult to be seen), *Durāsādā* (inaccessible), *Prāṇaśakti* (the vital energy and power), *Prāṇavidyā* (lore of vital breath), *Yoginī*, *Paramākalā* (the Supreme art).

72. *Mahāvibhūti* (the great magnificence), *Durdharā* (un-slightable), *Mūlaprakṛtisambhava* (born of the primordial nature), *Anādyanantavibhava* (having beginningless and endless prosperity), *Paramādyā* (the earliest one), *Apakarṣiṇī* (who removes away).

73. *Sargasthityantakāraṇī* (the cause of creation, sustenance and annihilation of the universe), *Sudurvācyā* (very difficult to be described), *Duratyayā* (very difficult to be surmounted), *Śabdāyoni* (the source of origin of words and sounds), *Śabdamayī* (of the form of sounds), *Nādākhyā* (Having the epithet 'sound'), *Nādagraha* (having *Nāda* as the physical body, an embodiment of sound).

74. *Anādi* (beginningless), *Avyakta-guṇā* (having unmanifest *Guṇas*), *Mahānandā* (having ecstatic delight), *Sanātani* (eternal), *Ākāśayoni* (source of origin of the ether), *Yogasthā* (established in Yoga), *Mahāyogeśvareśvarī* (Goddess of the great lords, of Yogas).

75. *Mahāmāyā*, *Suḍuṣpārā* (very difficult to cross), *Mūlaprakṛti*, *Īśvari*, *Pradhānapuruṣātītā* (beyond *Pradhāna* and *Puruṣa*), *Pradhānapuruṣātmikā* (the soul of *Prakṛti* and *Puruṣa*).

76. *Purāṇā* (the ancient one), *Cinmayī* (of the form of consciousness), *Puṁsām Ādi Puruṣa Rūpiṇī* (of the form of the primeval Person)¹, *Bhūtāntarasthā* (stationed in the heart of living beings), *Kūṭasthā* (abiding in the soul of all), *Mahāpuruṣa-saṁjñitā* (termed as a great *Puruṣa*).

77. *Janana-mṛtyu-jarātītā* (who is beyond birth, old age and death), *Sarvaśakti-samnvitā* (endowed with all *Śaktis*), *Vyāpini* (All-pervasive), *Anavacchinnā* (who is not restricted), *Pradhānānu-praveśinī* (who permeates into *Pradhāna*).

1. Probably these are two epithets *Puṁsām ādīḥ*, the source of men and *Puruṣa-rūpiṇī* (of the form of *Puruṣa*).

78. *Kṣetrajñāśakti* (Potency of the soul), *Avyaktalakṣaṇā* (of unmanifest characteristics), *Malavarjitā* (Devoid of dirt or impurities), *Anādimāyāsambhinnā* (who is distinct from the primordial Māyā), *Tritattvā* (having three principles), *Prakṛtigrahā* (having a grasp on Prakṛti).

79. *Mahāmāyāsamutpannā* (Born of great Māyā), *Tāmasi* (of *Tāmasa* nature), *Pauruṣi* (of the nature of *Puruṣa*), *Dhruvā* (steady), *Vyaktāvyaktātmikā* (of the nature of both manifest and unmanifest), *Kṛṣṇā* (of dark colour), *Raktā* (of red complexion), *Śuklā* (of white complexion), *Prasūtikā* (Mother).

80. *Akāryā* (non-effect), *Kāryajanani* (cause of effect), *Nityaṁ prasavadharminī* (having the attribute of continuous procreation), *Sargapralayanirmuktā* (free from the creation and dissolution), *Sṛṣṭiśtithityantadharminī* (having the attributes of creation, sustenance and annihilation).

81. *Brahmagarbhā* (having Brahman in the womb), *Caturviṁśā* (being characterised by the twentyfour principles), *Padmanābhā* (Lotus-navelled), *Acyutātmikā* (of the nature of *Acyuta*), *Vaidyuti* (of the nature of lightning), *Śāśvati* (Eternal), *Yoni* (source of origin), *Jaganmātā* (mother of the universe), *Īśvarapriyā* (Beloved of *Īśvara*).

82. *Sarvādhārā* (support of everything), *Mahārūpā* (having huge form), *Sarvaiśvāryasamanvitā* (endowed with all kinds of prosperity), *Viśvarūpā* (embodiment of the universal form), *Mahāgarbhā* (of huge embryo), *Viśveśecchānuvartini* (following the wish of the lord of universe).

83. *Mahiyasi* (very great), *Brahmayoni* (source of origin of *Brahmā*), *Mahālakṣmī-samudbhavā* (born of *Mahālakṣmī*), *Mahāvīmāna-madhyasthā* (stationed in the middle of the great *Vīmāna* (Aerial chariot), *Mahānidrā* (of long slumber), *Ātmahetukā* (cause of *Ātman*). *v.l. mahā-nidrārtha-hetukā* (The cause of the great sleep).

84. *Sarvasādhārāṇi* (common to all), *Sūkṣmā* (subtle), *Avidyā* (nescience), *Paramārthikā* (the real entity), *Anantarūpā* (of infinite form), *Anantasthā* (stationed in the infinite), *Devī* (Luminous), *Puruṣamohinī* (fascinator of the *Puruṣa*),

85. *Anekākāra-saṁsthānā* (remaining in various shapes), *Kālatraya-vivarjitā* (devoid of the three units of time), *Brahmajanmā* (giving birth to *Brahmā*), *Harer Mūrti* (the Image of

Hari), *Brahmaviṣṇuśivātmikā* (of the nature of Brahmā, Viṣṇu and Śiva).

86. *Brahmeśa-Viṣṇujanani* (the mother of Brahmā, Īśa and Viṣṇu), *Brahmākhya* (of the epithet of Brahman), *Brahmasaṁśrayā* (residing within Brahman), *Vyaktā* (the manifest), *Prathamajā* (Born at the outset), *Brāhmi* (pertaining to Brahman), *Mahatī* (very big), *Brahmarūpiṇi* (of the form of Brahman).

87. *Vairāgyaiśvaryaadharmātmā* (of the nature of detachment, prosperity and piety), *Brahmamūrti* (of the form of Brahman), *Hṛdi sthitā* (stationed within the heart), *Apāmyoni* (source of origin of the waters), *Svayambhūti* (self-born), *Mānasi* (Mentally conceived), *Tattvasambhavā* (the origin of the Principles).

88. *Īśvarāṇi* (the consort of Īśvara), *Śarvāṇi* (wife of Śarva), *Śaṅkarārdhaśarirīṇi* (forming half the person of Śaṅkara), *Bhavāni*, *Rudrāṇi*, *Mahālakṣmī*, *Ambikā*.

89. *Maheśvarasamutpannā* (Born of Maheśvara), *Bhuktimukti phalapradā* (yielder of the fruits of enjoyment and salvation), *Sarveśvari* (Goddess of all), *Sarvavandya* (worthy of being bowed to by all), *Nityam muditamānasā* (Ever delighted in the mind).

90. *Brahmendropendranamitā* (Bowed to by Brahmā, Indra and Upendra (Viṣṇu), *Śaṅkareccānuvartini* (abiding by the wish of Śaṅkara), *Īśvārārdhāsanaṁgatā* (Occupant of half the seat of Īśvara), *Maheśvara-pativratā* (The chaste wife of Maheśvara).

91. *Sakṛdvibhātā* (dawning but once), *Sarvārti-samudrapariśoṣiṇi* (the drier-up of the ocean of everyone's distress), *Pārvatī*, *Himavatputri* (Daughter of Himavān), *Paramānandadāyini* (the bestower of highest bliss).

92. *Guṇādhya* (richly endowed with good qualities), *Yogajā* (born of Yoga), *Yogyā* (worthy), *Jñānamūrti* (embodiment of knowledge), *Vihaṣiṇi* (expanding and developing), *Sāvitri*, *Kamalā*, *Lakṣmī*, *Śrī*, *Anantorasisthitā* (stationed in the bosom of Ananta).

93. *Sarojanilayā* (having lotus as her abode), *Gaṅgā*, *Yoganidrā* (Yogic slumber), *Asurārdiṇi* (destroyer of the Asuras), *Sarasvatī*, *Sarvavidyā* (all lores), *Jagajjyeṣṭhā* (the eldest in the universe); *Sumaṅgalā* (Highly auspicious),

94. *Vāgdevī* (Goddess of speech), *Varadā* (granter of boons), *Avācya* (Inexpressible), *Kīrti* (fame), *Sarvārthasādhikā*

(accomplisher of all affairs), *Yogīśvari* (goddess of Yogins), *Brahmavidyā* (the lore of Brahman), *Mahāvidyā* (great lore), *Suśobhanā* (highly auspicious).

95. *Guhyavidyā* (having the secret lore), *Ātmavidyā* (the lore of Ātman) *Dharmavidyā* (the lore of piety), *Ātmabhāvitā* (purified by Ātman), *Svāhā*, *Viśvambharā* (the earth), *Siddhi* (super-normal power or achievement), *Svadhā*, *Medhā* (intellect), *Dhṛti* (fortitude), *Śruti*.

96. *Niti* (policy), *Suniti* (good policy), *Sukṛti* (good action), *Mādhavi*, *Naravāhini*¹ (having men as vehicle), *Pūjyā* (worthy of being worshipped), *Vibhāvati* (lustrous), *Saumyā* (gentle), *Bhogini* (enjoyer), *Bhogaśāyini* (lying on the body of the serpent).

97. *Śobhā* (beauty), *Śaṅkari*, *Lolā* (oscillating), *Mālini* (wearing the garlands), *Parameṣṭhini*, *Trailokyasundari* (the most beautiful lady in the three worlds), *Namyā* (worthy of being bowed to), *Sundari* (charming), *Kāmacāriṇi* (moving about as she pleases).

98. *Mahānubhāvā* (highly dignified), *Sattvasthā* (established in the *Sattvaguna*), *Mahāmahiṣamardini* (suppressor of the great buffalo), *Padmanābhā* (lotus-navelled), *Pāpaharā* (dispeller of sins), *Vicitramukutaṅgadā* (having wonderful coronet and bracelets).

99. *Kāntā* (shining), *Citrāambaradharā* (wearing clothes of variegated colours), *Divyābharaṇa-bhūṣitā* (bedecked in divine ornaments), *Harṇsākhyā* (bearing the appellation swan), *Vyomanilayā* (having the firmament as the abode), *Jagatsṛṣṭivivardhini* (increaser of the creation of the universe).

100. *Nīyantri* (the controller), *Yantramadhyasthā* (stationed in the middle of the mystic diagram), *Nandini* (delighter), *Bhadrakālīkā*, *Ādityavarṇā* (having the lustre of the sun), *Kauberi* (goddess of Kubera).

Mayūravavarāhanā (having the excellent vehicle of the peacock).

101. *Vṛṣāsanagatā* (going about, seated on the bull), *Gauri*, *Mahākālī*, *Surārcitā*, (worshipped by Devas), *Aditi*, *Niyatā*

1. *Naravāhana* is an epithet of Kubera. Here the *Kauberi* form of the goddess is implied, vide *Kauberi* in V. 100.

(well-restrained), *Raudrā* (terrible), *Padmagarbhā* (having lotus for the womb), *Vivāhanā* (having a bird for vehicle).

102. *Virūpākṣi* (with odd number of (i.e. three) eyes), *Leliḥānā* (licking up), *Mahāsuravināśini* (destroyer of the great Asura), *Mahāphalā* (bestowing great fruits), *Anavadyāṅgi* (having faultless, limbs), *Kāmarūpā* (having pleasing features), *Vibhāvāri* (night).

103. *Vicitraratnamukutā* (having wonderful jewelled coronet), *Praṇatārtiprabhañjani* (the breaker of the distress of those who bow down), *Kauśiki*, *Karṣaṇi* (the dragger), *Rātri* (night), *Tridaśārtivināśini* (destroyer of the distress of Devas).

104. *Bahurūpā* (having many forms), *Surūpā* (having good forms), *Virūpā* (having hideous forms), *Rūpavarjitā* (devoid of forms), *Bhaktārtiśamani* (suppressor of distress of the devotee), *Bhavyā* (beautiful), *Bhavatāpavināśini* (destroyer of the distress due to worldly existence).

105. *Nirguṇā* (devoid of *Guṇas*), *Nityavibhavā* (having perpetual wealth), *Niḥsārā* (of topmost excellence), *Nirāpatrapā* (devoid of bashfulness), *Tapasvini* (female ascetic), *Sāmagiti* (*Sāman* songs), *Bhavāṅkanilayālayā* (having the lap of Bhava as abode and residence).

106. *Dikṣā* (initiation), *Vidyādhari*, *Diptā* (illuminated), *Mahendravinipātini* (bringing about the downfall of Mahendra), *Sarvātīśāyini* (excelling everyone), *Viśvā* (universe), *Sarvasiddhipradāyini* (bestower of all *Siddhis*).

107. *Sarveśvara-priyā bhāryā* (the beloved wife of the lord of all), *Samudrāntaravāśini* (resident in the midst of ocean), *Akalaṅkā* (devoid of blemish) *Nirādhārā* (devoid i.e. independent of support), *Nityasiddhā* (eternal attainer of *Siddhis*), *Nirāmayā* (devoid of ailments).

108. *Kāmadhenu* (the wish-yielding divine cow), *Brhadgarbhā* (having a huge womb), *Dhimaṭi* (intelligent), *Mohanāśini* (destroyer of delusion). *Niḥsaṅkalpā* (devoid of conception) *Nirātāṅkā* (devoid of agony), *Vinayā* (having humility), *Vinaya-priyā* (fond of modesty).

109. *Jvālāmālāsahasrāḍhyā* (richly endowed with thousands of clusters of flames), *Devadevi* (goddess of Devas), *Manomayā* (constituted of the mind), (*v.l. manomani* : the exciter of

minds), *Mahābhagavatī* (great goddess), *Bhargā*, *Vasudevasamudbhavā* (born of Vasudeva).

110. *Mahendropendrabhagini* (sister of Mahendra and Upen-dra), *Bhaktigamyā* (accessible only through devotion), *Parāvarā* (the greatest and the most excellent), *Jñānajñeyā* (being both the knowledge and the knowable), *Jarātītā* (beyond old age), *Vedāntaviṣayā* (the field or the object of *Vedānta*), *Gati* (the final goal).

111. *Dakṣiṇā* (dexterous, amiable), *Dahatī* (self-immolation into fire), *Dirghā* (long), *Sarvabhūtanamaskṛtā* (bowed to by all living beings), *Yogamāyā*, *Vibhāgjñā* (knower of the divisions), *Mahāmohā* (great delusion), *Gariyasi* (very great).

112. *Sandhyā* (twilight), *Sarvasamudbhūti* (cause of the origin of everything through the support etc. to *Brahma Vidyā*¹ i.e. doctrine of Brahman), *Bijāṅkurasamudbhūti* (cause of the origin of seeds and shoots), *Mahāśakti*, *Mahāmati* (of great intellect).

113. *Kṣānti* (forgiveness), *Prajñā* (intellect), *Citi* (knowledge), *Sat-cit* (existence and consciousness), *Mahābhogindraśāyini* (lying on the couch of the body of the leader of serpents), *Vikṛti* (aberration or change), *Śāṅkari* (belonging to Śaṅkara), *Śāsti* (the rule), *Gaṇagandharvasevitā* (served by groups of Gaṇas and Gandharvas).

114. *Vaiśvānari* (the cosmic fire), *Mahāśālā* (the great hall of the divine fire *Vaiśvānara*), *Mahāsenā* (having great army), *Guhaḥpriyā* (fond of Guha), *Mahārātri* (the great night), *Śivānandā* (bestower of bliss on Śiva), *Śaciduḥsvāpanāśini* (destroyer of the bad dream of Śaci² (Śaci—Indra's spouse).

115. *Ijyā* (sacrifice), *Pūjyā* (worthy of being worshipped), *Jagaddhātṛi* (the nursing mother of the universe), *Durvijñeyā*

1. A better v.l. recorded in Ft. note 4 (p. 19 of our Venketeśvara) text of KP is *Brahma-vṛkṣāśrayā* 'one supported by the tree in the form of Brahman' and the next epithet is *Nati*. The other v.l. is *Brahma-vṛkṣāśrayāt* where °*vidyā*- is substituted by °*vṛkṣa*.

2. This is a better interpretation than splitting it into *Śaci* as a separate epithet and *duḥsvāpna-nāśini* 'the dispeller of bad dreams.' The compliment to the goddess is 'whenever Śaci—Indra's spouse, sees bad dreams, when her husband Indra is defeated or harassed by Asuras, goddess Umā advances, destroys the Asuras and relieves Indra from danger. This prompt help of goddess Umā to gods is implied in this epithet.

(very difficult to be comprehended), *Surūpiṇi* (having a beautiful form), *Tapasvinī* (a female ascetic), *Samādhisthā* (absorbed in trance), *Trinetṛā* (having three eyes), *Divi samsthītā* (stationed in the heaven).

116. *Guhāmbikā* (the Mother of Guha or Kārttikeya), *Guṇotpatti* (the cause of origin of all qualities), *Mahāpīṭhā* (having a highly exalted seat), *Marutsutā* (daughter of the Maruts), *Havyavāhāntarāgādi* (having fondness etc. for the sacrificial fire), *Havyavāhasamudbhavā* (born of sacrificial fire).

117. *Jagadyoni* (the source of origin of the universe), *Jaganmātā* (mother of the universe), *Janma-mṛtyu-jarātigā* (going beyond the barriers of birth, death and old age), *Buddhi* (intellect), *Mahābuddhimatī* (possessing great intellect), *Puruṣāntara-vāsini* (staying within *Puruṣa*).

118. *Tarasvinī* (of great velocity), *Samādhisthā* (absorbed in a trance), *Trinetṛā* (having three eyes), *Divi samsthītā* (stationed into heaven), *Sarvendriyamanomātā* (the mother of all sense organs and minds), *Sarvabhūtaḥṛdisthītā* (stationed in the hearts of all living beings).

119. *Saṁsāratāriṇi* (she who enables everyone to cross the ocean of worldly existence), *Vidyā* (learning), *Brahmavādi-manolayā* (residing in the minds of the expounders of Brahman) *Brahmāṇi*, *Bṛhati*, *Brāhmī*, *Brahmabhūtā*, *Bhavārāṇi*.

120. *Hiraṇmayī* (of golden form), *Mahārātri* (great night), *Saṁsāraparivartikā* (the transformer of the *Saṁsāra*), *Sumālīni* (having good garlands), *Surūpā* (having good forms), *Bhāvinī* (purified), *Hāriṇi* (wearing necklace), *Prabhā* (lustre).

121. *Unmilani* (the eye-opener), *Sarva-sahā* (endurer of everything), *Sarva-pratyaya-sākṣiṇi* (witness of all notions), *Susaumyā* (very gentle), *Candravadanā* (Moon-faced), *Tāṇḍavāsakta-mānasā* (whose mind is interested in the *Tāṇḍava* dance).

122. *Sattvaśuddhikari* (the purifier of the mind), *Śuddhi* (purity), *Malatrayavināśini* (destroyer of the three types of impurities), *Jagatpriyā* (fond of the universe), *Jaganmūrti* (of universal form), *Trimūrti* (the triple formed one), *Amṛatāśrayā* (receptacle of the nectar).

123. *Nirāśrayā* (having no support), *Nirāhārā* (having no food), *Nirāṅkuśāpadodbhavā* (born of that free curbless region),

Candrahastā (holding the moon in the hand), *Vicitrāṅgi* (having limbs of variegated colours), *Sragviṇi* (having garlands), *Padma-dhāriṇi* (wearing lotuses).

124. *Parāvara-vidhānajñā* (knower of the greater and the smaller procedures), *Mahāpuruṣa-Pūrvajā* (born prior to the great puruṣa), *Viśveśvarapriyā* (beloved of the lord of the Universe), *Vidyut* (lightning), *Vidyujjihvā* (having lightning for her tongue), *Ītāśramā* (who has conquered exhaustion).

125. *Vidyāmayi* (learning incarnate), *Sahasrākṣi* (having a thousand eyes), *Sahasravadanātma-jā* (daughter of the thousand-faced), *Sahasraraśmī* (having a thousand rays), *Sattvasthā* (stationed in the *Sattva-guṇa*), *Maheśvarapadāśrayā* (resorted to or supported by the feet of Maheśvara).

126. *Kṣālinī* (one who washes), *Mṛṇmayi* (of the nature of earth), *Vyāptā* (pervaded), *Taijasi* (lustrous), *Padmabodhikā* (opener of the lotus), *Mahāmāyāśrayā* (having the support of the great Māyā), *Mānyā* (worthy of honour), *Mahādevamanoramā* (pleasing to the mind of Mahādeva).

127. *Vyomalakṣmī* (splendour of the firmament), *Simharathā* (having a lion-yoked chariot), *Cekitānā* (conscious), *Amitaprabhā* (of unmeasured lustre), *Vireśvari* (goddess of heroes), *Vimānasthā* (stationed in the aerial chariot), *Viśokā* (devoid of sorrow).

128. *Anāhatā* (non-struck spiritual sound), *Kuṇḍalini* (decorated with ear-rings or having spiral coils of the Yogic form), *Nalini*, *Padmabhāsinī* (shining through the lotus) *Padma-vāsini* (dweller in a lotus), *Sadānandā* (having perpetual bliss), *Sadākīrti* (of perpetual fame), *Sarvabhūtāśrayasthitā*¹ (stationed in support of all living beings).

129. *Vāgdevatā* (the deity of speech), *Brahmakalā* (the digit of *Brahman*), *Kalātītā* (going beyond the digit), *Kalāraṇi* (the *Araṇi* of *Kalā*), *Brahmaśrī* (the splendour of *Brahman*), *Brahmahṛdayā* (the heart of *Brahman*), *Brahma-Viṣṇu-Śivapriyā* (beloved of *Brahmā*, *Viṣṇu* and *Śiva*).

1. The v.l. in our text is as follows :

śātānandā satām kīrtiḥ sarva-bhūtāśaya-sthitā /

Śātānandā (of hundredfold immense bliss), *satām kīrtiḥ* (The fame or the glory of the saintly persons), *sarva-bhūtāśaya-sthitā* (enshrined in the hearts of all beings.)

130. *Vyomaśakti* (the Śakti of the firmament), *Kriyāśakti* (the motive force of activity), *Jñānaśakti* (the power of knowledge), *Parāgati* (the greatest goal), *Kṣobhikā* (agitator), *Bandhikā* (she who binds), *Bhedyā* (she who can be differentiated), *Bhedābhedavivarjitā* (devoid of difference and non-difference).

131. *Abhinnā* (non-different), *Bhinnasamsthānā* (having different resting places), *Vaśini* (submissive), *Vamśahāriṇī* (captivater of the race), *Guhyāśakti* (having concealed power), *Guṇātītā* (transcender of *Guṇas*), *Sarvadā* (bestower of everything), *Sarvatomukhi* (having faces all round).

132. *Bhagini* (fortunate woman), *Bhagavatpatni* (consort of the lord), *Sakalā* (entire, perfect), *Kālahāriṇī* (remover of *Kāla*), *Sarvavit* (knower of all), *Sarvatobhadra* (having welfare all round), *Guhyātītā* (going beyond the hidden), *Guhāvali* (having groups of caves).

133. *Prakriyā* (procedure of a rite), *Yogamātā* (mother of Yoga), *Gaṅgā*, *Viśveśvareśvari*, *Kalilā* (impervious), *Kapilā* (tawny coloured), *Kāntā* (shining), *Kamalābhā* (shining like lotus), *Kalāntarā* (the heart of fine arts).

134. *Puṇyā* (meritorious), *Puṣkariṇī* (having the sacred lotus pond), *Bhoktri* (the enjoyer), *Purandaraṭṭarasārā* (going ahead of Indra), *Poṣiṇī* (nourisher), *Paramaiśvarya-bhūtīdā* (bestower of supreme power and prosperity), *Bhūtibhūṣaṇā* (having holy ashes as ornament).

135. *Pañcabrahmasamutpatti* (born of five Brahmins viz. Gaṇeśa, Sūrya, Śiva, Viṣṇu and Śakti), *Paramārthārthavigrahā* (embodiment of reality), *Dharmodayā* (rise of piety), *Bhānumati* (possessing rays), *Yogijñeyā* (knowable by Yogins), *Manojavā* (having the speed of the mind).

136. *Manoramā* (delightful to the mind), *Manoraskā* (having mind in the chest), *Tāpasi* (an ascetic woman), *Vedarūpiṇī* (having the form of Veda), *Vedaśakti* (having the power of Vedas), *Veda-mātā* (mother of the Vedas), *Vedavidyāprakāśini* (revealer of the Vedic Lore).

137. Goddess of the lords of Yoga, *Mātā* (mother), *Mahāśakti*, *Manomayī* (of the nature of the mind), *Viśvāvasthā* (stationed in the universe), *Viyanmūrti* (having the form of the firmament), *Vidyunmālā* (with lightning as garland), *Vihāyasi* (of the nature of the sky).

138. *Kinnari*, *Surabhi*, *Vidyā*, *Nandini* (delighter), *Nandivallabhā* (beloved of Nandin), *Bhārati*, (goddess of speech), *Paramānandā* (of great bliss), *Parāparavibhedikā* (distinguisher between the greater and the smaller).

139. *Sarvapraharaṇopetā* (equipped with all weapons), *Kāmyā* (desirable), *Kāmeśvareśvarī* (goddess of Kāmeśvara), *Acintyā* (inconceivable), *Anantavibhavā* (having infinite riches), *Bhūlekhā* (line on the ground), *Kanakaprabhā* (having golden lustre).

140. *Kūṣmāṇḍī*, *Dhanaratnādhyā* (endowed with riches and jewels), *Sugandhā* (sweet smelling), *Gandhadāyini* (bestower of scents), *Trivikramaṇpadodbhūtā* (born of the feet of Trivikrama (Viṣṇu), *Dhanuṣpāṇi* (having the bow in the hand), *Śivodayā* (of auspicious rise).

141. *Sudurlabhā* (very rare), *Dhanādhyakṣā* (presiding deity over riches), *Dhanyā* (blessed), *Piṅgalalocanā* (of reddish brown eyes), *Śānti* (peace), *Prabhāvatī* (possessing lustre), *Dīpti* (illumination), *Pañcakajāyatalocanā* (having eyes as wide as the lotus).

142. *Ādyā* (the first), *Bhūh* (the earth), *Kamalodbhūtā* (born of the lotus), *Gavām mālinī* (mother of cows), *Raṇapriyā* (fond of battle), *Satkriyā* (good ritual), *Giriśā* (consort of Girīśa), *Śuddhi* (purity), *Nityaṇuṣṭā* (perpetually nourished), *Nirantarā* (having no weak points).

143. *Durgā*, *Kātyāyanī*, *Caṇḍī*, *Carcitāṅgā* (having the limbs besmeared), *Suviṅgrāhā* (having good body), *Hiraṇya-varṇā* (of golden colour), *Jagatī* (the Earth), *Jagad-yantra-pravarttikā* (Maker of the machine of this universe function).

144. *Mandarādri-nivāsā* (dweller on mount Mandara), *Garahā* (Destroyer of poisons), *Svarṇa-mālinī* (having golden necklaces), *Ratna-mālā* (wearing a jewelled necklace), *Ratnagarbhā* (with jewels in the womb), *Puṣṭi* (nourishment), *Viśva-pramāthini* (Destroyer of the universe).

145. *Padmanābhā* (having a lotus in the navel), *Padmani-bhā* (resembling a lotus), *Nityaruṣṭā* (perpetually angry), *Amṛtodbhavā* (born of the nectar), *Dhunvatī* (shaking), *Duṣpra-*

kamṇā (difficult to be shaken), *Sūryamātā* (mother of the Sun), *Dr̥ṣadvatī* (N. of a Vedic river).¹

146. *Mahendrabhagini* (sister of Indra), *Saumyā* (gentle), *Varenyā* (excellent), *Varadāyikā* (bestower of boons), *Kalyāṇī* (of good weal), *Kamalāvāsā* (residing in the lotus), *Pañca-cūḍā* (having five locks of hair), *Varapradā* (granter of boons).

147. *Vācyā* (expressible), *Amareśvari* (goddess of Devas), *Vidyā* (learning), *Durjayā* (invincible), *Duratikramā* (one who cannot be transgressed), *Kālarātri* (night of the destruction of the world: identified with Durgā), *Mahāvegā* (of great velocity), *Virabhadra-priyā* (beloved of Virabhadra), *Hitā* (benefactress)

148. *Bhadrakālī*, *Jaganmātā*, *Bhaktānām bhadrā-dāyini* (bestower of welfare on devotees), *Karālā* (terrible), *Piṅgalākārā* (of tawny features), *Kāmabhedā* (prob. a misprint for *Nāmabhedā* — ‘having different names, as in the Crt. Ed.), *Mahāsvanā* (of loud voice).

149. *Yasasvini* (famous), *Yaśodā*, *Ṣaḍadhva-parivartikā*¹ (revolving through the six paths), *Śaṅkhini* (variety of woman of that name), *Padmini* (a woman type), *Sāṅkhyā*, *Sāṅkhyayoga-pravartikā*² (promulgator of Sāṅkhya and Yoga systems).

150. *Caitrā*³ (of the Caitra month), *Saṁvatsarārūḍhā* (riding on the year), *Jagatsampūraṇī* (the filler of universe), *Dhvaja* (the banner), *Śumbhāri* (enemy of Śumbha), *Khecari* (moving in the firmament), *Svasthā* (stationed in heaven), *Kambugrivā* (conch-necked), *Kalipriyā* (fond of quarrel).

151. *Khagadhvajā* (Bird-bannered), *Khagārūḍhā* (riding on a bird), *Vārāhi* (of the boar incarnation), *Pūgamālīni* (having

1. A river famous in Vedic and epic times. It formed the Southern boundary of Kurukṣetra. It is variously identified with the Gaggar (JASB VI. 181), the Rākṣī (Cunningham—*Arch. S. Rep.* Vol. XIV) and the Chitrang, or Chitang (*Imperial Gazetteer of India* P. 26). De approves of the last identification (DEP. 57-58).

2. This Pāñcarātra term is used for Umā. In the case of Umā the six paths probably refer to the six systems of Indian Philosophy. If the reading *“pari vādini—parivartikā* (which is not much credible) be accepted, the epithet means ‘the promulgator of the six systems; out of which Sāṅkhya and Yoga are specifically mentioned in the last epithet. The Pāñcarātra significance is different (*vide* Introduction)

2. v.l. (Ft. Note 2 in our Text).

caitrā saṁvatsarī Rudrā Jagat-sampūraṇindrajā | *caitrā, saṁvatsarī* (the year), *Rudrā, Jagat-sampūraṇī* (who has filled the whole world), *Indrajā* (one born of Indra).

Areca palms as garlands), *Aiśvarya-Padma-Nilayā* (having riches as the lotus abode), *Viraktā* (detached), *Garuḍāsanā* (seated on Garuḍa).

152. *Jayanti* (victorious), *Hṛdguhāgamyā* (comprehensible in the cavity of the heart), *Gahvareṣṭhā* (stationed in the cavity), *Gaṇāgrāṇī* (chief of the groups), *Samkalpasiddhā* (possessing achievements by mere conception), *Sāmyasthā* (stationed in similarity), *Sarvaviññānadāyini* (bestower of all perfect enlightenment).

153. *Kālī Kalkavihantri* (destroyer of dirt and hypocrisy), *Guhyopaniṣaduttamā* (having the excellent secret well guarded), *Niṣṭhā* (stability), *Dṛṣṭi* (vision), *Smṛti* (memory), *Vyāpti* (pervasion), *Puṣṭi* (nourishment), *Tuṣṭi* (contentment), *Kriyāvati* (possessing rites).

154. *Viśvāmareśvareśānā*, (controller of the rulers of God), *Bhukti* (enjoyment), *Mukti* (liberation), *Śivā* (auspiciousness), *Amṛtā* (immortality), *Lohitā* (red), *Śarpamālā* (serpent garlanded), *Bhīṣaṇī* (terrible), *Vanamālīni* (having garlands of sylvan flowers).

155. *Anantaśayanā* (lying on the serpent Ananta), *Anantā* (infinite), *Narānārāyaṇodbhavā* (born of Nara and Nārāyaṇa), *Nṛsimhī* (man-lion-formed), *Daityamathanī* (suppressor of the Daityas), *Śaṅkhacakraḡadādhara* (wielder of conch, discus and the iron-club).

156. *Samkarṣaṇī* (of the form of Saṅkarṣaṇa or squeezing and dragging), *Samutpatti* (origin), *Ambikāpādasamśrayā** (having the feet of Ambikā for support), *Mahājvālā* (of great flames), *Mahābhūti* (of great prosperity), *Sumūrti* (of excellent form), *Sarvakāmadhuk* (yielding all desires).

157. *Śubhrā* (white in complexion), *Sustanā* (having good breasts), *Sauri* (of Solar lustre), *Dharma-kāmārthamokṣadā* (bestower of the four *Puruṣārthas* viz. Dharma, love, wealth and salvation), *Bhrūmadhyaniḡlayā* (residing in the middle of the eyebrows), *Aṣṭūrvā* (unprecedented), *Purāṇapuruṣāraṇī* (having Viṣṇu as the consort *Araṇi* i.e. the wood from which fire is

*Our printed text shows two epithets *ambikā* (Mother) and *Pādasamśrayā* (one whose feet are resorted to)—this is a better reading.

produced by attrition). (*v.l.* °*ratī*—Lover of Viṣṇu, the Ancient person).

158. *Mahāvibhūtīdā* (bestower of great prosperity), *Madhyā* (the middling), *Sarojanayanā* (lotus-eyed), *Asamā* (unequalled), *Aṣṭādaśabhuja* (having eighteen arms), *Anādyā* (having no beginning), *Nilotpaladalaprabhā* (having the lustre of the petals of a blue lotus).

159. *Sarvaśaktyāsanārūḍhā* (riding on the seat of all *Śaktis*), *Dharmādharmaivivarjitā* (transcendental to both piety and impiety), *Vairāgyajñānaniratā* (absorbed in perfect knowledge and detachment), *Nirāloka* (devoid of light), *Nirindriyā* (devoid of sense organs).

160. *Vicitragahanādhārā* (support of deep and wonderful things), *Śāśvatatthānavāsini* (resident of the permanent abode), *Sthāneśvari* (goddess of the proper abode), *Nirānandā* (devoid of bliss), *Trisūlavaradhāriṇī* (holder of the excellent Trident).

161. *Aśeṣadevatāmūrti* (having the form of the entire group of Devas), *Devatāvaradevatā** (the excellent among the deities), *Gaṇāmbikā* (mother of the *gaṇas*), *Gireḥ putri* (daughter of the mountain), *Niśumbhavinipātini* (the overthrower of Niśumbha).

162. *Avarṇā* (devoid of castes), *Varṇarahitā* (devoid of colour), *Trivarṇā* (having three castes or colours), *Jīvasambhavā* (cause of birth of the living beings), *Anantavarṇā* (of infinite colours), *Ananyasthā* (not stationed elsewhere except in the lord), *Śaṅkari*, *Śāntamānasā* (of quiet mind).

163. *Agotrā* (having no spiritual lineage), *Gomatī* (possessing cows or words), *Goptrī* (protectress), *Guhyarūpā* (of secret form), *Guṇottarā* (foremost in attributes), *Gauḥ* (cow), *Gīḥ* (word), *Gavyapriyā* (fond of milk products), *Gauṇī* (of Guṇa traits), *Gaṇeśvaranamaskṛtā* (bowed down by the leader of the *Gaṇas*).

164. *Satyabhāmā*, *Satyasandhā* (Strictly adhering to truth), *Trisandhyā* (having three junctions), *Sandhivarjitā* (devoid of joints), *Sarvavādāśrayā* (support of all schools of philosophers), *Saṅkhyā* (reason), *Sāṅkhyayogasamudbhavā* (born of the schools of philosophy—*Sāṅkhyā* and *Yoga*).

*The text has two separate epithets : *Devatā* Goddess and *Varadevatā*—Excellent goddess.

165. *Asamkhyeyāprameyākhyā* (having innumerable and immeasurable names), *Śūnyā* (void), *Śuddhakulodbhavā* (born of pure family), *Bindunādasamutpatti* (cause of the origin of Bindu and Nāda), *Śambhuvāmā* (wife of Śambhu), *Śaṣiprabhā* (having the lustre of the moon).

166. *Piśaṅgā* (tawnycoloured), *Bhedarahitā* (devoid of differences), *Manojñā* (Beautiful), *Madhusūdanī* (destroying Madhu), *Mahāśrīḥ* (Great Śrī), *Śrisamutpatti* (origin of Śrī), *Tamaḥpāre pratiṣṭhitā* (established beyond darkness).

167. *Tritattvamātā* (mother of the three principles), *Trividhā* (of three types), *Susūkṣmapādasamśrayā* (resorting to very subtle position), *Sāntā* (quiescent), *Bhitā* (of fearing nature), *Malātītā* (going beyond dirt), *Nirvikārā* (without aberration or change), *Śivāśrayā* (having the support of Śiva).

168. *Śivākhyā* (of auspicious name), *Cittamilayā* (having the mind as the abode), *Śivajñānasvarūpiṇī* (of the form of Śiva's perfect knowledge), *Daityadānavanirmāthī* (suppressor of the Daityas and Dānavas), *Kāśyapī* (of the family of Kaśyapa), *Kālakarnikā* (the pericarp of Kāla (Time)).

169. *Śāstrayoni* (the source of origin of the scripture), *Kriyāmūrti* (having activity as form), *Catur-varga-Pradarśikā* (the revealer of the four types of human aims), *Nārāyaṇī*, *Narotpatti* (cause of Nara), *Kaumudilīṅgadhārīṇī* (wearing the symbols of moonlight) (v.l. *Kaumudī* and *Līṅgadhārīṇī*).

170. *Kāmuki-kalitābhāvā* (possessing the traits of a loving women) (v.l. *Lalitā* and *Bhāvā*), *Parāvaravibhūtidā* (bestower of the greater and smaller riches), *Parāṅgajātamahimā*¹ (having the greatness arising out of the great limbs), *Baḍavā* (mare), *Vāma-locanā* (having beautiful eyes).

171. *Subhadrā*, *Devakī*, *Sitā*, *Vedavedāṅgapārāgā* (one who had mastered the Vedas and Vedāṅgas), *Manasvinī* (High-minded), *Manyumātā* (mother of anger), *Mahāmanyusamudbhavā* (born of great Manyu or Mahārudra).²

1. A better v.l. *parātma-jñāna-mahimā*—recorded in the Ft. Note 1, p. 20.

2. Manyu signifies the presiding deities of or personifications of fury or wrath viz. Agni or Rudra vide MW (Monier-Williams-SK. Dictionary. p. 786. Col. 3).

172. *Amānyu* (devoid of anger), *Amṛtasvādā* (tasting nectar), *Puruhūtā* (one who is often invoked), *Puruṣtūtā* (much eulogised), *Aśocyā* (not pitiable), *Bhinnaviśayā* (having different objects), *Hiraṇyarajatapriyā* (fond of gold and silver).

173. *Hiraṇyarajanī* (golden night), *Haimā* (golden), *Hemābharaṇabhūṣitā* (bedecked in golden ornaments), *Vibhrājamānā* (shining), *Durjñeyā* (incomprehensible), *Jyotiṣtomaphalaprādā* (bestower of the fruits of sacrifice *Jyotiṣtoma*).

174. *Mahānidrāsamudbhūti* (born of great slumber), *Anidrā* (having no slumber), *Satyadevatā* (a true deity), *Dirghā* (long), *Kakudmini* (lofty), *Hṛdyā* (heartly), *Śāntidā* (bestower of peace), *Śāntivardhini* (increaser of peace).

175. *Lakṣmyādisakti-janani* (mother of Lakṣmī and other Śaktis), *Śakticakra-pravartikā* (the cause or mover of the cycle or a group of Śaktis), *Triśakti-janani* (mother of the three Śaktis), *Janyā* (A bride's maid or a mother's friend), *Ṣaḍdūrmiparivarjitā* (devoid of the six waves viz. sorrow, delusion, hunger, thirst, old age and death).

176. *Sudhautā* (well washed), *Karmakaraṇī* (performer of activities), *Yugānta-dahanātmikā* (of the nature of the fire at the close of the Yugas), *Samkarṣaṇī* (dragging and seizing), *Jagaddhātri* (mother of the universe) *Kāmayoni* (source of origin of Kāma), *Kirīṭini* (wearing the crown).

177. *Aindri* (belonging to Indra), *Trailokyanamitā* (bowed to by the three worlds), *Vaiṣṇavi*, *Parameśvari*, *Pradyumna-dayitā* (beloved of Pradyumna), *Dātri* (donor), *Yugmadṛṣṭi* (having a pair of visions), *Trilocanā* (three-eyed).

178. *Madotkaṭā* (excessively rapturous), *Haṁsagati* (having the gait of a swan), *Pracaṇḍā* (very fierce), *Caṇḍavikramā* (of fierce exploits), *Vṛṣāveśā*¹ (having enthusiasm for piety), *Vīyanmātā* (mother of the firmament), *Vindhyaparvatavāsini* (residing on the Vindhya Mountains).

179. *Himavanmerunilayā* (having her abode in mountains Himavat and Meru), *Kailāsagirivāsini* (residing on the Mountain Kailāsa), *Cāṇūrahanṛtanayā* (daughter of the slayer of Cāṇūra),

1. *Vṛṣe dharme āveśo yasyāḥ.*

Nitijñā (knower of the right policy), *Kāmarūpiṇi* (assuming any from at will).

180. *Vedavidyā* (Vedic Lore), *Vratasnātā* (one who has performed the holy ablution after observance of holy vows), *Brahmaśailanivāsini** (residing on the Mountain Brahmaśaila), *Vīrabhadraprajā* (progeny of Vīrabhadra), *v.l.* *Vīra-bhadra-Priyā* (beloved of vīra bhava) *Virā* (heroic) *Mahākāmasamudbhavā* (born of great love).

181. *Vidyādharaṣṭrīyā* (beloved of the Vidyādharas), *Siddhā* (of achievement), *Vidyādharanirākṛti* (refutation of the Vidyādhara), *Āpyāyani* (developer and nourisher), *Haranti* (captivating), *Pāvanī* (sanctifier), *Poṣaṇī* (nourisher), *Kalā* (arts, digits).

182. *Mātṛkā* (a divine mother), *Manmathodbhūtā* (born of Kāma), *Vārījā* (born of water), *Vāhanapriyā* (fond of the vehicle), *Kariṣiṇi* (goddess of wealth), *Sudhāvāṇi* (nectar-speeched), *Viṇāvādanatāṭparā* (exclusively devoted to playing the lute).

183. *Sevitā* (one who is served), *Sevikā* (nurse), *Sevyā* (worthy of being served), *Śinivālī* (new moon night with the moon slightly visible), *Garutmatī* (having Garuḍa), *Arundhatī*, *Hiranyākṣi* (golden eyed), *Mṛgāṅkā* (deer-marked), *Mānadāyini* (bestower of honour).

184. *Vasupradā* (bestower of wealth), *Vasumatī* (the earth), *Vasordhārā* (continuous flow of riches), *Vasundharā* (earth holding riches), *Dhārā-dharā* (holding continuous current), *Varārohā* (possessing excellent waist), *Parāvāsasahasradā* (bestower of thousands of great residences).

185. *Śrīphalā* (having fortune as fruits), *Śrīmatī* (possessing fortune and glory), *Śrīśā* (goddess of glory), *Śrinivāsā* (residence of glory), *Śivapriyā* (beloved of Śiva), *Śrīdharā* (holder of fortune), *Śrīkari* (maker of fortune), *Katyā* (Healthy, auspicious), *Śrīdharārdhaśarirīṇi* (sharer of half of the body of Śrīdhara).

186. *Anantadr̥ṣṭi* (of infinite vision), *Akṣudrā* (not insignificant), *Dhātṛīśā* (goddess of the earth), *Dhanadaṣṭrīyā* (beloved of Kubera), *Nihantri Daityasaṅghānām* (the slayer of multitudes of Daityas), *Simhikā* (lioness), *Simhavāhanā* (having a lion for her vehicle).

**v.l.* *Dharma-śilā*, *Anilāśanā* (subsisting on the wind)

187. *Suvarcalā* (shining brilliantly), *Suśroṇi* (having good buttocks), *Sukirti* (having-good fame), *Chinnasaṁśayā* (with all doubts cleared), *Rasajñā* (knower of the *rasas* or taste), *Rasadā* (bestower of taste), *Rāmā* (a good looking woman), *Leliḥānā* (licking), *Amṛtasravā* (giving out continuous flow of nectar).

188. *Nityoditā* (rising perpetually), *Svayamjyotiḥ* (self-luminous), *Utsukā* (eager), *Amṛtajivanā* (having nectarine life), *Vajradanḍā* (having thunderbolt as staff), *Vajra-jihvā* (having adamant-tongue), *Vaidehī*, *Vajra-Vigrahā* (having adamantine physical body).

189. *Maṅgalyā* (auspicious), *Maṅgalāmālā** (wearing auspicious garland), *Nirmalā* (free from impurities), *Malahārīṇi* (dispeller of dirt), *Gāndharvī* (a Gandharva lady), *Karuṇā*** (Mercy), *Cāndrī* (belonging to the moon), *Kambalāśvatarapriyā* (fond of blanket and mule).

190. *Saudāmini* (lightning), *Janānandā* (giving delight or pleasure to people), *Bhrukuṭikuṭilānanā* (having a face with crooked eyebrows), *Karṇikāarakarā* (having the *Karṇikāra* flower in the hand), *Kakṣā* (Room), *Kaṁsapraṇḍāpahārīṇi* (remover of Kaṁsa's ife).

191. *Yugandharā* (bearer of the yoke), *Yugāvartā* (repeating in every Yuga), *Trisandhyā* (the three twilights or junctions), *Harṣavardhanī* (increaser of the joy), *Pratyakṣadevatā* (visible deity), *Divyā* (divine), *Divyagandhā* (having divine fragrance), *Divahparā* (beyond heaven) (*v.l.* *Divākarā*—the sun-goddess).

192. *Śakrāsanagatā* (seated in Indra's seat), *Śūkarī*, *Sādhyā*, *Cāru-Śarāsanā* (wielder of beautiful bow), *Iṣṭā* (desirable), *Viśiṣṭā* (specialized), *Śiṣṭeṣṭā* (desirable or favourable to *Śiṣṭas*), *Śiṣṭāśiṣṭa-Prapūjitā* (honoured both by the good and the wicked).

193. *Śatarūpā* (hundred-formed), *Śatāvartā* (hundred times repeated), *Vinatā* (humble), *Surabhi* (fragrant), *Surā* (wine), *Surendramātā* (mother of the ruler of Devas), *Sudymnā* (having good energy and splendour), *Suṣumnā* (the Nāḍī called Suṣumnā), *Sūryasaṁsthītā* (stationed in the sun).

**v.l.* *Maṅgalā, Mālā*.

***v.l.* *Gāruḍī*. My text reads *karukā* which is probably a misprint for *Karuṇā*—The Editor.

194. *Samikṣyā* (worthy of being seen), *Satpratiṣṭhā* (established in the *Sat* (existent)), *Nivṛtti* (renunciation), *Jñānapāragā* (going beyond the shares of knowledge), *Dharmaśāstrārthakuśalā* (efficient in the interpretation of scriptures on *Dharma*), *Dharmajñā* (knower of *Dharma*), *Dharmavāhanā* (having *Dharma* as the vehicle).

195. *Dharmādharmavinirmātri* (maker of *Dharma* and *Adharma*), *Dhārmikāṇām Śivapradā* (bestower of weal on the virtuous), *Dharmaśakti* (*Śakti* or Potency of *Dharma*), *Dharmamayī* (full of piety), *Vidharmā* (of special virtue), *Viśvadharmiṇi* (of universal virtue).

196. *Dharmāntarā* (having another *Dharma*),¹ *Dharmamayī* (full of virtue), *Dharmaṇḍrāvā* (having *Dharma* as the antecedent), *Dhanāvahā* (bestower of wealth), *Dharmopadeśtrī* (instructress in virtue), *Dharmātmā* (soul of virtue), *Dharmagamyā* (approachable through virtue), *Dharādharā* (support of the earth).

197. *Kāpāliśakalā* (the digit of the lord *Kapālin*)¹, *Mūrti* (form), *Kalākalitavigrahā* (having the body constructed of the *Kalās* (digits)), *Sarvaśaktivinirmuktā* (free from all *Śaktis*), *Sarvaśaktiśrayāśrayā* (the supporter of the supporter of all the *Śaktis*).

198. *Sarvā* (all), *Sarveśvari* (goddess of all), *Sūkṣmā* (subtle), *Sūkṣmajñānasvarūpiṇi* (having the subtle knowledge as the form), *Pradhānapuruṣeśā* (goddess of *Pradhāna* and *Puruṣa*), *Īśā* (Controller), *Mahādevaikasākṣiṇi* (the sole witness of *Mahādeva*).

199. *Sadāśivā* (Perpetually auspicious), *Viyanmūrti* (having the ether as the form), *Vedamūrti* (having the Vedas for her form) *Amūrtikā* (Formless).

Thus with these thousand names, the mountain *Himavan* eulogised her.

200-201a. He bowed down to her again and again, because he was frightened and struck with awe. With palms joined in reverence, he said :—"O *Parameśvarī*, on seeing this terrible lordly form of yours I am now frightened. Please reveal another form."

1. v.l. *Kāpāliśakarā*—The digit of the lord *Kapālin* or *Śiva*. The v.l. is better and hence accepted.

201b-202. On being thus requested by the mountain, goddess Pārvatī withdrew her form and showed another form. It was as shining and lustrous as the blue lotus. It had the fragrance of a blue lotus.

203. It had only two eyes and arms. It was gentle. It was embellished with blue forelocks. The soles of the feet were red like lotus. The hands resembling the tender sprouts were very red.

204. It was endowed with the glorious display of delicacy. The *Tilaka* on the forehead was bright. All the limbs bedecked with ornaments were very tender and beautiful.

205. The form was wearing a garland round its bosom. The garland was big and golden; light smile flickered on the bimba fruit like lips. The anklets produced a tinkling sound.

206-207a. Its countenance was gracious-looking, divine and a receptacle of infinite grandeur. On seeing such a beautiful form, the excellent mountain shed off his fears. Delighted at heart, he addressed the Supreme Goddess:

Himavān said :

207b-208a. Fruitful has been my life to-day. My penance has accomplished its purpose to-day, as you, the unmanifest have manifested yourself directly in person before my view.

208b-210a. 'It was by you that all the universe has been created. The world of which *Pradhāna* is the first principle, is stationed in you. It merges itself into you again, as you alone are the ultimate goal. Some opine that none but you are the *Prakṛti* while others aver that you are transcendental to *Prakṛti*, others who know the reality, call you Śivā as you resort to Śiva.

210b-211. In you have originated (the principles) known as) the *Pradhāna*, *Puruṣa*, *Mahat*, *Brahmā*, *Īśvara* (Śiva), *Avidyā* (Nescience), *Niyati* (destiny), *Māyā*, *Kalā* and hundreds of other things. Indeed, you are the Supreme Power, the infinite and *Parameṣṭhī*.

212-213. You are devoid of all sorts of differences and are the support of all differences. O Goddess of Yoga, depending on you, Mahādeva (the great god) Maheśvara, creates the

entire Universe beginning with Pradhāna and dissolves it. It is in association with you that the lord derives the bliss of his own *Ātman*.

214. You alone are the supreme bliss. You alone are the bestower of the greatest bliss. You are the imperishable firmament, the unsullied ethereal light.

215. You are the auspicious, subtle, eternal, omnipresent, great Brahman. You are Indra among all gods. You are Brahmā among the knower of Brahman.

216. O Goddess, you are Vāyu (the wind god), among the powerful ones. You are Kumāra (lord Kārttikeya), among Yogins; among the sages, you are Vasiṣṭha and among the knowers of the Vedas, you are Vyāsa.

217. Among the followers of the system of Sāṃkhya, you are lord Kapila; among the Rudras, you are Śaṅkara; among the Ādityas (sons of Aditi), you are Upendra (Viṣṇu); among the Vasus, you are Pāvaka (fire-god).

218. Among the Vedas, you are the *Sāmaveda*; among the metres, you are Gāyatrī; among lores, you are the spiritual science, (Adhyātma Vidyā); among the goals, you are the ultimate goal (i.e. Salvation).

219. Among all the *Śaktis* (Potencies), you are Māyā; among the calculators, you are *Kāla* (Time); among all mystic secrets, you are *Omkāra* and among the castes, the excellent Brāhmaṇa.

220. Among the *Āśramas* (stages in life), you are the status called the householder; among *Īśvaras* (deities) you are Maheśvara; among men, you are the only *Puruṣa*—male, abiding in the heart of all living beings.

221. O Goddess, among all the Upaniṣads, you are called *Guhyopaniṣad*, (v.l. Brahmapaniṣad)¹; among the Kalpas, you are *Īśāna* and among the *Yugas* you are the Kṛta Yuga.

1. There is no Upaniṣad called *Guhya*. In the Śākta Upaniṣads, we have *Guhya-Kālī* (pp. 410-419) and *Guhya-ṣoḍhānyāsa* (p. 421) in the *Upaniṣatsaṅgraha*. The v.l. *Brahmapaniṣad* is *Upaniṣad No. 21* (pp. 167-69) in the *Upaniṣat-saṅgraha*.

222. Among all the paths, you are the solar path; among all the words (speeches), you are the goddess Sarasvatī; among those of comely forms, you are Lakṣmī; among the wielders of Māyā, you are Viṣṇu.

223. Among the chaste women, you are Arundhatī; among those who fly, you are Suparṇa (Garuḍa); among the hymns, you are the *Puruṣa Sūkta* and among Sāmans, you are the *Jyeṣṭha Sāman*.

224. You are the Sāvitrī *Mantra*, among all *Jāpyas* (*Mantras* to be repeated); among the Yajur *Mantras*, you are *Śatarudriya*; among the mountains you are the great Meru and among serpents, you are Ananta (*Śeṣa*).

225-226. Among all objects you are the Supreme Brahman. Everything is pervaded by you.

I bow unto your form that is devoid of all modifications and aberrations; that is beyond the ken of sense-organs, invisible, pure and of a single unparallel form, that is without beginning, middle or end, infinite, the first and the reality beyond the darkness of *Avidyā*.

227. I seek refuge in that form alone which, those people, who have come to a definite conclusion by means of the perfect knowledge of Vedānta, observed as a source of the origin of the universe, and which is absolute bliss and is called *Praṇava* (*Om*).

228. I am bowing to that form which has entered the inner core of all living beings, which is the cause of the union and separation of the *Pradhāna* and *Puruṣa*, which is resplendent, which is devoid of birth and destruction and which is termed as *Prāṇa* (vital breath).

229. I pay obeisance unto the form designated as *Puruṣa*—a form which has neither beginning nor end, which is the soul of the universe and which is stationed separately and beyond *Prakṛti*, which is the supreme soul and of unmanifest body.

230. I salute to your form which has no difference of colour or form, which is the support of everything; which fashions the entire universe, which is omnipresent, devoid of birth or death; which is subtle, variegated, and which possesses three *guṇas* and is called *Pradhāna*.

231. O Goddess, I bow unto your form which is the first great one, called *Puruṣa*, which is stationed in *Prakṛti*, which is a seed with the three *guṇas* of the *Ātman*, which is endowed with all contradictory attributes like prosperity and perfect knowledge (v.l. detachment and *Dharma*).

232. I pay respect unto your form which is termed as “the Cosmic Egg” which consists of twice seven (i.e. fourteen) worlds, and is stationed in waters, which consists of wonderful varieties, the only Lord of which is *Puruṣa* and which is occupied by different (v.l. innumerable beings).

233. I bow unto your form named *Parameṣṭhin* which is stationed in the solar sphere, is the cause of the three units of time (the past, the present and the future), which is the embodiment of all the *Vedas*, which is the only one and the earliest and which has fully enveloped all the different worlds by your brilliance.

234. I bow unto the form of yours termed as *Nārāyaṇa* which has a thousand heads and thousand arms, which is of infinite power, which is the ancient *Puruṣa* reposing within the cosmic waters.

235. I pay my respects unto your form designated as *Kāla* (death or time), which is terrible due to its curved fangs, which is worthy of being worshipped by gods, which has the form of the world-destructive fire at the close of *Yugas* and which is the cause of destruction of the entire universe.

236. I bow unto your form called *Śeṣa* which shines with its thousand hoods, which is being worshipped even by the chiefs of serpents and on which sleeping *Janārdana* is reposing.

237. I bow down to your form termed *Rudra* which possesses unobstructed glory, which has the odd number (i.e. three) of eyes, which is the sole knower of the taste of nectar of the bliss of *Brahman* and which surviving even after the end of *Yugas*, dances in the heavens.

238. O *Bhavānī*, I bow unto this delicate, white-complexioned form of yours, devoid of sorrow and without any definite shape (v.l. free from impurities and sanctifying). O Goddess with lotus-like tender feet worshipped by gods and *Asuras*, you shine in your purity and tenderness.

239. Obeisance be to you, O great Goddess. Saluta-

tions to you, O Parameśvarī. Bow to goddess Īśānī. Obeisance to you, Śivā, again and again.

240. I am identical with you, and I am having you as my support. You alone are my goal. I seek refuge in you alone. O Supreme Goddess, be gracious unto me.

241. In this world, neither Devas nor Dānavas are equal to me since, thanks to my penance, the mother of the universe herself has been born as my daughter.

242. O Goddess, this Menā, the daughter of the Pitṛs, has become your mother, although you are the mother of the entire universe. O how glorious is my merit !*

243. O Goddess of the immortal Devas, protect me for ever, along with Menā. I bow unto your lotus-like feet. I seek refuge in Śiva (v.l. *Śivam* i.e. in you who are the consort of Śiva).

244. Ah ! This is my great fortune due to my association with the great Goddess. O Mahādevī, command me what I should do, O Śāṅkarī (consort of Śaṅkara).

245. After speaking these words, the Lord of mountains, Himavān stood by the side of Girijā (Pārvatī) looking at her with palms joined in reverence.

246. Then, on hearing his words and remembering her consort Paśupati (God Śaṅkara) Pārvatī the *Araṇi* (the kindling piece of wood i.e. the cause of the origin) of the universe, smilingly spoke to her father.

The Glorious Goddess said :

247. “O excellent one among the mountains, at the outset, listen to this secret instruction regarding Īśvara, It is resorted to by the expounders of Brahman.

248-249. My wonderful lordly form has been directly perceived by you. It is infinite and endowed with all *Śaktis* (potencies). It is highly stimulating. Seek refuge only in it with calmness and concentration of mind. Be free from false prestige and arrogance. You should establish yourself in that form and be devoted to that.

250. O father, with unswerving single-minded devotion, you resort only to that form (of mine) and worship it

*v.l. *aho puṇyasya gauravam* : How great is the glory of merit (virtues).

perpetually by means of performing sacrifices, penance and charitable gifts.

251. Visualise only that one (form) mentally. Meditate on it, worship that, according to my instructions. I shall relieve you of your worldly existence (*Samsāra*) and sufferings, O sinless one.

252. Ere long I shall lift you up from the ocean of worldly existence—you who have resorted to the divine Yoga by means of deep devotion.*

253. O excellent mountain, I am attainable to you only through meditation, the path of desireless action, of devotion and of spiritual knowledge, but not otherwise through crores of ritualistic acts.

254. For the sake of liberation for *Samsāra*, carry out properly forever all the duties prescribed in Śrutis and Smṛtis. Do them well—the rites and duties meant for the four castes and stages of life, in combination with spiritual knowledge.

255. It is from *Dharma* that *Bhakti* (devotion) is generated. The supreme goal viz. Brahman is attained through *Bhakti*. *Dharma* is the activity like the performance of sacrifices and other duties prescribed in the Śrutis and Smṛtis.

256. *Dharma* does not arise out of anything else. It is from the Vedas that the *Dharma* shines forth. Hence, one who is desirous of liberation and who seeks *Dharma* should resort to the Vedas¹ which are my embodiment.

257. It is my own ancient and supreme potency that is termed as the Vedas. That potency arises and functions at the beginning of creation, in the forms of *Ṛk*, *Yajus* and *Sāman*.

258. It is in order to protect those Vedas that the birthless Lord Brahmā created Brāhmaṇas and others, and engaged them in their respective duties.

*v.l. *ahaṁ vai mat-parāṇ bhaktān aiśvaram yogam āsthitān* 'I shall verily lift up from *Samsāra* my devotees deeply attached to and dependent on me and who have established themselves in divine Yoga.'

1. v.l. *dharmārthan śraddhayā Vedam āśrayet* /

'For the sake of achieving *dharma*, one should resort to the Veda.'

259. The hells such as Tāmisra and others were created beneath the earth by god Brahmā for those people who do not practise the duties prescribed in my Dharma.

260. There is no scripture other than the Vedas which lays down what is Dharma. A person who takes delight in other things (not sanctioned by the Vedas), should not be even talked to by twice-born persons viz. Brāhmaṇas, Kṣatriyas and Vaiśyas.

261. Those various scriptures which are contrary to *Śrutis* and *Smṛtis* seen in this world, are based on *Tamo-guṇa* or ignorance. Belief in them or practising in accordance with them is a *Tāmasa* activity.

262. They i.e. those contrary to Vedas are the cults of Kāpāla, Bhairava, (v.l. Pāñcarātras), Yāmala, Vāma, and Ārhata and others similar to these also.

263. In another incarnation of mine, these scriptures having been promulgated by me to delude the people who themselves try to mislead other persons by propagating their false scriptures.

264. What is prescribed in the *Smṛtis* as activity belonging to the Vedas, should be pursued by those who are the most excellent ones among the knowers of meaning and the significance of the Vedas. Those men who strenuously pursue those activities are liked by me.

265. It is out of compassion (and for the welfare of) all the four castes that the great personality Svāyambhuva Manu himself formerly promulgated the Code of Dharma to the sages, at my behest.

266. After hearing the excellent Dharmas from his mouth (as propounded by him), other sages also composed other scriptures as codes of Dharmas or pious behaviour, for establishing the Dharma.

267. When at the end of Yugas, these codes vanish, the sages would compose them in every Yuga at the instance of god Brahmā.

268. O King, at the behest of god Brahmā, eighteen major *Purāṇas* have been recounted by Vyāsa and others. Dharma is well established (and expounded) in them.

269. Other minor *Purāṇas* have been narrated by his (Vyāsa's) disciples. The author of each of these treatises is the knower of the *Dharma-Śāstras*, in every Yuga.

270. *Śikṣā* (phonetics), *Kalpa* (the rules regarding holy rites), *Vyākaraṇa* (Grammar), *Nirukta* (Etymology), *Chandas* (Prosody), *Jyotiṣa* (Astronomy) and *Nyāya Vidyā* (Logic) (v. l. *Mīmāṃsā*¹) all these are for the promotion of the study of all scriptures.

271. Thus there are fourteen² lores which have been promulgated along with the four Vedas. Dharma does not exist elsewhere outside these texts, O excellent Brāhmaṇas.

272. Thus, it is at my behest that Manu, Vyāsa and others established Dharma as expounded by god Brahmā, till the dissolution of the world of living beings takes place.

273. When the time of the dissolution of the world arrives, all these great-souled ones, after attaining realization of the Ātman, enter the great region along with Brahmā.

274. Hence, for the sake of carrying out duties prescribed by Dharma, one should resort to the Vedas in every possible way. Knowledge accompanied by Dharma shall reveal the great Brahman.

275-278. Persons who eschew unholy attachment and seek refuge only in me, who worship me exclusively forever with devotion, are established in the divine Yoga of Īśvara, are merciful towards all living beings, are quiescent, full of self-control, devoid of malice and false prestige, are intelligent

1. Although *Mīmāṃsā* is given as a v.l. for *Sarveṣām*, the term *Upabr̥mhaṇa* can be taken as including both *Purāṇa* and *Mīmāṃsā* to make up the number fourteen of *Vidyās*.

2. KP's list of fourteen *vidyās* is : 4 Vedas, 6 Aṅgas, Dharma-Śāstra, Purāṇa, Nyāya, Mīmāṃsā. The fourteen lores are enumerated in VP. III.6.28 as follows :

aṅgāni Vedās catvāro mīmāṃsā nyāya-vistarah |
purāṇaṁ dharma-śāstraṁ ca vidyā hyetās caturdaśa ||

But in the next verse, the following four 'lores' or 'sciences' are added:

(1) *Āyur-veda* (science of medicine).
(2) *Dhanur-veda* (military science),
(3) *Gāndharva* (science of Music) and
(4) *Arthaśāstra* (Political economy or Economics and Politics).

Thus the number of lores is stated to be eighteen.

ascetics observing praiseworthy vows and penance with their minds fixed on me and their souls concentrated in me, are interested in expounding spiritual knowledge about me—In case of such persons whether they are recluses, forest-hermits, householders or religious students ere long, I dispel the entire darkness (of *Avidyā*) from their sphere, by means of the lamp of spiritual knowledge and destroy the delusion that rises up in them, as they are intelligent and persevering.

279. By shaking off their darkness (of ignorance) by means of perfect knowledge, they enjoy (spiritual) bliss perpetually, inasmuch as they are fully identical with me. They are not born again and again in the *Saṁsāra* (as they are liberated).

280. Therefore, devoting yourself to me in every way and being fully absorbed in me, worship me exclusively, seeking me mentally as your refuge. (v.l. along with *Menā*).

281. If you are incapable of meditating on my unchanging lordly form, seek refuge in my great form beginning with *Kāla* (Time). (v.l. *kalāḍhyam*—perfect-form).

282. Hence, O my father, stabilise yourself in that form of mine which comes within the ken of your mind. Be devoted to that and be engaged in worshipping it.

283-284. My perfect form which is pure consciousness, entire auspiciousness, devoid of all conditioning factors, the imperishable (or nectarine), the supreme goal, can be secured with difficulty, by making assiduous efforts for spiritual knowledge. Only those who comprehend that spiritual knowledge can enter into me.

285. With the intellect concentrated on it, with the *Ātman* dwelling on it and stabilised therein, and having that as the ultimate resort, they shake off all their sins, by means of perfect knowledge and attain that stage from which there is no return to *Saṁsāra*.

286. O Lord of Kings, without resorting to me, that great state of bliss, the region devoid of impurities, is not attained. Hence, seek refuge in me.

287. O protector of the earth, by worshipping me in identity or in separateness, or in both ways, you will attain that region. (v.l. my region).

288. O leader of Kings, without resorting to me that Reality which is pure by nature and auspicious, is not comprehended. Hence, seek refuge in me.

289. You should hence propitiate strenuously the imperishable and eternal divine form. Thereafter, you will eschew the blindness of ignorance (v.l. bondage).

290. Worship devotedly Śiva everywhere and forever, physically, mentally and verbally. Thereafter, due to that purity, you will attain to his region.

291-293. Those who are deluded by my Māyā do not attain that Śiva, devoid of beginning and end, the great Maheśvara, the unborn, who abides as the *Ātman* of all living beings, is the support of all, unsullied, perpetual bliss, without any phantoms and semblance, attributeless, beyond darkness of ignorance, not dualistic, steady, perfect and undiversified Brahman. He is both self-comprehensible and incomprehensible and stationed in the highest firmament.

294. Those who are always enveloped by my Māyā with the subtle darkness of ignorance, are born again and again in the terrible ocean in the worldly existence.

295. O King, it is with single-minded devotion and perfect knowledge that the *Brahman* should be sought, for warding off the bondage of birth.

296-297. One should eschew egotism, malice, passion, fury, covetousness and inclination towards evil. One should adopt detachment and should perceive his *Ātman* in all living beings and all living beings within own his *Ātman*. By Seeing the universal *Ātman* within the individual *Ātman*, one becomes competent to attain *Brahman*.

298. One who has become one with the *Brahman* revels in his own soul, bestows fearlessness on all living beings. He attains spiritual powers and prosperity and great devotion, not conceiving anyone else (i.e. is exclusively devoted to me).

299. That Supreme Reality, the lordly, unsullied, perfect *Brahman* is perceived by him. Becoming free from all ties of all worldly existence, he stays established only in the *Brahman* itself.

300. The great Śiva is the receptacle of the Supreme *Brahman*. That great lord is non-different, unchanging and the support of the *Ātman*.

301. O King, either through the path of perfect knowledge, or through the path of action or through that of devotion or through Yogic practice, seek asylum in *Īśvara* for the purpose of liberation from all worldly existence.

302. O Lord of mountains, this is the secret instruction that is imparted unto you by me. After pondering over this, it behoves you to do as you please.

303-304. Sprung really from the great lord, on being prayed for by gods, I censured *Dakṣa*, my father, who despised Maheśvara and for the purpose of establishing Dharma and urged by your propitiation, I am now born of the body of Menā after resorting to you as my father.

305. At the bidding of the great-souled god Brahmā, the universal *Ātman*, you will give me to Rudra in the *Svayamvara* type of marriage with him (where the bride selects her partner for life from among the suitors).

306. O King, on account that alliance, all *Devas* (gods) including Indra, will bow unto you. O father, god Śaṅkara will become pleased thereby.

307. Making all possible efforts, realise me who am a close companion of lord Śiva. After worshipping lord *Īśāna* (Śiva), seek refuge in him who is worthy of being the resort.

308. Thus addressed by the goddess of Devas, Himavān, the king of mountains, bowed down his head before the goddess. With palms joined in reverence, he spoke again:

309. "O Consort of the Supreme Ruler ! Be pleased to expound to me the Yoga pertaining to Maheśvara, the knowledge of the soul and the means of meditating on him."

310. The great goddess narrated in details and in precision to him, the great knowledge, the excellent Yoga of *Ātman* and the means thereof.

311. On hearing that great perfect knowledge from the lotus-like face of the mother of the worlds, the Lord of mountains who was worshipped by the entire world, became interested in Yogic meditation.

312. As a result of the greatness of his great fortune and at the behest of god Brahmā, he gave Pārvatī, the chaste lady, unto Maheśvara (Śiva), in the presence of all Devas.

313-314. He who with devotion reads this chapter recounting the greatness of goddess Pārvatī in the presence of Śiva, becomes pure by the merger of his heart in the goddess and shall be free from all sins. He will be endowed with divine Yoga. He will go beyond the world of Brahmā and shall attain the abode of the goddess.

315. He who reads this Hymn near Brāhmaṇas with concentration of mind and mental purity becomes free from all sins.

316-318. Having understood (the correct significance of) the thousand and eight names of the goddess enumerated above and contemplating her as abiding in the sphere of the sun and worshipping her with scents, flowers and other objects, a twice-born person should properly remember the Supreme state of the goddess and her position with Maheśvara and with mind concentrated exclusively in her should constantly mutter these epithets. Thereby, at the time of his death, he will regain his memory and attain to the highest Brahman.

319. Or the Brāhmaṇa shall be reborn in the pure family of a Brāhmaṇa and thanks to the greatness of the previous impressions, he shall attain the spiritual lore about the Brahman (*Brahma-Vidyā*).

320. After attaining the great divine Yoga of Parameśvara, he becomes quiescent and fully controlled and attains *Sāyujya* (identity) with Śiva.

321. He who, at each of three (morning, midday and evening) sessions of *Homa*, oblates offerings one per each name (v.l. epithet of the goddess mentioned above) becomes free from the evil effects of epidemics (like cholera) and malefic planets.

322. One who is desirous of attaining prosperity shall duly perform the worship of the goddess Pārvatī and repeat *Japa* every day for a year, with great attention.

323. After worshipping the three-eyed Śambhu with great devotion side by side with her, the devotee derives great fortune, thanks to the grace of Mahādeva.

324. Hence, in order to ward off all sins, the thousand names of the goddess should be recited as used for *Japa*, by the twice-born ones in all earnestness.

Sūta said :

325. “O Brāhmaṇas, (as a casual reference) the excellent greatness of the goddess has been recounted incidently. Henceforth, listen and understand the creation of subjects by Bhṛgu and others.”

CHAPTER THIRTEEN

The Progeny of Dakṣa's Daughters¹ (Khyāti and others)

Sūta said :

1. Lakṣmī, the beloved of Nārāyaṇa, was born of Khyāti and Bhṛgu. Their sons Lords Dhātṛ and Vidhātṛ were the auspicious (blessed) sons-in-law of Meru.

2. Āyati and Niyati were the daughters of the noble-souled Meru. They married Dhātṛ and Vidhātṛ and two sons were born to them.

3. They were Prāṇa and Mṛkaṇḍu. Mārkaṇḍeya was Mṛkaṇḍu's son. Vedaśiras was the brilliant son of Prāṇa.

4. Sambhūti bore the son Pūrṇamāsa to Marīci as well as four daughters endowed with all auspicious characteristics.

5. Tuṣṭi was the eldest. Then came Vṛṣṭi, Kṛṣṭi and Apaciti. The two sons of Pūrṇamāsa were Virajas and Parvata.

6-10. Kṣamā bore the following sons to Prajāpati Pulaha viz. Kardama, the greatest of them, Sahiṣṇu an excellent

1. This topic has been described in KP elsewhere also. *vide supra* Ch. 8. 11-30, and *infra* I.14.54-64, I.16. This part of creation is found (sometimes practically in the same words, in various Purāṇas e.g. VP. I. 15.9-154, Bh.P. VI. 6.1-45, AP. 18.27 ff and ch. 19 to mention a few.

sage. The younger of them was also an ascetic who wiped off all sins through penance.

Anasūyā gave birth to sinless sons to Atri. They were Soma, Durvāsa and the Yogin Dattātreyā.

Smṛti, endowed with all good and auspicious characteristics, gave birth to Sinivālī, Kuhū, Rākā and Anumati from Aṅgiras—Holy lord Pulastya begot Dambhoji of Prīti.

In the previous birth, in Svāyambhuva Manvantara, he was Agastya and was remembered as such, as well as another son Devabāhu. He had a daughter named Dvītīyā (or v.l. Sannati but referred to as 'Santati' in the next verse).

11. Santati gave birth to sixty thousand sons from Kratu. All of them were of sublimated sexuality and are called Bā(Vā)lakhilyas.

12-13. Vasiṣṭha procreated seven sons of his wife Ūrjā, as well as a daughter named Puṇḍarikākṣa endowed with every elegance of beauty. The seven sons of great prowess were Rajas, Mātra (v.l. Ūha), Ūrdhva-bāhu, Savana, Anaṅga, Sutapas and Śukra.

14. Svāhā bore three dignified sons of great prowess, O Brāhmaṇas, to Vahni (fire), the son of Brahmā and of the form of Rudra.

15. They were Pāvaka, Pavamāna and Śuciragni or Śuci. The fire produced by attrition is called Pavamāna; the fire from lightning is called as Pāvaka.

16-17. What burns and shines in the Sun is called Śuciragni. Their further progeny were forty-five in number. They, along with Pavamāna, Pāvaka, Śuci and he who was the father of these three, are glorified as the "Forty-nine Fires."

18. All of them are said to be ascetics. All have shares in the oblations offered in sacrifices. All are stated to be of the nature of Rudra, with the forehead marked by the three Tripuṇḍra lines.

19-20. Manes (*Pitṛs*) viz. Ayajvāna (non-performers of sacrifices) and Yajvāna (performers of sacrifices) are the sons of god Brahmā. They are respectively classed as *Agniśvāttas* (non-possessors of fire) and *Barhiṣads* (possessors of fire). Svadhā bore them two daughters Menā and Dhārīṇī (v.l. Vaitariṇī).

Both of them were expounders of *Brahman* (or the Vedas) and experts in Yogic meditation.

21. Menā gave birth to Maināka and Krauñca his younger brother. Gaṅgā the sole sanctifier of all the worlds, was born of Himavān.

22. Through the power of the fire of his Yoga, he obtained Goddess Maheśvarī as his daughter. The excellent great glory of the goddess has been precisely described before.

23. Dhāriṇī, with face resembling a lotus, was the wife of king Meru. The lords Dhātṛ and Vidhātṛ were both the sons-in-law of Meru.

24. This lineage of the daughters of Dakṣa has been recounted to you by me just now. Now listen to and understand the creation of Manu.

CHAPTER FOURTEEN

The Race of Svāyambhuva Manu¹

Sūta said :

1. “Śatarūpā bore to Svāyambhuva Manu two sons of great prowess and the knowers of *dharma*. They were Priyavrata and Uttāna-Pāda.

2. Uttāna-Pāda had a son named Dhruva. Thanks to his devotion to Nārāyaṇa the Lord of the universe, he attained an excellent abode.

3. Śiṣṭi and Bhāvya were born of Dhruva and Śambhu was born of Bhāvya.

Succhāyā bore five sinless sons to Śiṣṭi.

1. The genealogy of Svāyambhuva Manu has been described previously in Ch. 8.1-13. Like the progeny of Dakṣa, this topic is found in most other *Purāṇas* such as VP.I.7.16-38, Va. P.I. 1-7-23, Mt. P. Ch. 3, Bh.P. III. 12.53-56 (to mention a few).

4-5. At the instance of Vasiṣṭha, that gentle lady had performed a severe penance and propitiated Viṣṇu, Janārdana, the Puruṣa embodied in Śalagrāma stone. The five sons were Ripu, Ripuñjaya, Vipra, Kapila (v.l. Vṛkala) and Vṛṣatejas. They were all pure, devoted to Nārāyaṇa and the protectors of their duties.

6-9a. Ripu's queen gave birth to the mighty Cākṣuṣa of every brilliance. He begot on Puṣkariṇī, the daughter of the great-souled progenitor (*Prajāpati*) Viraṇa, an extremely handsome son Cākṣuṣa Manu. To (Naḍvalā) the daughter of the progenitor Vairāja, ten mightily valorous sons were born to Manu. They were Ūru, Pūru, Śatadyumna, Tapasvin, Satyavāk, Śuci, Agniṣṭut, Atirātra, Sudyumna and Abhimanyu.

9b. Agneyī bore six very powerful sons to Ūru.

10. They were—Aṅga, Sumanas, Khyāti, Kratu, Āṅgiraśa and Śiva. Afterwards Vena was born of Aṅga. Vainya (alias Pṛthu) was born of Vena.

11-12a. He became famous by the name of Pṛthu. He was a very powerful protector of subjects. With a desire for the benefit of subjects, the earth was milked by him formerly.

It was at the behest of Brahmā that he milked the Earth along with the very powerful Lord of Devas.

12b-13. In the *Paitāmaha* (pertaining to Brahmā) sacrifice of Vena's son that was performed formerly, Sūta the knower of Purāṇas was born¹. He was Hari himself who had assumed that form, by means of his Māyā. He is the expounder of all sacred lores and the knower of *Dharma* and lovingly respectful to his preceptor.

14-15a. O excellent sages, know me to be that person, the eternal being born formerly. In this Manvantara, Hari, the ancient Puruṣa who became Vyāsa, Kṛṣṇa Dvaipāyana, narrated (the Purāṇas) to me.

15b-16a. At the bidding of Aja (Brahmā) all the Sūtas born in my family and deprived of their eligibility to use Vedas, adopted expounding of the Purāṇas as their avocation.

1. For Sūta being an incarnation of Viṣṇu *vide supra* 1.6.

16b-17. Pṛthu, the son of Vena, was intelligent and truthful. He had conquered his sense-organs. He was an emperor of great splendour. He protected his *Dharma*. Even from his childhood, he cherished devotion to Nārāyaṇa.

18. Going up to the mountain Govardhana,¹ he performed a penance after subduing the sense-organs. Lord Viṣṇu the wielder of a conch, a discus and the iron club was delighted at his penance.

19-20. Coming to the King, Lord Dāmodara himself said thus : “Undoubtedly, thanks to my grace, two righteous sons will be born to you. They will be handsome and be the most excellent of all wielders of weapons.” After saying this Hṛṣīkeśa (i.e. Viṣṇu) regained his own nature (i.e. vanished).

21. The son of Vena had unswerving devotion. He ruled over his kingdom in accordance with the injunctions of the Vedas constantly thinking over and remembering Madhusūdana (or Viṣṇu).

22. Ere long, his wife (Antardhāna) of slender limbs and pure smiles gave birth to Śikhaṇḍin and Havirdhāna through *Antardhāna* (internal meditation).

23. A son who became famous by the name Suśīla was born to Śikhaṇḍin. He was righteous, endowed with beauty and a master of the *Vedas* and the *Vedāṅgas*.

24. He studied the Vedas duly and virtuously and was established in penance. As good luck would have it, that knower of Dharma became inclined towards renunciation.

25. Eager that he was in the Self study (of the Vedas) and the performance of penance he resorted to holy centres. Once he went to the higher plateau of the Himavān frequented by the Siddhas.

1. Govardhana is a hill, eighteen miles from Vṛndāvana in Mathurā district. It was in the village ‘Paitho’ that Kṛṣṇa is said to have held up that ‘mountain’ on his little finger and protected cows and cowherds against Indra’s wrathful showers (Bh. P. X.25.19-28) VP.V. 11 and KV 2 Ch. 18).

26. There he saw a holy forest named *Dharmavana*,¹ which affords the achievement of Dharma—a place accessible to the Yogins and inaccessible to the haters of Brahman.

27. A very holy and pure river named Mandākinī flowed there. It was endowed with clusterous growth of red and blue lotuses and was bedecked with the hermitages of the Siddhas.

28. On its southern bank, he saw a beautiful and very holy hermitage occupied by leading sages and Yogins and felt delighted.

29-30. He took his holy dip in the water of Mandākinī. He propitiated the god-like *Pitrs* (manes). He worshipped Mahādeva with red and blue lotuses and other flowers. He meditated on Īśāna stationed in the orb of the Sun, after joining his hands together in reverence over his head. Looking at the radiant Sun, he eulogised the Supreme Ruler.

31. He propitiated Giriśa (god Śiva) by means of (reciting) *Rudrādhyāya* and the *Carita* (narrative) of Rudra, as well as by many different kinds of hymns of Śambhu, taken from the Vedas.

32. In the meantime (while praying) he saw the great sage named Śvetāśvatara² coming. He was the most excellent among the great devotees of Paśupati (god Śiva).

33. He had applied *Bhasma* (ashes) all over his limbs. The loin cloth was the only covering garment he had. His body was emaciated due to the performance of penance. He was wearing a white sacred thread.

34. After concluding his eulogy of Śambhu, he bowed down his head at his feet. His eyes were rendered dim due to tears (of joy). With palms joined in reverence, he spoke these words.

35. "I am contented, blessed. Since the leading sage and Yogin, the holy Lord, the most excellent among the knowers of Yoga has been personally seen by me.

1. It is on the Southern bank of the river Mandākinī on the Himalayas—De., pp. 56-57.

2. *Śvetāśvatara*—Probably the author of the Upaniṣad known after him. Here he is represented as a great Pāsupata teacher (*mahāpāsupatottama*) and may be perhaps the same as the disciple of Śiva in *infra* I. 52.

36. Ah ! My good luck is indeed great. My penances have become fruitful. What shall I do ? O sinless one, I am your disciple. Save me.”

37. He blessed the King of very good conduct and gentle behaviour. He accepted him as his disciple, for he had wiped off all his sins, thanks to his penance.

38. The clever sage made him perform all rites pertaining to *sannyāsa* and then bestowed on him the divine knowledge (about Śiva) for which the holy rites had been laid down in his own branch of the Vedas.

39. He gave him the entire essence of the Vedas, that secures the release of the *Paśu* (Individual soul) from the *Pāśa* (the binding noose of *Avidyā*). It is famous as the *Antyāśrama*¹ (the last stage of life). It has been performed by Brahmā and others.

40. Glancing at all his disciples, those who resided in that hermitage viz. Brāhmaṇas, Kṣattriyas and Vaiśyas who were all interested in maintaining celibacy, he said thus:

41. “It is only after studying the branch of knowledge initiated by me that the Yogins attain Mahādeva after meditating on the universe as the creation of the Lord.”²

42. It is here that the Lord Mahādeva sporting along with his consort Umā, occupies the place, with a desire to bless the devotees.

43. Formerly, Nārāyaṇa himself, the creator of the entire universe, propitiated Mahādeva here with a desire for the welfare of the worlds.

44. It is after propitiating Lord Īśāna (Śiva) the deity of even Devas, that Devas and Dānavas attained great miraculous powers here.

45. It was here itself that Marīci and all other sages perceived Maheśvara through the power of their penance and attained eternal perfect knowledge.

1. It is probably *Sannyāsa*. HD. II. 1. 417 gives a number of synonyms for *sannyāsin* viz. *parivrāṭ*, *parivrājaka*, *bhikṣu*, *muni*, *yati* but this descriptive name of *āśrama* is not given in it.

2. Instead of this reading (*dhyāyanto*) *viśvam aiśvaram*, the Ft. Note (p. 25 in our Veṅkaṭeśvara Press—Text) gives a better reading : *niṣkalaṁ śivam* / “meditating on the perfect, indivisible Śiva”.

46. Hence, O leading king, you too stay here practising penance and Yoga. You stay with me permanently and thereby you will attain *Siddhi*.”

47. After addressing thus, the leading Brāhmaṇa meditated on Lord Śiva, the wielder of the Pināka bow. He then imparted precisely the great Mantra for the achievement of every thing (*v.l.* of his objectives).

48. That Mantra suppresses all sins. It is the essence of the Vedas. It yields liberation. It is the holy Mantra beginning with the word Agni. It has been initiated (made to function) by the sages.

49. At his instance King Suśīla, endowed with faith, became a devotee of Paśupati and was engaged in the study of the Vedas.

50. He applied the sacred ashes (*Bhasma*) all over his body. He lived on roots, fruits and bulbous roots. He was quiescent and had full self-control. He subdued his anger and resorted to the procedure of renunciation.

51. Havirdhāna begot a son named Prācīnabarhis in Āgneyī. He was a master of the science of archery.

52. Lord Prācīnabarhis, who was the most excellent among the wielders of all sorts of weapons, begot of the daughter of the ocean, ten sons.

53. They were well known as Prācetasas. They were kings of reputed power. Devoted to Nārāyaṇa, they studied their respective Vedas.

54. Dakṣa who had been the blessed son of Brahmā formerly and a progenitor as well, was reborn of Māriṣā and the ten Pracetas collectively.

55. That Dakṣa carried on a verbal dispute with the intelligent Rudra, the great Īśa. He was cursed by Rudra and he thereby became the son of Pracetas.

56. Seeing that Dakṣa was coming to his residence, he along with his consort personally accorded him befitting worship.

57. Then the son of Brahmā (Dakṣa) who had been infested with the *Tamo-Guṇa* yearned for more worship than he deserved. He became infuriated and went away to his house (in a huff).

58. Once, when Satī had come to her own house, the evil-minded Dakṣa used word of abuse to her and angrily scolded her along with her husband.

59. “All my other sons-in-law are superior to your husband the wielder of the Pināka bow. You too are an evil daughter among my good daughters. Hence go away from this house (back to your place) in the manner you had come.

60. On hearing his words, the goddess, the beloved of Śaṅkara censured her father, Dakṣa, and burned herself by means of her own self (by Yogic process).

61. After bowing to her husband Paśupati, the wearer of elephant’s hide, she became the daughter of Himavān, being delighted at his penance.

62. On knowing her (dead in this manner) Lord Rudra, Hara, the dispeller of dejectedness of those who resort to him, became infuriated and after coming to his house, cursed Dakṣa.

63. ‘After abandoning this body, born of Brahmā, be born in the family of Kṣatriyas. You will be a foolish-minded person and will beget a son of your own daughter.’

64. Imprecating him thus, Mahādeva went to the mountain Kailāsa. Dakṣa too, the son of the self-born deity (Brahmā) became Prācetasā (son of the Pracetasas) in due course.

65. Thus all details of creation of Svāyambhuva Manu, upto Dakṣa have been narrated to you. This story dispels the sins of those who hear this.”

CHAPTER FIFTEEN

Destruction of Dakṣa’s Sacrifice

Naimiṣeyas (The residents of Naimiṣa forest) said :

1. “O Sūta, narrate in detail the origin of Devas, Dānavas, Gandharvas, serpents and the Rākṣasas in Vaivasvata Manvantara.

2. O highly intelligent one, what did Dakṣa, the royal son of Pracetas, who had been cursed formerly by Śambhu, do? We wish to hear it now.”

Sūta said :

3. I shall recount the creation of the subjects in continuity with the previous kalpa as mentioned by Nārāyaṇa. The story dispels sins and it will be sustained in all the three units of Time (i.e. the past, present and future).

4. On being cursed by Śambhu, Dakṣa, the Royal son of Pracetas, censured Bhava due to the previous enmity and performed a *Yājña* (sacrifice) at Gaṅgādvāra (i.e. near the source of the river Gaṅgā).

5. All Devas were invoked along with Viṣṇu in order to receive their respective shares. All leading sages came there along with all other sages.

6. On seeing the entire host of Devas arrived, excepting Śaṅkara, the Brāhmaṇa sage named Dadhīca spoke thus to Prācetasa (Dakṣa).

Dadhīca said :

7. “How is it that Rudra is not being worshipped now duly—Rudra, the lord, whose behests every one beginning with Brahmā and ending with the Piśācas (Ghosts), carries out?”

Dakṣa said :

8. “In all *Yājñas* the share to Śaṅkara is not allotted. Śaṅkara is not being worshipped because there are no Mantras of Śaṅkara along with his wife.”¹

9. The infuriated great sage laughed at Dakṣa derisively and said these words even as all Devas were listening. The sage possessed all types of knowledge himself. He was as if an embodiment of knowledge).

1. This legend recording a struggle between the followers of *Yājña-cult* and the Śaivites and the successful assertion of Rudra's claim in the institution of sacrifice, is found in the *Mbh. Śānti.* 283 and a number of Purāṇas such as Bh. P. IV 5, Vāyu I. 30.74-174, NP. II.66.5-17 and others. It is probable that there may be some historical basis to this incident which is mythologically represented in these ancient works.

Dadhica said :

10. "How is it that Śaṅkara is not known well and hence not worshipped by means of all *Yajñas* ? It is he who is known as *Parameśvara* and it is from him, the soul of the universe that every thing begins to function. (*v.l.* He is the source of every thing).

Dakṣa said :

11. "Indeed he is not Śaṅkara (benefactor), but is Rudra, the annihilator. He is only the Tāmāsa (possessor of *Tamo-guṇa*) Hara. He is known as a naked mendicant holding the human skull. It is not proper to call him the soul of the universe.

12. Indeed Īśvara, the lord and creator of the universe is Lord Nārāyaṇa, Hari. This glorions Lord of Sāttvic nature is worshipped in all holy rites."

Dadhica said :

13. "Is not this lord of a thousand rays (the sun-god) seen by you ? He is the sole annihilator of worlds. He is *Parameśvara* in the form of Kāla.

14. It is him that the righteous scholars, the expounders of the Brahman, pray to. He is the witness of everything. He is the body of Śaṅkara of intense brilliance and he is of the form of Kāla.

15. He is Rudra, the great god. He is the kind-hearted Hara, Kapālin (*v. l.* of matted hair). He is the lord Āditya, the sun-god. He is the blue-necked and *Vilohita* (very ruddy).

16. He is eulogised as one of a thousand rays by the singers of Sāman hymns, the Hotṛs and the Adhvaryus. See him as *Rudramūrti* (one of the terrible form), of the creator of the universe and an embodiment of three Vedas."

Dakṣa said :

17. "The twelve Ādityas have come here as the sharers in the *Yajña*. All of them should be known as suns. There is no other Sun."

18. When he said thus, the sages who had come to assist him as well as to witness the *Yajña* said to Dakṣa, "That is exactly so."

19-20. Their minds were overwhelmed with *Tamas*. They could not see the Bull-bannered deity. They were in thousands, in hundreds. Most of them again and again censured Hara, the lord of living beings. They denounced thus even the Vedic Mantras. They honoured the statement of Dakṣa, because they had been deluded by Viṣṇu's *Māyā*.

21. Vāsava (Indra) and all other Devas came there for their shares. They did not see Lord Īśāna (Śiva) except Nārāyaṇa, Hari.

22. Even as all of them were watching, Lord Hiraṇyagarbha (born out of a golden egg) Brahmā, the most excellent among the knowers of Brahman vanished, in a moment.

23. When lord Brahmā vanished, Dakṣa personally sought refuge in Nārāyaṇa, Hari, the saviour of the worlds.

24. Then the fearless Dakṣa resumed the *Yajña*. Lord Viṣṇu, the protector of those who seek refuge, was his patron deity (the saviour).

25. Observing that all Devas and sages were antagonistic to Rudra, the holy sage Dadhīca spoke thus to Dakṣa:

26. "There is no doubt in this that a man incurs great sin in worshipping one who is not worthy of worship and in not worshipping those who deserve worship.

27. The terrible punishment meted out by divine intercession is sudden and terrible in that place where bad men are received well and good men are slighted."

28. After saying thus, the Brāhmaṇa sage cursed those Brāhmaṇas who were antagonistic to Īśvara (Śiva) and who had come there to render assistance to Dakṣa.

29-32. "Since you have excluded the Supreme Lord (Śiva) from the Vedas, since the great god honoured in all the worlds has been censured, all of you, those who are antagonistic to Īśvara, will be excluded from the *Trayi* (three Vedas). Those who censure the path of the Lord with the minds viciously inclined towards bad scriptures, will be harassed by the defects

of Kali, after the advent of the Kali age. Your learning is false; your conduct of life is false. You swagger about your own false knowledge. You will be forced to abandon your entire power of penance and go to Naraka (Hell). Even though you take refuge in him, Hṛṣīkeśa (Viṣṇu) will turn his face against you".¹

33. After saying thus, the Brāhmaṇa sage, the storehouse of penance ceased (to speak). He mentally thought of Rudra, the destroyer of all sins.

34. In the meantime, the all-knowing goddess learnt this and spoke to the great god, Maheśvara, her husband as the lord of Paśus.

Śrī Devi said :

35. O Śaṅkara, Dakṣa who had been my father in the previous birth is performing a *Yajña* after censuring your status and your own self.²

36. The gods and the great sages are assembled there rendering him assistance. Please destroy that sacrifice immediately. I am choosing this boon.

37. Thus implored by the goddess, the great Lord, the Lord of Devas, created Rudra immediately with a desire to destroy the *Yajña* of Dakṣa.

1. This protest against non-inclusion of god Śiva in the invitees of the sacrifice by sage Dadhica is not in the Bh. P. or NP. (both Vaiṣṇava Purāṇas) but is found in the *Vāyu* I.30.103-106 (but Dadhica's curse to all sages is not in the *Vāyu*), in SK. P. *Maheśvara Khaṇḍa* I.2.14-32 (but no curse by Dadhica but a simple walk-out), in ŚP. *Rudra Saṁhitā* 27.26-50 too, Dadhica protests and walks away. Dadhica's curse to all the sacrificial priests appears to be KP's contribution. KP, however, shares some verses with the *Vāyu* e.g.

*apūjya-pūjane caiva pūjyānām cāpyapūjane |
naraḥ pāpamavāpnoti mahad vai nātra saṁśayaḥ ||*

—(*Vāyu* I.30.103=KP.I.15.26.)

2. In the Bh. P. and other Purāṇas, Śiva, as a revenge of the self-immolation of his consort Sati, destroyed the sacrifice of Dakṣa. In KP., however, the goddess (the daughter of Himavān) remembers her insult in the previous birth by Dakṣa, when in his previous birth, he was her father, and in order to wreak revenge of her insult in that birth by her then father, she urges god Śiva to destroy his sacrifice in this new incarnation !

38-40. He was highly infuriated. He had a thousand heads, a thousand eyes and huge arms, a thousand in number. He was invincible. He resembled the fire at the close of the Yugas. He was terrible due to his curved fangs. He could not be seen (directly) due to his glaring brilliance. He held a conch and a discus. He had a staff in his hand. He roared loudly. He held a horn in his hand and was beautified with *Bhasma* (ashes). He became famous as Virabhadra. He was accompanied by the Lords of Devas. Immediately after being born, he stood praying unto the Lord of Devas with palms joined in reverence.

41. Śiva spoke to him thus: "O Gaṇeśvara (leader of the attendants). Blessings unto you. After censuring me, Dakṣa is performing a *Yajña*, at Gaṅgādvāra, (near the source of the river Gaṅgā). Destroy that sacrifice of Dakṣa."

42. Then the sacrifice of Dakṣa was destroyed by Virabhadra playfully like a single lion released from bondage.

43. Bhadrakālī, Maheśvarī was created angrily by Umā. Gaṇa (the attendant Virabhadra) rode on the bull and went along with her.

44. Thousands of other Rudras, who became famous as *Romajas* (born of hair) were created by that intelligent being in order to assist him (Virabhadra).

45. They wielded tridents, Śaktis and iron clubs in their hands. They had sticks, pebbles and stones in their hands. They resembled Rudra and the Kālāgni (terrible fire of dissolution of the universe). They made the ten quarters reverberate with their shouts and sounds.

46. All of them were very terrible. Accompanied by their wives, they rode on the bulls. They went thus towards the place of sacrifice of Dakṣa, surrounded the leading Gaṇa (i.e. Virabhadra).

47-48. All of them reached the place that was well known as Gaṅgādvāra. They saw the place of sacrifice of Dakṣa of unmeasured splendour. There were thousands of celestial women. It was reverberating as apsaras were singing to the rich tunes and sounds of flutes and lutes. It was resounded with the chanting sound of the Vedic *mantras*.

49-50. On seeing Prajāpati seated along with the sages and Devas, Vīrabhadra, beloved of Rudra, said smilingly:

51. "All of us are the followers of Śarva (Śiva) of immeasurable brilliance. We have come here desirous of receiving our shares. Give the desired shares to us.*

52. O excellent sages, if this is some one's deception,** let this be told that the shares are to be given to you and not to us."

53. Inform him, who commands you thus. We shall know from him. Devas the foremost among whom was Prajāpati Dakṣa on being addressed thus, by the leader of Gaṇas, spoke:

54-56a. They said to the lord, "We do not know that the *Mantras* authorise your share." The *Mantras* retaliated "You Devas are confounded in your minds by *Tamas*, because you do not worship Maheśvara, the king of the *Adhvāra* (sacrifice). Hara is the lord of all living beings. Devas constitute his body. He is worshipped in the *Yajñas*. He bestows prosperities and achievements."

56b-57a. Though addressed thus by the *Mantras* gods whose minds were lost by the deluding potency of the great god (Śiva) did not pay any heed. Hence the hymns (*Mantras*) left the gods and returned to their own abodes.

57b-58a. Then, lord Vīrabhadra, the destroyer of gods who was accompanied by his spouse and lords of *gaṇas* touched lovingly the sage Dadhīca with both of his hands and said (to Dakṣa and other gods) :

58b-59a. "You had been arrogant due to your strength. Hence you did not recognise the authority of the *Mantras*. So today I am forcibly destroying you who had been proud and

*v.l. *bhāgābhīṣayā prāptā bhāgān yacchadhvam īpsitān* /

We have arrived here with the desire to receive our share in the *Yajña*. Give unto us our share (in the *Yajña*) as desired by us.

** v.l. *kasyacid iyaṃ ājñā muni-surottamāḥ* /

O excellent sages and gods ! (Please tell us) whose order is this (that the shares . . .)

arrogant". After saying this the leading Gaṇas burned the sacrificial hall.

59b-61a. The leaders of Gaṇas became infuriated. They uprooted the sacrificial posts and threw them here and there. The Gaṇeśvaras, all of whom were terrible ones, took the sacrificial horse along with the *Prastotr* and *Hotr* (the priests) and hurled them into the currents of Gaṅgā.

61b-62a. Even Virabhadra whose mind was ablaze with wrath, paralysed the hand of Indra as he raised it to strike and did the same to other gods.

62b-67a. Sportively he plucked out the eyes of Bhaga by the tip of his finger nails. Hitting with his fist he felled down the teeth of Pūṣan. The mighty leader of Gaṇas sportively and smilingly kicked Lord Moon with the big toe of his leg. O excellent sages, he cut off the pair of hands of fire and playfully plucked out his tongue. Then he kicked sages on their heads. The mighty one then pierced Viṣṇu, who had been coming thither on his Garuḍa with sharp arrows after stunning *Sudarśana*. The powerful Garuḍa stared at the Gaṇa and suddenly hit him with his wings and roared like the ocean.

67b-68. Then Rudra himself created thousands of Garuḍas more powerful than Garuḍa, the son of Vinatā. They rushed against Garuḍa. On seeing them, the intelligent Garuḍa of great velocity fled away.

69-79a. That he left Viṣṇu and fled quickly was surprising. When Garuḍa had disappeared, the lotus-born deity (Brahmā) came there and intercepted Virabhadra and Viṣṇu. Thanks to the great glory of Parameṣṭhin (i. e. Brahmā) he eulogised Īśa. Lord Śambhu himself came there. On seeing that lord of Devas and Umā endowed with all attributes, Lord Brahmā, Dakṣa and the heaven-dwellers eulogised them. Dakṣa in particular bowed to goddess Pārvatī, the sharer of half the body of Īśvara. With palms joined in reverence he eulogised her with various hymns. Then the goddess, the storehouse of kindness, said smilingly to Rudra, the great god Maheśvara, with a delighted mind,—“You alone are the creator of the universe, its ruler and protector. Dakṣa and the heaven-dwellers should be blessed by your lordship.”

Then the Lord with matted hair and blue-red complexion spoke to Devas and Prācetasas Dakṣa who had bowed down: "O Devas, all of you may go. I am delighted with you. I should be worshipped in all *Yājñas*. I shall not be denigrated on any account. O Dakṣa, you too listen to my words that protect all. Eschew all worldly desires and strenuously become my devotee. At the end of a kalpa, thanks to my grace, you will become the chief of Gaṇas. Till then you continue (in your present position) abiding by my directive remaining contented in what you are authorised."

79b-80a. After saying this, Lord Śiva along with his consort and *gaṇas* (followers) immediately vanished from the sight of Dakṣa of immeasurable splendour.

80b-81a. When Śaṅkara the great Lord vanished, the lotus-born deity Brahmā himself spoke to Dakṣa what was conducive to the welfare of the world.

Brahmā said :

81b-82. What is your delusion* when the bull-bannered deity is pleased with you? When the lord himself protects you alertly (why should you be agitated?). This great god is in the heart of all living beings.

83. It is him that the learned persons who have become merged in Brahman and who expound Vedas realise. He is the *Ātman* of all living beings. He is the seed (cause) and the ultimate goal.

84-85a. Maheśvara the lord of Devas is eulogised by the Vedic *Mantras*. They who worship the eternal Rudra by means of their own soul and mind endowed with earnest devotion, attain the greatest region.

85b-86. Hence, knowing the Supreme Lord to be devoid of beginning, middle or end propitiate him strenuously, mentally, verbally and physically. Assiduously avoid the hatred of Śiva that will cause only your own destruction.

*v.l. (*kiṁ tavāpagato mohaḥ* etc.) Is your delusion dispelled ? (now that the bull-bannered god) is pleased with you, alertly abide by what the god himself commanded you to do (Crt. Ed.). Ft. Note 11 p. 27 adopted in the Crt. Ed. of KP. I.14.80.

87a. The activities of a hater (of Śiva) become only defective in every respect.

87b-88a. There is absolutely no doubt that the great Yogin, the immutable Viṣṇu who is your protector is no one else than the great god, the glorious god Rudra.

88b-89a. Those men who consider Viṣṇu the source of origin of the universe, different from Īśvara due to delusion, go to hell because they do not adhere to the Vedas.

89b-90a. Those who follow Vedas look upon Lord Rudra and Lord Nārāyaṇa identical and they attain liberation.

90b-91a. "He who is Viṣṇu is Rudra himself. He who is Rudra is Viṣṇu." If one comprehends this and worships the lord, one attains the ultimate goal.

91b-92a. It is Viṣṇu who creates the entire world and it is Lord Śiva who surveys and protects it. In this way, the whole universe originates from Rudra-Nārāyaṇa together.

92b-93a. Hence eschew the hatred of lord Viṣṇu and concentrate your mind on him. Resort to Mahādeva, worthy of being the refuge of the expounders of Brahman."

93b-94a. After listening to the words of Brahmā, Prajāpati Dakṣa sought refuge in the lord of the earth, god Śiva, the wearer of elephant's hide.

94b-96a. Great sages who were burnt down by the fire of Dadhīca's curse became haters of god Śiva due to delusion. In due course, in the Kali age, they, being entirely bereft of the power of their penance, came to be born again in the families of Brāhmaṇas merely, thanks to the impressions in their previous life and the command of god Brahmā.

96b-97a. Being made to fall in hells like Raurava and others till the end of the kalpa, all of them being absolved from the effects of the curse would, in due course of time, attain the brilliance of the Sun.

97b-98. Prompted at the instance of the self-born god, they would propitiate through penance and Yoga Lord Śiva, the controller of the universe and the Lord of Devas and will regain their previous status through the grace of Śaṅkara.

99. Thus, the entire story of destruction of Dakṣa's sacrifice has been recounted to you. Now listen to the progeny of the daughters of Dakṣa."

CHAPTER SIXTEEN

Description of the Families of Dakṣa's Daughters¹

Sūta said :

1. Formerly Dakṣa was directed by the self-born lord thus, "Create the subjects". He then created Devas, Gandharvas, sages, Asuras and serpents.

1. The following comparative table of verses common to this chapter and VP. I.15 will show how both these Purāṇas are close textually.

<i>KP. XVI</i>	<i>VP.I. 15</i>
Verse No. 1	87
(2	89a and 90)
(3	91 and 97b)
4b	103b
5	104
6	105
7	106
8	107
9	108
10 & 11a	109
11b & 12a	110
12b, 13a	111
13b-14a	112
14b	113
15	115 (closely similar)
17	126b, 127a
18a	127b
18b-19a	132a, 133
19b-20a	134

2. When the subjects created by him at the outset did not flourish, he created living beings by the act of copulation.

3. A thousand sons he begot of Aśiknī,¹ the righteous daughter of Prajāpati Viraṇa.

4. When those sons were lost through the deception of Nārada,² Prajāpati Dakṣa, begot sixty daughters of Vīriṇī.³

5-6. He gave ten daughters to Dharma, thirteen to Kaśyapa, twentyseven to Soma, four to Ariṣṭanemi, two to Bahuputra, two to the intelligent Kṛśāśva and two to Aṅgiras. Similarly I shall recount their expansion.

7-11a. These are the ten wives of Dharma: Marutvatī, Vasu, Yāmī, Lambā, Bhānu, Arundhatī, Saṁkalpā, Muhūrtā, Sādhyā and the beautiful lady Viśvā. Listen and understand their sons. The Viśve-devas were born to Viśvā and Sādhyā gave birth to Sādhyas. The Marutvants were born to Marutvatī. The Vasus were born to Vasu. The Bhānus were born to Bhānu and the Muhūrtas are the sons of Muhūrtā, Ghoṣa was born of Lambā and Nāgavīthas were born of Yāmī. All the objects of the Earth were born of Arundhatī. *Saṁkalpa* (conception) was born of Saṁkalpā. Ten are known as the sons of Dharma.

11b-13a. I shall recount to you the family extension of those well-known eight Vasu-gods whose very life is (different kind of) wealth and who are the forerunners of luminaries. The Vasus are mentioned to be eight in number. I shall mention their details. The eight Vasus are :

Most of these are quoted *verbatim* from the VP and the remaining are substantially the same and have phrases and parts of verses common to VP.

1. The correct form is *Asiknī* and is so used in the VP, Bh. P. and other Purāṇas.

2. These sons were known as 'Haryaśvas'. Nārada dissuaded them from procreation by advising them to find out the limits of the universe which they were to populate. They dispersed on that mission and never returned (VP.I. 15.92-96). This is the *māyā* practised by Nārada on Dakṣa's sons.

Here KP. omits how Dakṣa again created one thousand sons called 'Śabalāśvas' and how they too were sent the way of their brothers Haryaśvas by Nārada. It is after this failure that Dakṣa procreated these sixty daughters (VP. I. 15.97-102).

Āpa, Dhruva, Soma, Dhara, Anala, Anila, Pratyūṣa and Prabhāsa.

13b-16. Āpa's sons were Vaitaṇḍya, Śrama, Śānta and Dhvani. Dhruva's son was lord Kāla, the calculator of the worlds. Lord Varcas was the son of Soma. Draviṇa was the son of Dhara. Anala's sons were Manojava and Avijñātagati. Kumāra was the son of Anila. He is known as Senāpati. Lord Devala, the Yogin, was the son of Pratyūṣa. Viśvakarman was the son of Prabhāsa. He is the creative Artist and a Prajāpati.

17-22. The thirteen wives of Kaśyapa were—Aditi, Diti, Danu, Ariṣṭā, Surasā, Surabhi, Vinatā, Tāmrā, Krodhavaśā, Irā, Kadru, Muni and Dharmajñā. Know their sons. The following were the sons of Aditi viz. Amśa, Dhātṛ, Bhaga, Tvaṣṭṛ, Mitra, Varuṇa, Aryaman, Vivasvān, Savitṛ, Pūṣan, Amśumān and Viṣṇu. In the Cākṣuṣa Manvantara, formerly, they were named Tuṣitas. In the Vaivasvata Manvantara, they are called Ādityas (as they were Aditi's sons). From Kaśyapa, Diti got two sons who were haughty due to their physical strength. The elder was Hiraṇyakaśipu and the younger was Hiraṇyākṣa. Hiraṇyakaśipu, the Daitya of great strength and exploit propitiated the great lord Brahmā by means of penance. He saw the lord and eulogised him with various hymns. He thus secured divine boons.

23-28. Devas and sages were harassed by his army (or strong actions). When they were beaten, they went to Brahmā and sought refuge in him. Brahmā, the creator of the worlds, the protector, the great being, the motionless unchangeable Supreme Soul, and the sole Puruṣottama of the world. O sages, implored by the excellent Devas and sages, eulogised and bowed to by the leading sages and the immortal beings, the lotus-seated deity went to the northern shore of milk ocean where Lord Viṣṇu was seated. On seeing Lord Viṣṇu, the source of origin of the universe, the auspicious preceptor of the universe, he saluted his pair of feet with his bent head. With palms joined in reverence he spoke :

Brahmā said :

You are the goal unto all living beings. You are infinite and the soul of the universe.

29. You are all-pervading. All immortal Devas constitute your physical body. You are the eternal great Yogin. You are the Ātman of all living beings. You are the Chief and great Prakṛti.

30. You are interested and engaged in detachment and prosperity. You are beyond the scope of speech. You are pure. You are the maker and the sustainer. You are the annihilator of the enemies of gods.

31-34. O infinite Lord, it behoves you to protect us. You are the protector and the great Íśvara. Lord Viṣṇu the yellow-robed lord possessing eyes like a lotus in full bloom, who was thus enlightened by Brahmā said to Devas:—"Why have you, O Devas of great prowess, come to this region, accompanied by Prajāpati ? What work shall I do unto you?"

Devas said :

35-36. O lord, a Daitya named Hiranyakaśipu, who is arrogant due to the boons he had secured from Brahmā, harasses all Devas, along with the sages. He cannot be killed by any other living being except you, the excellent Puruṣa.

It behoves you to kill him. O embodiment of the universe (one identical with the universe) since you are the protector of everyone.

On hearing what was said by Devas, Viṣṇu the conceiver of the worlds, created a being like himself, in order to kill the chief of Daityas. The Being had a huge body like the mountain Meru. He was terrible and his form was frightening.

37-39. He held a conch, a discus and an iron club in his hands. The Garuḍa-bannered deity said to him, . . . "It behoves you to kill that king of Daityas, Hiranyakaśipu. Kill him and come to this place exerting all your manliness." The Being holding *Śaṅkha*, *Cakra* and *Gadā* listened to the words of Viṣṇu, bowed to Puruṣottama, the great unmanifest Puruṣa, and went to the great city of Daitya, roaring terribly.

40-41. The lord rode on the vehicle Garuḍa and appeared like another Mahā-Meru. On hearing his voice,

resembling the rumbling sound of a great cloud, the leaders of Daityas too gave out simultaneous shouts,¹ due to their fear of the king of Daityas.

The Asuras said :

“A certain great Puruṣa, urged by Devas, is coming, giving out terrible shouts.

42a. We know him to be Janārdana.”

42b-43a. Then accompanied by all excellent Asuras and by Prahlāda² and other sons well equipped with weapons Hiraṇyakaśipu himself marched.

43b-44. On seeing that Puruṣa, as huge as the mountain, seated on Garuḍa and having the lustre of a crore of suns, like another Nārāyaṇa, some of them (Daityas) fled away (here and there) while others, with their eyes indicating their confusion and agitation, spoke to one another.

45. “This is that lord Nārāyaṇa, the protector of Devas and our immutable enemy, or definitely his son.”

46. After saying this, they showered a volley of arrows and other weapons on that Male being. That lord sportively destroyed them (the weapons). He was not wounded.

47-48a. The four sons of Hiraṇyakaśipu of well-known prowess and thunder-like voice fought with the son born of Nārāyaṇa. The four sons were Prahrāda, Anuhrāda, Saṁhrāda and Hrāda.

48b-49a. Prahrāda discharged the Brahma-missile; Anuhrāda threw the Vaiṣṇava one, Saṁhrāda hurled the Kaumāra (belonging to Kārttikeya) missile while Hrāda discharged the Āgneya (fiery) weapon.

49b-50a. These four weapons reached that being born of Viṣṇu, but could not shake that Vāsudeva who stood firm as he was standing before.

1. V. D. *Samācacaḥṣire*—‘Reported the oncoming sound to the Daitya King, out of fear.’

The episode of Prahrāda marching against the Male being sent against Hiraṇyakaśipu by Viṣṇu is a contribution by the KP. Here Prahrāda fights against that son of Viṣṇu. This fight is not recorded in Vaiṣṇava Purāṇas like VP., Bh.P.

50b-51a. Then the lord of huge arms and great strength caught hold of the four sons by their legs, hurled them and roared.

51b-53. When the sons were released the valiant Hiraṇyakaśipu kicked him on his chest with great force. Afflicted much by it, the follower of Viṣṇu along with Garuḍa assumed an invisible form and quickly went to the place where lord Nārāyaṇa was present. After going unto him, he reported to him everything that had happened.

54-55. The pure lord possessing all perfect knowledge, pondered well in his mind. He created the half-body of a man and the half body of a lion. The unmanifest lord in the physical form of a man-lion appeared in the city of Hiraṇyakaśipu suddenly deluding Daityas and Dānavas.¹

56-57a. The lord was terrible with his curved fangs. The Yogic soul resembled the fire at the close of the yugas. Mustering his own *Śakti* capable of annihilating everything, the infinite Nārāyaṇa shone like the sun in the mid-day.

57b-59a. On seeing the being of the form of man-lion, the demon ordered his eldest son Prahrāda to slay Narasimha (man-lion). "This Being of the form of man-lion is of deficient strength (*v.l. more powerful) when compared to the previous one. Dispatched by me, you accompanied by your younger brothers destroy him immediately."

59b-60a. At his behest, Prahrāda, the Asura, fought strenuously with the unchanging Viṣṇu, but was conquered by him.

1. This story of incarnation of the Man-Lion (Nṛsimha) by Viṣṇu is different from all Vaiṣṇava Purāṇas wherein he manifests himself out of a column to protect his devotee, Prince Prahlāda from his father Hiraṇyakaśipu. Here Prahrāda, at the behest of his father, fights against the Man-Lion. When he was discomfited and found that the Pāśupata missile discharged by Hiraṇyākṣa had no effect on the Man-Lion, he came to know that he was Viṣṇu and dissuaded in vain his father and other people to desist from fighting against Viṣṇu. It was in the ensuing fight between Nṛsimha and Hiraṇyakaśipu that the latter was killed with his claws by Nṛsimha.

60b-63a. Then the Daitya fainted. He then dispatched his younger brother, the Daitya Hiraṇyākṣa. At that time the younger brother Hiraṇyākṣa meditated and discharged the miraculous weapon of Paśupati and roared. The miraculous weapon of the Trident-bearing lord did not harm at all, the deity of Devas viz. Viṣṇu of unmeasured splendour. On seeing the miraculous weapon struck back, Prahrāda due to his very great fortune considered the eternal lord Viṣṇu the *Ātman* of all.

63b-65. He then abandoned all weapons. With the mind endowed with *Sattva Guṇa*, he bent down his head before the lord stationed in the hearts of Yogins. He eulogised Nārāyaṇa by means of hymns of the Ṛk, Yajus and Sāman. He prevented his father, brothers and Hiraṇyākṣa and spoke thus :—"This is the infinite Nārāyaṇa, the unborn eternal Lord.

66-68a. He is the ancient Puruṣa, the great Yogin, the lord, embodiment of the universe. He is the creator and the dispenser of destiny, the unsullied self-luminary, the principle of *Pradhāna* as well as *Puruṣa*, the unchanging *Mūlaprakṛti* (primordial nature). He is the lord of all beings, the immanent Soul, beyond the reach of *Guṇas*. Seek refuge in Viṣṇu, the unmanifest and immutable lord.

68b-70a. When this was spoken by Prahrāda the evil-minded Hiraṇyakaśipu, deluded much by Viṣṇu's Māyā, spoke to his son, "This Man-lion of little prowess should by all means be killed; urged by the god of death he has come to our house now.

70b-72a. The son of great intellect laughed at this and spoke to his father, "Do not censure this controller of living beings, the sole unchanging Lord. How can this eternal great god, Lord Viṣṇu, devoid of (unaffected by) Kāla, nay, the very Soul of Kāla and its very embodiment be killed by Kāla.

72b-73a. Then the wicked-souled Suvarṇakaśipu (i.e. Hiraṇyakaśipu) urged by Kāla, fought with the unchanging Lord Hari, although prevented by his son.

73b-74a. Even as Prahrāda was observing, the infinite lord with reddened eyes tore the elder brother of Hiraṇyākṣa (i.e. Hiraṇyakaśipu) by means of his claws.

74b-75a. When Hiranyakaśipu was killed, Hiranyākṣa¹ who boasted of his great strength left his son (i.e. nephew) Prahrāda in the lurch and fled in great fright and agitation.

75b-76a. Anuhrāda and other sons, and hundreds of other Asuras were taken to Yama's abode (i.e. were killed) by the lions created from the body of the Man-lion.

76b-77a. Thereafter, Lord Hari, Nārāyaṇa, withdrew that terrible form and assumed his own real majestic form named Nārāyaṇa.

77b-78. When Nārāyaṇa had gone, Prahrāda the excellent Asura, crowned Hiranyākṣa² (as the king of Asuras). He conquered Devas and sages in the battle and harassed them.

79-80a. He propitiated Śaṅkara by means of his penance and obtained a great son named Andhaka. He conquered Devas including Devendra, and agitated the whole of the Earth. He took it to the nether-worlds. He made the *Vedas* lustreless. (v.l. made the earth shining like a lotus, his captive).

80b-81a. Then Devas, along with Brahmā, went to Hari's abode with their faces bereft of splendour. They intimated everything to Viṣṇu.

81b-82a. The unchanging Ātman of the universe thought of the way of killing him. For that purpose he assumed the form of a white Varāha (Boar) embodying within it the power of all devas.

82b-83a. In the beginning of this Kalpa, Puruṣottama went and killed Hiranyākṣa. He lifted up this Earth by means of his curved tusk.

83b-84a. After stabilising (i.e. annihilating the enemies of Devas i.e. Asuras thus and abandoning the form of a Boar, Viṣṇu reassumed his own nature and returned to his Supreme region, greater than the greatest.

1. According to Bh.P. (III. 13 and III 19.29) Hiranyākṣa was killed earlier by the Boar-incarnation of Viṣṇu, while he was lifting up the earth from the seas of the nether world. KP. gives a new and uncomplimentary version about Hiranyākṣa.

2. According to the Bh. P. VII.10.23, Nṛsiṃha commanded Prahrāda to occupy the throne of his father. VP.I.23.32 endorses the same. But here Prahrāda crowned his uncle Hiranyākṣa as the Daitya chief.

84b-85. When the enemy of the immortal beings (i.e. Daitya) had been killed, Prahrāda, a devout follower of Viṣṇu, ruled over his own kingdom eschewing all kinds of demoniac tendencies. Engaged in the propitiation of Viṣṇu he duly performed the worship of Devas.

86-87. Thanks to the greatness of Viṣṇu his kingdom was always free from enemies. Once, as a result of the Mâyā of Devas, the Asura did not speak properly to a Brāhmaṇa who had visited his abode.

88-89. Thus the Brāhmaṇa ascetic was disrespected by the deluded Asura. He cursed the king of Asuras thus—“You are disregarding and dishonouring the Brāhmaṇas by resorting to your *Vaiṣṇavi Śakti*. That power of yours will be destroyed.” After saying this, the Brāhmaṇa hurried out of the abode of Prahrāda.¹

90. Because he was eagerly attached to the kingdom he was deluded due to the force of the curse. He began to harass the leading Brāhmaṇas. He did not understand Viṣṇu.

91-92. Remembering the killing of his father, he became infuriated against Viṣṇu. A terrible fight took place between Lord Viṣṇu and Prahrāda, the enemy of immortal beings. After fighting a great battle, he was defeated by Viṣṇu.

93. Due to the greatness of the previous impressions and culture, he regained his perfect knowledge of Viṣṇu the great Puruṣa. He sought shelter in him, as he was worthy of being the refuge.

94. Thereafter, the leading Daitya had undeflected devotion to Viṣṇu the most excellent of all *Puruṣas* and attained Yoga.

95. When the son of Hiraṇyakaśipu became eagerly attached to Yoga, the leading Asura, Andhaka obtained (i.e. succeeded to) that kingdom.

96. (The Rākṣasa) the son of Hiraṇyākṣa born of Śiva's body, loved goddess Umā, the daughter of the mountain, stationed on Mandara.

1. The Brahmanical curse to King Prahrāda, his subsequent tyranny, fight with Viṣṇu and discomfiture form a contribution of KP. to the story of Prahrāda.

97. Formerly, thousands of householder saints performed penance in order to propitiate Īśvara, in the holy forest of Dāruvana¹ (Pine forest).

98. Then, once upon a time, a great drought insurmountable due to its being of a long duration befell that country. It was very fierce and destructive of all living beings.

99. The sages who were overwhelmed with hunger, approached in a body to Gautama the storehouse of penance, and requested him for food for the sustenance of their lives.

100. That sensible sage gave them ample sweet cooked food of various kind. The Brāhmaṇas partook of the food with their minds free from hesitation.

101. When the twelfth year elapsed as if the end of the world was over (and new order prevailed) bringing happiness and welfare to the world, the whole of the universe became as it was before (regained its previous stage).

102. Then all those leading sages took leave of one another. They said to the great sage Gautama—“We are going quickly.”

103. He prevented them by saying thus, “O Scholars ! Be pleased to stay comfortably at your pleasure in my house for some more time and you may go at your leisure.”

104. Then all of them created an illusory black cow and took it near the noble-souled Gautama.

105. On observing it, the sage was overwhelmed with

1. *Dāru* or *Dārūka Vana* with its temple of Nāgeśa (Śiva P. I. 38) is identified with Āvaṇḍhyā Nāganāth in the Marathwada region of Maharashtra. It is one of the twelve *jyotir-līṅgas*.—De 53-54.

The following episode (vv. 98-107) how the sage Gautama fed the famished sages throughout the drought of twelve years and in order to escape his insistent hospitality even after the famine was over, the sages created an illusory cow which died despite Gautama's careful nursing and the sages ungratefully excommunicated him as a cow-slaughterer and left him, seems to have taken place in Maharashtra; for sage Gautama performed austere penance and brought Gaṅgā to this region and it is known as the Godāvari. The places of Gautama's penance, the source of the Godāvari and the story regarding Gautama's cow-killing are said to have taken place in Maharashtra.

mercy. He became eager to tend it well. He tethered the cow in the cowpen, but as soon as it was touched the cow died.

106. Extremely distressed with grief, the great sage could not understand what should be done and what should not be done. The other sages spoke to that sage.

107. O excellent Brāhmaṇa, as long as the sin of the slaughter of the cow sticks to your person, food served by you should not be eaten. We are, therefore, going away.

108. On being permitted by him, they, being subject to this sin, went to the auspicious *Devadāru Vana*¹ (Pine forest) in order perform penance as before.

109. By some reason the sage Gautama came to know of their fraud of imputing the sin of killing the illusory cow and cursed them in great anger.

110. "They will be ineligible for the study of the three Vedas and be on a par with the great sinners. As a result of this curse, they will be born again and again."

111-112a. The sages who were thus cursed and were like *ucchiṣṭa* (unacceptable like leavings of food after meals) approached Śaṅkara, the Lord of gods and Viṣṇu, the immutable deity, and eulogised him with the usual conventional (lit. worldly) hymns, both all-pervading gods.

112b. O god of gods, the great deities, the destroyers of the miseries of devotees and great Yogins, it behoves you to save us by absolving us from the sin of doing as we pleased (viz. the imputation of illusory-cow-slaughter to Gautama)."

113. Then, glancing at Viṣṇu who was staying by his side, the bull-bannered lord said—"What is to be done in regard to those people who desire to acquire merit?"

114. After looking at the leading Brāhmaṇas who had bowed down, lord Viṣṇu, Hari, favourably disposed towards his devotees and worthy of being the refuge, spoke to Gopati (Lord of the Bull i.e. Śiva).

1. KP distinguishes between *Dāruvana* and *Devadāruvana*. From its description here and in *infra* II.38.53-60 *Devadāruvana* is to be identified with the area in Garhwal on the banks of Gaṅgā near Kedar (De. 54).

115. "O Śaṅkara ! Not even particle of merit can go with (i.e. will be found in) a person excluded from the Vedas. For Dharma comes shining out of the Vedas.

116. Still, O Maheśvara, all these people, though they head on to hells, should be saved by us, in view of our affection towards our devotees.

117. Hence, O Bull-bannered lord, we shall compose scriptures for deluding the sinners and for saving those who are out of the pale of the Vedas."

118. Thus addressed by Viṣṇu, the slayer of Mura, Rudra composed, deluding Scriptures and Keśava too did the same, on being urged by Śiva.

119. They were the treatises of the cults of Kāpāla, Nākula, Vāma, Bhairava, both of Western and Eastern variety, Pañcarātra, Pāśupata and thousands of other cults as well.¹

120-121. After composing them, he spoke to them,—“O sages excluded from Vedic studies, you go on carrying out what is laid down in these Scriptures. You will be falling again and again into the terrible hell for many kalpas. Then you will be born into the world of human beings. Thanks to the power of propitiation of Īśvara, your sins will be wiped off. Attain, then, the salvation of the meritorious.

1. The list shows what sects were regarded as being out of the pale of Vedic religion in KP. Out of these, Kāpālas or Kāpālikas whether Brahmanic or non-Brahmanic, ate and drank in human skulls, wore garlands of skulls and indulged in horrid practices of wine-drinking, in sexual orgies and living in unclean manner (S. N. Dasgupta *Ind. Phil.* V. P. 2, 3). Nākulas are the followers of Nakula or Lakuliśa, a semi-historical founder of a sect of Śaivism. In the Vāyu P. 23.2.17-23 and the LP .I. 24, he is said to be an incarnation of Śiva in a cemetery at Kāyāvarohaṇa in Bhṛgu kṣetra, in Dabhoi Tehsil in Gujarat. Vāma is a general term for the (Śākta ?) observers of socially disapproved practices, the group being designated as Five *Ma-kāras*. Bhairavas are also Śaivites who worshipped Bhairava form of Śiva. Bhairava-worship has been very popular among the masses in Maharashtra. Pañcarātras, the Vāsudeva worshippers who were later accommodated by the followers of Veda, held the famous *Catur-vyūha* (the four manifestations of Vāsudeva) doctrine and had their own way of worship, are quite famous. Pāśupatas are the followers of the system founded by Umāpati Śrikanṭha (or Śiva) and they are mentioned in Mbh. *Śānti*. 337.62 *Ārhatas* and Jains (For more discussion vide Introduction—together with "Sects in the KP.).

122-123a. Do you obey my command it will be due to my grace, otherwise there is no salvation for all of you.” Urged thus by Īśvara and Viṣṇu, those great sages accepted the behest of Śiva, the enemy of Asura.

123b-124a. They composed other scriptures. Engaged in the study of these scriptures, they taught their disciples demonstrating the fruits thereof.

124b-125a. For the delusion of the world* Śaṅkara descended on to the Earth and begged for alms along with the Brāhmaṇas, for their benefit.

125b-126a. Wearing a garland of human skulls as an ornament and smeared all over with the ashes of the cremated dead bodies and embellished with a mass of matted hair, he set out deluding the entire world.

126b-128a. Lord Rudra had entrusted goddess Pārvatī to the care of Viṣṇu of unmeasured splendour and had engaged Bhairava in the activity of restraining the wicked. Handing over the charge of the son, the delighter of the goddess, to Nārāyaṇa and placing his attendants and Indra and other Devas there itself, Mahādeva started from there.

128b-130a. Then Viṣṇu the embodiment of the universe assumed the form of a woman and served Maheśvarī (the great goddess) regularly. Brahmā, the Fire-god, Indra, Yama and other leading gods served the great goddess after assuming splendid forms of women.

130b-131a. Lord Nandiśvara, a very close beloved (attendant) of Śiva stood at the portals as before as the Presiding Officer of the Gaṇas (attendants).

131b-132a. In the meantime, the evil-minded Daitya named Andhaka came to Mandara, desirous of abducting Girijā.

132b-133. On seeing Andhaka arrived Śaṅkara, Kālabhairava, Hara who had assumed the form of Kāla and whose Ātman could not be measured, forbade him when a very terrible fight that caused hairs to stand on their ends, took place between them.

*Instead of *mohāpasanam* of the text *v.l.* *mohāya sa imam lokam* is accepted.

134-136. The bull-bannered deity hit that Daitya on the chest with his trident. Thereafter, thousands of Daityas (appeared there) in the name of Sahasrāndhakas (the thousands of Andhakas), Nandīśvara and others were defeated by the Daityas i.e. Andhakas. (Eight of them were very prominent viz.) Ghaṇṭākarna, Meghanāda, Caṇḍeśa, Caṇḍatāpana, Vināyaka, Meghavāha, Somanandī and Vaidyuta. All of them became very powerful by the support of Andhaka, the most excellent Daitya.

137-138a. They fought with spears, Śaktis, double-edged swords, peaks of mountains and axes. The Chief of Daityas of great strength caught hold of their pair of feet with his hands and hurled them a hundred Yojanas (1 Yojana = 12 Kms.) away.

138b-139a. Then hundreds and thousands of Daityas were sent by Andhaka. They who resembled destructive suns (at the end of the world) rushed against Bhairava.

139b-140a. There arose a loud and extremely terrible sound "Alas ! Alas !" as Lord Bhairava took up his trident and fought terribly.

140b-141. On seeing the great and invincible army of Andhakas, the defeated Hara sought refuge in Lord Viṣṇu (Vāsudeva), the unborn lord.¹ Lord Viṣṇu then created an excellent group of a hundred goddesses.

142-143a. In order to bring about the destruction of the enemies of Devas, the lord remained at the side of the goddess. Then the thousand Andhakas were led to the abode of Yama playfully by the goddesses in the course of the battle, thanks to the greatness of Viṣṇu.

143b-144a. On seeing his army beaten back, the great Asura, Andhaka turned his face back on the battle-field and fled in great speed.

144b-145a. Then concluding his divine sport of twelve years' duration for the benefit of devotees, Mahādeva came back to mount Mandara.

1. It is strange that a so-called Śaiva Purāṇa should now and then glorify Viṣṇu as a last resort. There are many such loop-holes in the Pāśupatisation of an original Pāñca-rātra text.

145b-146a. On realising that Īśvara had come back, all the Gaṇeśvaras gathered there and worshipped him like the Brāhmaṇas worshipping the sun-god.

146b-147a. After entering the place which is holy and inaccessible to non-Yogins, Śiva saw lord Nandin, Bhairava and Keśava.

147b-148a. He blessed lord Nandin who was inclined to make obeisance. Īśāna lovingly embraced him first (and then) Keśava.

148b-149*. On seeing the great goddess with eyes wide with the feeling of pleasure and love, he bent down his head at her feet as well as at the feet of Īśvara. Then Śaṅkara** (the benefactor) intimated the victory of Śaṅkara.

150-151a. Believing in the greatness of Viṣṇu, Bhairava remained at his side. On hearing of the victory and the exploit of Keśava, Lord Śambhu, Īśa seated himself on an excellent seat along with the goddess.

151b-152a. Then Devas and Brāhmaṇas, the chief of whom was Marīci, came to Mandara in order to see the three-eyed deity, the lord of Devas.

152b-153a. That excellent group of hundred goddesses who have formerly overthrown, the army of Daityas came there with a desire to see Lord Śiva.

153b-154. On seeing the moon-bedecked (Lord Śiva) seated on an excellent seat along with the goddess (Pārvatī), the goddesses bowed to him with great respect. With great eagerness they began to sing. They bowed to goddess Girijā, occupying the left side of the Pināka-bearing lord Śiva.

*The Venkṭeshvara text is obviously incorrect.

The *v.l.* recorded in the foot-notes gives better reading. Reconstructed accordingly, the verse would read :

dr̥ṣṭvā devī Mahādevaṃ prīti-viśphāritekṣaṇā || 48
nanāma Śirasā tasya pādāyor īśvarasya ca ||

When the goddess (Pārvatī) saw god Śiva, her eyes became wide with the feeling of pleasure and love and with her head she bowed down to the feet of the Lord (Śaṅkara).

**Probably a misprint in the text for *Śaṅkarī*, which emendation if accepted means, "The goddess Pārvatī reported the victory (the account of the victory)" etc.

155-156. On seeing the goddess identical with Nārāyaṇa's mind*, seated in the throne of the lord and Nārāyaṇa occupying a throne (-like exalted seat), the excellent women asked Lord Īśa, after bowing to him:—

The girls said :

Who are you shining with brilliance ? Who is this girl lustrous like the sun ?

157a. Who is this person of eyes large like lotus and shining with his radiant body ?”

157b-158a. On hearing their words the great Yogin, the unchanging overlord of the living beings, having the excellent bull for his vehicle, spoke thus

158b-159. “This is Nārāyaṇa, the eternal lord. This is Gaurī, ‘the mother of the universe’. Lord Īśvara has divided himself into many and is stationed here. Neither Devas nor the great sages know the Supreme Reality about me or about the goddess Pārvatī.

160. Only this Soul of the universe (Lord Śiva), goddess Bhavānī and Viṣṇu know the Supreme Reality. I am verily desireless, quiescent, absolute and devoid of possession.

161. They call me Keśava and goddess Ambikā as Lakṣmī. He is the creator and the dispenser of destiny. He is the cause as well as the effect.

162. Viṣṇu does himself and makes others do. He is the bestower of worldly pleasures and liberation as the fruits (of actions). He is the enjoyer and the incomprehensible and unmeasurable Puruṣa. He is the annihilator, assuming the form of Kāla.

163. He is the creator, protector, the pervading God, the soul of the universe, with faces in all directions. He is the indwelling soul of all, the immutable, all-pervader Yogin, Nārāyaṇa, the undecaying Being.

164-165. He is the Puruṣa enabling all to cross (the ocean of worldly existence). He is the *Ātman*, the absolute great

*A better v.l. *devāsanagataṁ devaṁ Nārāyaṇam anāmayam* /

‘Having seen Lord Nārāyaṇa untouched by any ailment, seated on a celestial seat, the goddess bowed down to Nārāyaṇa occupying a throne.

Supreme region. This Gaurī, Māheśvarī is my pure potency. She is quiescent, truthful, perpetually blissful, the ultimate goal—so says the Śruti. Everything is born of her and everything gets dissolved in her.

166-167a. She alone is the excellent goal of goals of all living beings. Being united with that goddess, I, the absolute, Supreme, unsullied Lord, perceive everything including the great changeless *Ātman*.

167b-168a. Hence know that Viṣṇu is beginningless and non-dualistic *Ātman*, one with Īśvara (i.e. myself) the controller as the only one. Then shall you attain bliss.

168b-169a. Those who consider Viṣṇu as the unmanifest *Ātman* and who are endowed with faith, but who worship Īśāna with a different vision (i.e. regard him as different from Viṣṇu) are not my beloved ones.

169b-170a. Those deluded persons who hate the creator of the world are roasted and cooked in Raurava and other hells and are not released there from even after hundreds and crores of kalpas.

170b-171a. Hence, knowing precisely that Viṣṇu is the unchanging protector of all living beings, that Lord should be meditated upon on all occasions of danger and adversity."

171b-173a. On hearing the statement of the Lord, Devas and leaders of the Gaṇas bowed to Lord Nārāyaṇa and the goddess born of the Himālaya mountain. They prayed for devotion towards Īśāna, the beloved of all devotees and towards the pair of feet of Bhavānī and the lotus-like feet of Nārāyaṇa.

173b-174a. Then neither the leaders of Gaṇas nor the mothers could see Lord Nārāyaṇa, the source of origin of the universe. It was very astonishing.

174b-175a. In the meanwhile, Andhaka, the great Daitya blinded with passion became deluded much and came to that mountain in order to abduct the goddess Umā.

175b. Then the glorious Yogin, the infinite-formed, pure Nārāyaṇa, the most excellent of all Puruṣas, manifested himself there to fight with Daityas.

176. Lord Viṣṇu by his side and accompanied by the Chief leaders of Gaṇas, the son of Śilāda (i.e. Nandīśvara) and the mothers, Lord Īśa, Kāla-Rudra went to fight.

177-178a. Taking the trident resembling the fire, the lord of Devas went ahead. All those excellent rulers of Gaṇas followed him. The thousand-armed lord also went with them. The Lord, having Garuḍa for his vehicle, and possessing the colour of the leaves of the lotus shone in the middle of Devas.

178b-179. Then the incomprehensible lord Śiva having a thousand shapes who was like the sun god viewing the three worlds from the top of Sumeru, manifested himself. He was the victorious, beginningless lord, with the trident in his hand and resonant in his loud voice in the sky. Shower of flowers fell over the God.

180.* Seeing that the king of the chiefs of Gaṇas surrounded by the Lords of Gaṇas, had arrived, the enemy of gods (Andhaka) fought with god Indra, the 'mothers' and with the whole of army of Gaṇas as well as prominent immortals.

181. After defeating all by means of the prowess of his arms in the battle, he (i.e. Andhaka), riding his own aerial car, came to the place where Śiva of infinite splendour and Kālarudra who had lost his inherent strength were standing.

182. On seeing Andhaka approaching, the Garuḍa-bannered Lord spoke to Bhairava, the great Lord besmeared with ashes as adornment.

183. "O Lord, it behoves you to slay Andhaka the lord of Daityas and a thorn unto the worlds. Excepting you there is no one else who can kill him.

184. You are the annihilator of all worlds, the lordly person, the embodiment of Kāla. You are being eulogised by means of various Mantras by those persons who know the Vedas."

185. On hearing the words of Vāsudeva, Lord Śiva looked meaningfully at Viṣṇu and determined in his mind to kill the lord of Daityas.

*The word *daitya-ripum* in the verse needs be emended as *deva-ripur*. Otherwise there is no subject to the finite verb—*juyodha* and *daitya-ripum* does not give satisfactory meaning.

186. He went to the army of Devas which increased the delight of the Gaṇas. All beings moving about in the firmament eulogised lord Bhairava thus.

187. "Be victorious O infinite Mahādeva, the embodiment of the eternal Kāla. You are fire. You are omnipresent. You stay within all living beings.

188. You are the annihilator as well as the maker of the worlds (v.l. you are the sacrifice and the *Vaṣaṭ-kāra*). You are the creator. You are the unchanging Viṣṇu, god Brahmā and Mahādeva. You are the Supreme lustre and the greatest abode.

189. You are *Om̐kāra* incarnate, the Soul of Yoga, with three Vedas as your three eyes. You are the Lord of the universe endowed with Supreme potency. Be victorious, O infinite master of the world."

190. Thereafter, this controller of the world Kālāgnirudra, the goal of the good, pierced Andhaka with the tips of his trident and danced.

191. On seeing Andhaka transfixed to the trident, god Brahmā and the groups of Devas bowed to Lord Bhairava, the releaser from worldly bondage.

192. The sages and siddhas eulogised him. The Gandharvas and Kinnaras sang. The charming groups of celestial damsels danced in the sky.

193. Fixed to the tip of the trident, the demon Andhaka had all his sins burned down. He gained perfect knowledge of everything and hence eulogised Paramēśvara (Śiva).

Andhaka said :

194. "I bow down my head to the only lord with great concentration. I bow down to the ancient holy one whom they know as the Principle of Īśa. He is the Kāla of infinite form. He is the poet, the cause of *Yoga* (union) and *Viyoga* (separation).

195. I bow unto you the absolute Rudra, who are terrible due to the curved fangs, who dance in the firmament, giving out fire from your mouth, whose form is that of the blazing sun and who are endowed with a thousand feet, eyes and heads.

196. Victory to you, the primordial deity whose feet are worshipped by the immortals. You are indivisible, a personification of the pure spirit. You are the one (sacrificial) fire worshipped in various ways; you abide in all souls through external differences.

197. They call you the only ancient *Puruṣa*, with the brilliance of the sun and beyond darkness. You observe all this and protect it eternally. You are the annihilator, who are served by the groups of Yogins.

198. You are the only inner soul and conscience placed in many ways in the different bodies, but you are devoid of peculiarities of the bodies, etc.

You are the Principle of Ātman. You are conveyed by the word *Paramātmān*. Some call you Śiva.

199. You are the imperishable Brahman, the most sacred form, embodiment of bliss called *Praṇava* (Om). You are the wellknown Self-born Īśvara, the master of those who know Vedas, devoid of all special characteristics.

200. You are of the form of Indra, Varuṇa and Agni. You are haṁsa (swan), prāṇa (the vital breath), death and final destruction. You are Yajña, Lord Prajāpati. You are eulogised as the unique blue-necked god, by those who know the Vedas.

201. You are Nārāyaṇa, the beginningless cause of the world. You are Pitāmaha (grandfather) and Prapitāmaha (great-grandfather) [of the universe]. You are sung about in the occult passages of Vedānta and the mystic Upaniṣads. You are the ever-auspicious (Sadāśiva), Supreme Ruler (Parameśvara).

202. Obeisance to the greatest Being beyond darkness (of ignorance), the great Ātman pervading the fourteen worlds. Salute to one who has excelled the three Śaktis, to the unsullied one stationed in the seat of thousand Śaktis (potencies).

203. Obeisance to the triple-formed deity whose personal form comprises infinite region, who is the receptacle of the world and its embodiment. Salute to you who are stationed in the heart of the people. Bow to you the wearer of the great serpent as a necklace.

204. O lord, whose lotus-like feet are worshipped by the leading sages and siddhas ! Obeisance to one who is firmly seated in the seat of prosperity and piety; Obeisance to the ultimate end, to the source of origin of the worldly existence, the embodiment of a thousand moons and a thousand suns.

205. Obeisance to one who is accompanied by Umā, of beautiful waist. Golden-armed Lord, obeisance to you. Salute to one with the fire, the moon and the sun as eyes. Bow to the gracious consort of Ambikā.

206. Obeisance to the mysterious Lord concealed within the inmost cavity of the heart. Salute to the Lord who can be properly comprehended by the perfect knowledge of Vedānta. Bow to the great God Śiva who is (transcendental to and therefore) devoid of the three times (past, present and future), whose abode (or lustre) is of spotless splendour.

207. Thus eulogised, the glorious lord set him down from the tip of his trident. Being pleased with him, he touched him with both of his hands and spoke thus :—

208. “O Daitya, in every respect I am pleased with this eulogy now. After attaining the status of the leader of Gaṇas, stay forever in my vicinity.

209. You shall be free from ailments. All your doubts will be cleared. You will be worshipped well, even by Devas. Be the follower of Nandīśvara; be devoid of all miseries”.

210-211. Hardly was this spoken by the God of gods, when the deities, to their delight and astonishment, saw Andhaka, the great Daitya in the vicinity of the Lord, transformed into the Lord of Gaṇas,¹ resembling a thousand suns in brilliance, endowed with three eyes and marked (i.e. ornamented) with the crescent moon, blue-throated, with matted hair on the head, holding a spear in his mighty arm.

212. On seeing him thus, they were surprised much; they eulogised the Daitya. Lord Viṣṇu smilingly said to the lord of Devas.

1. According to Vāmana P. Ch. 63, the demon Andhaka was Śiva's son entrusted as a foster-child to Hiraṇyākṣa. Andhaka entertained erotic passion for his mother Pārvatī and demanded her of Śiva. In response to Śiva's challenge, he fought with Śiva who discomfiting him transformed him into his Gaṇa chief called Bhṛīgi.

213. “O Mahādeva, your greatness is but meet and proper. A really great man does not take cognizance of defects due to one’s caste (*v.l.* ignorance). He takes in account their good attributes.

214. On being addressed thus, Bhairava, the leading Deva and Chief of the Gaṇas, went near Śaṅkara accompanied by Keśava and the Daitya Andhaka.

On seeing the lord arrived along with Andhaka, Mādhava and the mothers, Śaṅkara attained great pleasure.

215. Īśvara (Śaṅkara) grasped the son of Hiraṇyākṣa (Andhaka) with his hand and went to the place where there stood the aerial chariot of the daughter of the mountain. On seeing her husband, the remover of worldly distress arrived along with Andhaka, the beloved of Īśa expressed happiness and pleasure on behalf of Andhaka.

216. When Andhaka saw Maheśvarī at the side of the lord, he fell on the ground like a staff; he bowed down at the lotus-like feet of the goddess—“I bow down to the beloved of the lord, the beginningless one, the daughter of the mountain from whom Pradhāna and Puruṣa originate and who destroys the entire universe.

217. I bow unto that daughter of Himālaya mountain, who is unchanging and who shines in the purest golden seat of Śiva along with him, within whom the entire universe is held and wherein all the worlds undergo dissolution. I bow down to that Umā who is devoid of all defects. (*v.l.* One who is adored by god as well as by demons).

218. She is not born, she does not become decreased, she does not increase. I bow down to that Umā who transcends all Gaṇas. I bow down to the daughter of the lord of mountains. O Goddess, O daughter of the mountain, forgive what has been committed by me out of delusion. I bow down to your lotus-like feet saluted by Devas and Asuras.

219. Thus eulogised by the lord of Daityas, humble with devotion, the blessed goddess Pārvatī accepted Andhaka as her son.

220. Then at the behest of Śambhu, the great lord Bhairava, born of Rudra, went to Pātāla along with the matriarchs.

221. It was here that the Tāmasa form of Viṣṇu, the cause of annihilation of the world existed. The unmanifest lord Hari remains there in the form of Nṛsimha (Man-lion).

222. Then Śambhu of the form of Ananta (the infinite) was well worshipped by even Śeṣa; Lord Kālāgni Rudra united his own *Ātman* to the Supreme Soul.

223. Even as the lord was in the Yogic unison, the hungry mothers bowed down to the three-eyed Mahādeva and said to him:

The Mothers said :

224. "O Mahādeva, we are hungry. It behoves you to permit us. We shall eat up the three worlds. We will have no satisfaction otherwise."

225. After saying this much, the Mothers born of Viṣṇu, devoured the three worlds including the mobile and immobile beings.

226. Then lord Bhairava meditated on lord Nārāyaṇa, Hari with the physical form of Man-lion and bowed down to him with palms joined in reverence.

227-228. On realising that he was being thought of by Umeśa (Lord of Umā), Hari, instantaneously appeared before him (Umeśa) and informed him thus. "O lord, these Mothers are eating up the three worlds. They are your own creations. Prevent them quickly." When they were remembered by the lord of the form of Man-lion, the goddesses (Mothers) approached the great lord of the form of Man-lion.

229. After reaching the vicinity of Viṣṇu, all those destructive deities transferred their powers unto Śambhu, Bhairava, of excessive refulgence.

230. The mothers then saw the most terrible Man-lion, the source of origin of the universe, and the serpent Śeṣa attaining unity instantaneously.

Hṛṣikeśa (Lord Viṣṇu) said :

231. "Those who are the devotees of the trident-wielding lord and those who remember me should be assiduously protected.

232. This unequalled form that destroys everything is my own, and is born of Maheśvara's person. It bestows worldly pleasures and liberation.

233. Lord Kāla, the infinite and the four-faced Brahmā, the god of gods are but two aspects viz. Tāmasa and Rājasa, of mine, (the former being characterised by the Tāmasa and the latter by the Rājasa aspect).

234. It is I that utterly unthwartable god Kāla, the calculator of the universe, who, at the end of the kalpa, will devour the entire universe by assuming the form of Rudra.

235. That fascinating form of mine which abounds in *Sattva guṇa* and is called Nārāyaṇa, stabilises and protects the universe for ever.

236. That Viṣṇu, the greatest Brahman, the Supreme Ātman, the ultimate goal, the unmanifest primordial nature, is mentioned as *Sadānanda* (ever blissful)."

237. The goddesses, the Vaiṣṇavite matriarchs who were thus enlightened by Viṣṇu sought ultimate refuge in that great lord alone.

238 Thus, the whole story of curbing Andhaka has been narrated to you. The great glory of the lord of Devas, Bhairava of unmeasured splendour has also been recounted.

CHAPTER SEVENTEEN

The Story of Trivikrama¹

Sūta said :

1. When Andhaka was curbed and restrained, the powerful son of the noble-souled Prahlāda, named Virocana, became the king.

1. *Trivikrama* : Literally : one who strides over (the three worlds) in three steps : The epithet which was originally and appropriately applied to the Sun in the Vedic period was naturally transferred to Viṣṇu 'the all-

2. After conquering Devas including Devendra, the great Asura righteously protected the three worlds including the mobile and immobile beings, for many years.

3. While he was reigning thus, once, the holy lord, the great sage, Sanatkumāra came to his city at the instance of Viṣṇu.

4. The great Asura who had been seated on the throne, got up and went near the son of Brahmā. He bent down his head and with palms joined in reverence, spoke these words.

5. "Blessed I am and favoured with grace, since the glorious Lord of Yogins, the expert knower of the Vedas or Brahman, has today personally visited my excellent town.

6. O scholarly Brāhmaṇa, why have you come? You are the lord Pitāmaha himself. O son of Brahmā, tell me, what behest shall I carry out for you?

7. The holy lord spoke to the great Asura endowed with piety : I have come here to see you. You are very fortunate.

8. O excellent Daitya, this sort of policy is very rare among Daityas. There is certainly no other righteous person like you in the three worlds.

9. The king of Asuras who had been addressed thus, spoke again to the great sage—O holy one, the most excellent among the knowers of Brahman, elucidate unto me the greatest of all virtues.

10. The glorious Yogi imparted to the noble-souled king of Daityas the secret-most perfect knowledge of the *Ātman* which is the highest Dharma.

11. Having obtained the greatest knowledge and given *Dakṣiṇā* (money by way of fees) unto the preceptor, he entrusted the burden of kingdom to his son and he became interested in the regular practice of Yoga².

pervader' who was then identified with the sun-god. The legend of Bali and Vāmana which developed out of this (as will be seen later) is not creditable to Viṣṇu despite the defence of Purāṇa-writers as is found in the Bh. P. 8.15.1-23, Brahma 73.1-69, Pd. p. 1.30.1-203 (to mention a few). By his generosity and truthfulness Bali proved to be higher in stature and the great Viṣṇu, a pigmy Vāmana as he came to be called aptly.

2. The KP. differs from the NP. about the end of Virocana. Here he is said to have abdicated the throne in favour of his son Bali and have resorted to the path of Yoga, while in the NP he, at the request of his queen, gave up his life as a price for the water used for washing the feet of the old Brahmin (god Viṣṇu in disguise).

12. That son of his was the great and intelligent Asura named Bali. He was favourably disposed towards Brāhmaṇas. He was extremely virtuous. Then he conquered Purandara.

13. Indra, surrounded by all Devas fought a great battle with him. On being defeated, he sought refuge in lord Viṣṇu, Acyuta (the infallible).

14-15. In the meanwhile, the gentle lady Aditi, the extremely distressed mother of Devas, performed a very severe penance thinking like this—"May a son be born to me for slaying the leading Daityas". She resorted to the unmanifest Viṣṇu, Hari, the most worthy of being the refuge.

16. In the filament of the lotus of her heart, she concentrated her mind on Vāsudeva, the unsullied great region, devoid of beginning and end, the blissful, unique firmament.

17. The delighted lord Viṣṇu, Hari the wielder of a conch, a discus and a mace (*Śaṅkha, Cakra* and *Gadā*), the Yogic Ātman appeared in front of the mother of Devas.

18. On seeing Viṣṇu arrived, Aditi endowed with devotion considered herself as having attained her objects. She propitiated Keśava with the following eulogy.

*Aditi said*¹:

19. Be victorious, O sole cause of destruction of all (lit. the floods of) miseries; Hail to you. Hail to you, O Lord, endowed with the advent of infinite greatness, glory to you. O Lord, with perfect knowledge as your physical form, O Lord devoid of beginning, middle and end. Victory to you, O one resembling the Ether; O one with unsullied bliss as your form

20. Obeisance to Viṣṇu of the form of Kāla. Salutations to you the Man-lion. Bow to you, to Śeṣa, Obeisance to Kālarudra, the cause of annihilation; Obeisance to you Vāsudeva, salutations to you.

1. This hymn of Viṣṇu and Prahlāda's advice to Bali (VV. 32-39) shows that no Pāsupatisation has been attempted in this legend.

21. Obeisance to you, the wielder of Universal Māyā. Obeisance to you, the Reality, comprehensible only through Yoga. Obeisance to you, founded in virtue and perfect knowledge. Obeisance to you, Varāha (the divine Boar) ; Obeisance to you again and again.

22. Obeisance to you, O Lord with form resembling (refulgent like) a thousand suns and moons, Obeisance to you, O Lord, accessible only through perfect Vedic knowledge and piety. Obeisance to the upholder of the Earth. Obeisance to the unmeasurable. Obeisance to you, O Lord, the source of the origin of the Universe. Obeisance again and again unto you.

23. Obeisance to you, Śambhu¹ founded in truth. Salutations to you, the cause of and embodiment for the form of the universe. Obeisance to you stationed in the middle of Yogic seat (meditation). Obeisance to you, the auspicious one of single form. Salutations to you again and again.

24. Lord Viṣṇu, identical with the universe, who was thus propitiated by the mother of Devas, laughingly told her to choose the boon she wished.

25. Bowing down her head on the ground, she chose the excellent boon—"For the welfare of Devas, I choose this boon that pray, you be my son."

26. The Lord favourably disposed towards those who resort to him said, "So be it." The incomprehensible Lord vanished there itself, after granting the boon.

27. After a lapse of time the mother of Devas conceived Janārdana, Lord Nārāyaṇa himself, in her womb.

28. When Hṛṣīkeśa occupied the womb of the mother of Devas, evil portents of terrible nature happened in the city of Bali, the son of Virocana.

1. KP. always emphasizes the identity of Śiva and Viṣṇu. Though the Purāṇas have later been classified as Śaivite, Vaiṣṇavite, etc., they have taught oneness of these deities as they are the various manifestations of the Brahman, the one Reality (*ekam sat*). Unfortunately, despite the attempts of the Purāṇa-writers to bring about a sort of unification or *samanvaya* in these sects (*sampradāyas*), their followers continued to quarrel about the superiority of their own sect.

29. On seeing the evil portents, the leader of the Daityas became agitated due to fear. He bowed to Prahlāda, the aged Asura and his grandfather, and said to him :—

Bali said :

30. “O grandfather of great intelligence, why does this portentous phenomena happen in this city of ours. What may be the reason thereof ? What should be done now” ?

31. After hearing his words, and meditating for a long time, the great Asura bowed down to Hṛṣīkeśa and spoke these words :

Prahlāda said :

32. “For the purpose of slaying the Asuras, the mother of the heaven-dwellers has conceived in her womb that Viṣṇu who is worshipped by means of *Tajñas* and to whom belongs this entire universe.

33. That Vāsudeva from whom everything is non-different and who differs from everything, has entered the womb of the mother of Devas.

34. That Lord Viṣṇu whose form even Devas do not know precisely, has entered today the body of Aditi by his own wish.

35. That Hari, the ancient Puruṣa, the great Yogin from whom the living beings originate, and wherein they attain dissolution, has now incarnated.

36. That Viṣṇu, wherein the conception of name, caste, etc. has no place and who is of the mere form of existence, is being born with a portion of himself.

37. That Janārdana, whose power is the mother of the Universe, Māyā, goddess Lakṣmī, who is the sustainer of the Dharma, has incarnated.

38. He whose form constituted of *Tamas* is Rudra and whose body is formed of the *Rajo-guṇa* is Brahmā and whose form sustained by *Sattva-guṇa* is Viṣṇu.

39. Thinking thus about Govinda, with a mind humble due to devotion, seek shelter in him alone. Thereby, you will attain great bliss.”

40. Thereafter, at the instance of Prahlāda, Bali, the son

of Virocana, sought refuge in Hari. He, the knower of piety and virtue, protected the Universe righteously.

41. When the proper time arrived, Aditi, the mother of Devas, bore to Kaśyapa, the son, Mahāviṣṇu himself, the increaser of the delight of Devas.¹

42. (She gave birth to Viṣṇu) who had four arms and large eyes, whose chest is marked by Śrīvatsa emblem, who resembles the blue cloud (in complexion), who was resplendent and surrounded by glorious halo (Śrī—or goddess of wealth).

43. Devas, Siddhas, Sādhyas, Cāraṇas, of whom Indra was the head and Brahmā surrounded by the groups of sages approached Upendra* (god Viṣṇu) (for worshipping him).

44. Lord Hari, whose investiture with the sacred thread was performed, studied the Vedas and the code of good conduct from Sage Bharadvāja holding it as a model for the people in the three worlds.

45. Thus the Lord points out the worldly course of conduct. The common people follow what he does as they consider him the authority.

46. Then, in course of time, the intelligent Bali, son of Virocana, worshipped Viṣṇu, the all-pervading Lord of Yajñas by performance of Yajñas.

47. He worshipped Brāhmaṇas after giving them abundant wealth. Brāhmaṇa sages came to the sacrificial hall of the noble soul.

1. The episode of the incarnation of Mahāviṣṇu as the son of Aditi-Kaśyapa and his subsequent assumption of the cosmic form, etc. as given here closely follows the version in the Bh. P. VIII skandha & not the one in Pd. P. wherein he (Mahāviṣṇu) pushes the demon Dhundhu the same way. The significant difference between the Vāmana episode in the KP & Bh. P. is that in the KP. Śukra does not come in the way of Bali while he was about to donate three paces of land, and Viṣṇu does not push Bali down to the nether world. Bali saw the transformation of the dwarf Vāmana into the cosmic figure and occupying the three worlds with three steps and his re-assumption of a dwarf (Vāmana) form. He completes the formality of gift by pouring water on his hand and as per his advice enters Pātāla to lead a life devoted to Viṣṇu.

*Upendra in the nom. being meaningless (and prob. a misprint) is emended as *Upendram* as the acc. sg. and so translated.

48. Lord Viṣṇu came to know of this and urged by Bharadvāja, he came to the place of Yajña assuming the form of a Vāmana (Dwarf).

49. With the hide of a black antelope and the sacred thread (as the upper garment) and shining with the sacred staff of a Palāśa tree in his hand, the extremely brilliant Brāhmaṇa (Viṣṇu, the Dwarf) with matted hair, came there reciting the Vedas.

50. Coming near the king of Asuras, Hari the mendicant begged him for the space traversed by three steps of his own feet.

51-52. Bali endowed with pious emotions washed the feet of Viṣṇu and sipped that water. He took up the pitcher made of gold and thought thus "I shall give unto you the space covered by three steps. May Lord Hari of unchanging shape be pleased." After contemplating thus he poured the very cool water on the sprout-like hands of the Lord.

53. The Lord of the Daityas had sought refuge in him. Desirous of making him free from covetousness and other passions, the primordial Lord covered, in his strides, the Earth, firmament and heaven.

54. The foot of the Lord traversed the three worlds, and went to the Brahmaloḥa from the region of Prajāpati. The leading gods, the chief of whom were the Ādityas, and the Siddhas who stayed there bowed unto him [v.l. who was refulgent like a thousand suns.]

55. The Primordial Lord, the beginningless grandsire of the world, offered worship to him and propitiated him. After cracking the Upper crest of the Cosmic egg, he embellished with divine ornaments went again.

56. Thanks to the breaking of the Egg, the great cool water resorted to by the meritorious, flowed over. The excellent river was designated as Gaṅgā by god Brahmā. It was stationed in the sky.

57. After reaching the great Prakṛti, Pradhāna, the source of Brahman and then the sole Puruṣa, the seed (origin) of the universe, he stabilised his foot at the unchanging region of Īśa. Seeing it, the gods eulogised it at those different places.

58. On seeing that Puruṣa with the universe for his physical body, Bali the great, bowed to Viṣṇu with devotion.

He bowed to Nārāyaṇa, the one and only unchanging deity whom the Vedas pay obeisance and revere with their minds.

59. Lord Vāsudeva, the primordial creator became a Dwarf once again and said to him—"O Lord of Daityas, in effect, the three worlds have been given over to me by you yourself."

60. Bowing down again his head, the Daitya poured water at the tip of his hand (and said), "I shall offer my self unto you of infinite splendour and abode, to Trivikrama of unmeasured stride."

61. After accepting *dāna* (lit. what has been offered) from Bali, the son of Prahlāda's son, Śaṅkha-pāṇi (i.e. the conch-armed deity Viṣṇu), the immanent soul of the universe spoke again to Daitya : "Enter the root (the downmost part) of the nether world.

62. Enjoying pleasures unavailable even to gods, stay there permanently. By the path of devotion, meditate on me continuously. At the close of the Kalpa, you will enter me once again."

63. After advising this to that lion-like Daitya, Viṣṇu of great strides and of truthful exploits, gave the three worlds unto Indra.

64. Siddhas, Devas, sages, Kinnaras, gods Brahmā, Indra, Lord Rudra and Ādityas (the sun-gods) and the group of Maruts eulogised the Deity of great Yoga.

65. After performing that miraculous feat, Viṣṇu who had assumed the form of a dwarf (Vāmana) vanished there itself even as all of them were watching.

66. Being urged by Prahlāda and other leading Asuras, the excellent Daitya Bali, the glorious devotee of Viṣṇu went to Pātāla.

67. He asked Prahlāda about the greatness of Viṣṇu, the excellent path of devotion and the procedure of his worship. He (Prahlāda) explained all these and he (Bali) did in accordance with it.

68. With great emotional attachment, he sought refuge in the Deity holding a discus and a conch in hand—the

incoprehensible Lord with lotus-like eyes. He concentrated his mind with love in him, and followed the path of Karman.

69. O Brāhmaṇas, the exploits of Vāmana have been thus described to you. That Puruṣottama accomplishes the tasks of Devas.

CHAPTER EIGHTEEN

Description of the race of Kaśyapa¹

Sūta said :

1. Bali had a hundred sons of great strength and exploits. The chief among them was one of great strength and brilliance named Bāṇa.

2. That king was a great devotee of Śaṅkara. He ruled over the kingdom. After subjugating the three worlds, he harassed Indra.

3. Then Indra and other Devas went to Kṛttivāsa (Elephant-hide-robed god Śiva) and said to him, "The great Asura named Bāṇa who is your protege, is harassing us."

4. Thus addressed by Devas, Lord Maheśvara, Lord of Devas, burned Bāṇa's city sportively with a single arrow.

5. When the city was being burned, Bāṇa sought refuge in the Trident-bearing Lord Rudra, the Lord of the Bull, Iśāna, Nīla-lohita (of blue-red complexion).

6. Bearing that Liṅga of Śambhu over his head, he came out of the city and devoid of passion (v.l. fear) eulogised the Supreme Ruler.

1. Purāṇas generally trace the parentage of all sentient beings to Kaśyapa and the variety such as gods, demons, and other movable and immovable (*sthāṇujaṅgamāḥ*) beings (V. 16) are due to the different wives of the sage (cf. AP. 19-1-29, Bh.P. VI. 6.25ff, Mt. P. 6.1-47). Was it an attempt to emphasize a sort of universal brotherhood ?

7. Lord Īśa, Śaṅkara, Nīllohita, on being eulogised, (and propitiated) lovingly engaged Bāṇa in the chieftancy of the Gaṇas.¹

8. Similarly, the terrible sons of Danu were Tāra and others. Out of them Tāra, Śambara, Kapila, Śaṅkara (?) (a better v.l. Saṅcara), Svarbhānu, and Vṛṣaparvan have been glorified as the prominent ones.

9. O Brāhmaṇas, Surasā gave birth to a thousand serpents as well as to thousands of noble-souled, multi-headed, heaven-wanderers.

10. Ariṣṭā gave birth to a thousand Gandharvas. Ananta and other great serpents are glorified as the sons of Kadrū.

11. O leading Brāhmaṇas, Tāmra gave birth to six daughters Śukī, Śyenī, Bhāsī, Sugrīvā, Granthikā (v.l. Gṛdhrikā) and Śuci.

12. Surabhi gave birth to the cows and buffaloes. Irā gave birth to trees, creepers, vines and grasses of all kinds.

13. Similarly, Muni gave birth to Yakṣas, Rākṣasas, and Apsaras. O excellent saints, it was out of anger that she gave birth to the groups of Rākṣasas.

14. The two famous sons of Vinatā were Garuḍa and Aruṇa. Out of them, intelligent Garuḍa performed a very difficult penance. Thanks to the favour of the Trident-bearing deity, he attained the status of the vehicle of Hari.

15. Aruṇa propitiated Lord Mahādeva by means of penance. He was engaged in the charioteer-hood of the Sun-god by Śambhu who was pleased with him.

16. These mobile and immobile beings are the descendants of Kaśyapa born in the Vaivasvata Manvantara which have been described to you. It destroys the sins of those who hear.

17. O man of holy vows, the twenty-seven daughters of Dakṣa are said to be the wives of the Moon. There were many (v.l. sixteen) children born to the wives of Ariṣṭanemi.

18-19. The four lightnings were born of the scholar Bahuputra (of many sons). The excellent sages Aṅgirasas were

1. It appears that with the exception of Prahlāda, the Asuras were pro-Śiva & some of their chiefs were absorbed as chief attendants of Śiva.

honoured due to their piety. Lord Praharāṇa was the son of celestial sage Kṛśāśva. All these are born again at the end of a thousand Yugas during (different) Manvantaras with similar achievements and with their own designations.¹

CHAPTER NINETEEN

The narrative of the dynasties of sages²

Sūta said :

1. After begetting these sons, Kaśyapa desirous of (more) sons, performed an austere penance for the continuity of progeny.

2. Even as he was performing the penance energetically, these two sons were born viz. Vatsara and Asita. Both of them were expounders of Brahman.

3. From Vatsara were born Naidhruva and Raibhya of very great fame. The sons born of Raibhya were Śūdras (?) (v.l. Vaidyas)* who were the most excellent among the learned ones (or knowers of Veda).

4. The daughter of Cyavana named Sumedhā was the wife of the noble-souled Naidhruva. She gave birth to the sons called Kuṇḍapāyins.

1. This is a Purāṇic paraphrase of *dhātā yathā pūrvam akalpayat*. The idea that the same persons are born again with the same name and repeat the same pattern of life—nay all the acts—has been popular in the Purāṇic age and is still lingering in Indian masses. Some adjustment is supposed to have been made in the case of individuals who attain *Mokṣa* and who are never born again.

2. Although there are some differences about names, etc. in the descendants of sages in different Purāṇas, the KP. seems closer to the Vāyu P. 70.22ff. The sages, the patriarchs—are the *saptarṣis* of the present Manvantara viz. Marici, Aṅgiras, Atri, Pulastya Vasiṣṭha, Pulaha and Kratu. These are regarded as the 'mental sons' of god Brahmā.

**Naibhyas* as it is supported in the Vāyu P. 70.26.

5. A son called Devala who was devoted to the Brahman (or expert in the Vedas) was born of Asita and Ekaparṇā. He was a preceptor of Yoga and performed great penance.

6. Śaṇḍilya was extremely glorious, pure and a knower of the true principles. By the grace of the Lord of Pārvatī, he attained the Yogic liberation (v.l. attained excellent Yoga).

7. O Brāhmaṇas, the three sons, viz. Śaṇḍilya, Naidhruva and Raibhya of the family of Kaśyapa had human temperament (or are the sources or patriarchs of human beings). I shall now mention the children of Pulastya.

8. O Brāhmaṇas, the daughter of Tṛṇabindu was named Ailavilā. The royal sage gave that daughter in marriage to sage Pulastya.

9. The son of Ailavilā was the sage Viśravas. He had four wives who made the family of Pulastya flourish.

10. They were Puṣpotkaṭā, Vākā, Kaikasī and Devavarṇinī. Listen to the progeny of these who were richly endowed with comely features and beauty.

11-12. Devavarṇinī gave birth to the eldest of the sons viz. Vaiśravaṇa; Kaikasī gave birth to the son Rāvaṇa, the king of Rākṣasas and Kumbhakarṇa, daughter Śūrpaṇakhā and (son) Vibhiṣaṇa.

13. The children begot of Vākā were Mahodara, Prasta, Mahāpārśva, Khara and the daughter Kumbhīnasī.

14. Trīśiras, Dūṣaṇa and Vidyujjihva of great strength were also his sons. Thus there were these ten Rākṣasas of cruel actions in the family of Pulastya. All of them were endowed with the power of penance and physical strength. They were the devotees of Rudra and were extremely terrible.

15. Pulaha's sons were the deer, serpent, fanged beasts, *Bhūtas* (goblins), *Piśācas*, bears, boars and elephants.

16. In the Vaivasvata Manvantara, Kratu was childless. Kaśyapa who himself was a Prajāpati, was the son of Marīci.

17. Śukra the preceptor of the Daityas and a sage of great penance was born of Bhṛgu. He was engaged in selfstudy of Vedas and the practice of Yoga. He was a devotee of Hara and was excessively brilliant.

18. Atri's son was Vahni and his uterine-brother was Naidhruva. It is heard by us that sons were born of Ghṛtāci from Kṛśāśva, the Brāhmaṇa sage.

19. He begot of her Svastyātreya¹ of great prowess. They were devoted to Vedas and Vedāṅgas and had destroyed their sins through penance.

20. Nārada gave the gentle lady Arundhatī to Vasiṣṭha. As a result of the curse of Dakṣa, Nārada led a celibate life.

21. When Haryaśvas (the sons of Dakṣa) were lost due to the Māyā (delusive advice) of Nārada, Dakṣa with eyes red shot with anger cursed Nārada.

22. "O Brāhmaṇa, since all my sons were destroyed by you through deceitfulness, you will be devoid of issues."

23. Vasiṣṭha begot of Arundhatī the son Śakti. From Śakti was born the glorious Parāśara, the omniscient and the most excellent among the performers of penance.

24. After propitiating the Lord of the chief of Devas, Iśāna, the slayer of the Tripuras, he obtained the unrivalled son—the holy Lord Kṛṣṇadvaipāyana.

25. Śuka was born of Dvaipāyana. It was Lord Śaṅkara himself who incarnated on the Earth with a part of his personality and then attained his own great region. This Śuka had five sons who were great ascetics. They were Bhūriśravas, Prabhu, Śambhu, Kṛṣṇa and Gaura, the fifth.²

26. He had daughters also viz. Kīrtimatī, Yogamatā and Dhṛtavratā. These persons of the family of Atri, the expounders of Brahman, have been narrated by Brahmā. Henceforth (listen to) and understand the royal progeny (born) from Kaśyapa.

1. Svastyātreya is the seer of two *sūktas* of the RV—V. 50, 51. It is reasonable to assume that he was the son of Atri and Svastyātreyas are his descendants.

2. Śuka is a celibate recluse in the Bh. P. The *Devī Bhāgavata* (Skandha I) credits him with a wife, Pivari, daughter of Piṭṛs and four sons—Kṛṣṇa, Gauraprabha, Bhūri, Devaśruta and a daughter, Kīrti who was given in marriage to Anu, the son of King Vibhrāja. The information in KP. about the sons and daughters of Śuka is different though both agree that Śuka raised a family.

CHAPTER TWENTY

The glorification of the Royal Dynasties¹

Sūta said:

1. Aditi gave birth to her son Lord Āditya (the sun-god) from Kaśyapa. This Āditya had four wives.²

2. They were Saṁjñā, Rājñī, Prabhā, and Chāyā. Now know (the names of) sons. Saṁjñā, the daughter of Tvaṣṭṛ, bore to the Sun-god the excellent Manu.

3-4. She gave birth to Yama and Yamunā also. Rājñī gave birth to Revanta,³ Prabhā bore to Āditya the “dawn” and Chāyā gave birth to sons Sāvarṇi, Śani (Saturn), Tapatī and Viṣṭi in the same order. The first Manu had nine sons equal to himself.

5-6. They were: Ikṣvāku, Nabhaga,* Dhṛṣṭa, Śaryāti, Nariṣyanta, Nābhāga, Ariṣṭa, Karuṣa and Prṣadhra of great splendour. All these nine were glorious like Indra. Ilā the eldest and the most excellent made the race of the moon flourish.

7-8a. After going to the abode of Budha (Mercury), she had the union with the son of the moon. The gentle lady bore to the son of the moon, the excellent (son) Purūravas who—as this has been heard by us—was the propitiator of the *Pitṛs*.

1. Recording the legendary history of ancient royal dynasties is a characteristic of a Mahāpurāṇa. KP. describes here mainly the solar dynasty—especially the race of King Ikṣvāku. This topic (with due allowance to variety in some names) has been treated in a number of Purāṇas like the Bh. P. IX. 6, VP. 4. 1 and 2, and others. *Vide* F.E. Pargiter's AIHT for their comparison.

2. Āditya had three wives only, the fourth wife viz. Chāyā mentioned here was the shadow of his wife Saṁjñā. Being afraid of the refulgence of Āditya, Saṁjñā left behind her own shadow and assuming the form of a mare she escaped to a jungle to perform penance. The Sun-god, being in a passionate mood, mistook Chāyā for Saṁjñā and had from Chāyā Sāvarṇi, Śani, Tapatī and Viṣṭi. Cf. VP. 3.2.3-13.

Probably ‘Raivata’, as Revanta is the son of Saṁjñā in her mare-form from the Sun-god who assumed the form of a horse on that occasion. Cf. VP. 3.2.3-13. Revanta, thus is a brother of Aśvinī Kumāras.

*Nābhāga is repeated twice in this verse. The first is presumably a misprint for Nabhaga.

8b-9. After attaining the extremely pure son* well-known as Sudyumna, Ilā obtained three sons viz.: Utkala, Gaya and Vinata and regained womanhood.

10. All these were of un-paralleled glory. They sought refuge in the lotus-born deity. From Ikṣvāku was born the heroic king named Vikukṣi.

11. He was his eldest son. He had fifteen sons. The eldest of them was Kakutstha. Kakutstha's son was Suyodhana.

12. The glorious Pṛthu was born of Suyodhana. Viṣvaka was Pṛthu's son. From Viṣvaka was born the intelligent Ādraka, Yuvanāśva was his son.

13-14. The valorous king Yuvanāśva was desirous of (begetting) a son. He went to Gokarṇa¹ and there he saw the Brāhmaṇa sage Gautama, resplendent like fire, performing a penance. He prostrated himself at his feet to bow and asked him by what holy rite he could obtain a righteous son.

Gautama said :

15. "After propitiating the primordial person Nārāyaṇa, free from ailments, the Lord without beginning or destruction, one shall obtain a righteous son.

16. By propitiating the ruler of the Universe, the primordial Kṛṣṇa whose son is Brahmā himself and whose grandson is Nīlāhita (i.e. Śiva), one begets a good son.

17. By propitiating Hṛṣīkeśa, whose power and influence even Lord Brahmā does not comprehend factually, one shall have a righteous son."

18-19. On hearing the words of Gautama, King Yuvanāśva propitiated Hṛṣīkeśa, the eternal Vāsudeva. His son was a great hero and was famous by the name of Sāvasti. It was by him

*The reading *Puṁstva* is more acceptable, as Ilā after recovering her original manhood as Sudyumna procreated then three sons. If that v.l. is adopted the verse means, 'After attaining defectless manhood, it is well-known that Ilā obtained three sons.'

1. As these kings ruled in the north and north-west of India, this Gokarṇa is most probably the holy place on the confluence of Sarasvatī mentioned in the *Varāha P.* 170 and not the holy place in Karwar district of Karnataka.

that the great city of Sāvasti¹ (v.l. Śrāvasti) in the land of Gauḍa was built.

20. From him was born Bṛhadaśva and from him was born Kuvalayāśva. He became known as Dhundhumāra by killing the great Asura Dhundhu.

21. O excellent Brāhmaṇas, it is said that Dhundhumāra had three sons. They were Dṛḍhāśva, Daṇḍāśva and Kapilāśva.

22. Pramoda was the son of Dṛḍhāśva, his son was Haryaśva, Nikumbha was the son of Haryaśva and from Nikumbha was born Saṁhataśva.

23. Kṛtāśva and Raṇāśva were the sons of Saṁhitaśva; Yuvanāśva whose strength in battle was equal to that of Indra was the son of Raṇāśva.

24. By performing the *Iṣṭi* (sacrifice) of Varuṇa and through the grace of the sages, he obtained an excellent son who had no equals and who was a devotee of Viṣṇu.

25-26. (that son was) Māndhātṛ of very great intellect, who was the most excellent of all those who wield weapons. From Māndhātṛ were born Purukutsa and the valorous Amba-rīṣa and the meritorious-souled Mucukunda. All of them were equal to god Indra on the battle-field. Ambarīṣa's successor was another Yuvanāśva.

27. Harita was the son of Yuvanāśva and Hārita was his son. Purukutsa's successor was Trasadasyu of great fame.

28. Sambhūti, born of Narmadā, is known as his son. His son was Viṣṇuvṛddha and his son was Anaraṇya. Bṛhadaśva was the son of Anaraṇya and Haryaśva was his son.

29. He was an extremely righteous king. By the grace of Kardama, the Prajāpati, he begot a virtuous son devoted to the Sun.

30. That son, king Vasumanas, worshipped the sun-god and obtained the blessed son Tridhanvan who was without an equal and who had suppressed his enemies.

1. v.l. Śrāvasti is more probable as no place called Sāvasti is found in the Purāṇic list of ancient towns. Śrāvasti is Sahet-Mahet on the Rapti in the U.P. The VP. 4.2.13 states Śrāvasta (and not Sāvasta or Osti) as the founder of this city. Pasenadi (Prasenajit), a contemporary of Gautama Buddha ruled at śrāvasti (Śāvatti in Pali records).

31. O excellent Brāhmaṇas, after conquering his enemies, he performed a horse-sacrifice. The king practised self-study of the Vedas, was liberal-minded and desirous of crossing the ocean of worldly existence (v.l. forbearing) and devoted to piety.

32. The sages, the chief of whom were Vasiṣṭha and Kaśyapa, and devas headed by Indra came to the sacrificial hall of the noble-souled king.

33. After duly concluding the *Yajña*, the great king endowed with humility bowed down to Vasiṣṭha and other excellent Brāhmaṇas and asked them:

Vasumanas said :

34. O leading Brāhmaṇas, which is more conducive to welfare in this world ? Is it sacrifice, penance or renunciation¹ Be pleased to tell me, O knowers of everything.

Vasiṣṭha said :

35. After studying the Vedas duly, after begetting and assiduously bringing them up, one should perform the worship of Yajñeśvara (the Lord of sacrifices) by performing *yajñas* and realising the *Ātman* should repair to the forest.

Pulastya said :

36. Having at first performed sacrifices for excellent gods according to proper procedure (& formalities) and having propitiated the Supreme Lord, the Yogin, one should take to renunciation.²

Pulaha said :

37. By means of penance, one shall propitiate that thousand-rayed deity whom they call the sole ancient Person and the Supreme Lord, and shall obtain liberation.

1. The replies to this query of Vasumanas record the thought-currents then prevalent in the society. The tendency towards a compromise or *samanvaya* in different cults (e.g. Vaiṣṇavism, Śaivism) is clear.

2. Quoted in CC. *Kāla nirṇaya*, p. 809.

Jamadagni said :

38. The Lord who is unborn, the maker of the Universe, the eternal seed of the Universe, and the immanent soul of all living beings, is worshipped by means of penance.

Viśvāmitra said :

39. That Rudra, who is the Fire-god, the soul of all, who is infinite, who is self-born, and who has faces all round is worshipped by means of severe penance and not through other sacrifices.

Bharadvāja said :

40. That eternal Vāsudeva, the lord who is worshipped by means of *Yajñas* and whose form is constituted of all deities, is the Supreme Lord; he should be worshipped.

Atri said :

41. That great Supreme Ruler from whom all this Universe is born and whose offspring is god Brahmā (the progenitor of the world) is worshipped only by taking recourse to austere penance.

Gautama said :

42. That eternal Lord of gods, the lord from whom Pradhāna and Puruṣa originate, and whose energy is this universe, should be worshipped through penance.

Kaśyapa said :

43. The lord of thousand eye, Śambhu, the cosmic witness, Prajāpati the creator of Prajās, the great Yogin, becomes delighted when worshipped by means of penance.

Kratu said :

44. To a person who has concluded Vedic study and performed *Yajñas*, and has begotten sons, no other holy duty, excepting the performance of penance, is advised in the scriptures."

45. On hearing these statements that saintly king became highly delighted in his mind. He bowed to and worshipped them. After bidding farewell to them, he spoke to Tridhanvan.

46. "By means of penance I shall propitiate the Lord designated with the single syllable OM, the great Puruṣa, the vital spirit stationed in the middle of Āditya.

47. But you should be devoted to Dharma forever. Eternally vigilant, protect the entire earthly realm consisting of the four castes of people."

48. After saying so, the sinless king entrusted the kingdom to the care of his son. In order to perform the excellent penance, he went to the forest.

49. Resorting to the forest of Devadāru (*Pinus Devadaru*) trees on the beautiful peaks of the Himālaya, he worshipped gods with bulbous and other roots and fruits grown in the forest and subsisted on them.

50. Shaking off his sins by means of penance, he mentally repeated the Mantra of goddess Sāvitrī, the mother of the Vedas, for a hundred years and more.

51. While he was performing penance like this, the self-born lord, the great Īśvara, Hiraṇyagarbha, the *Ātman* of the Universe came to that spot himself.

52. On seeing Lord Brahmā with faces all round, coming there, the king bowed down his head at his feet and glorified his name.

53. "Obeisance to you O Brahman, the supreme God, the Supreme Soul, the gold-complexioned creator with a thousand eyes.

54. Salutations to the creator and the dispenser of destiny. Hail to you the embodiment of all gods. Obeisance to you, the embodiment of spiritual knowledge, comprehensible through the knowledge and practice of Sāṃkhya and Yoga.

55. Obeisance to you, the Trinity, the Creator, the Omniscient One. Hail to the ancient Puruṣa, the preceptor of the Yogins."

56. Then, lord Brahmā, the creator of the Universe, became delighted and said,—“Welfare unto you. Choose the boon. I am the granter of boons."

The King said :

57. "O lord of the lords of Devas, I wish to perform the *Japa* of Gāyatrī, the mother of the Vedas, once again. May

I have the longevity for the period of a hundred years and more.”

58. Glancing at the king, the *Ātman* of the Universe (i.e. *Brahmā*) said—“So be it”. Stroking him gently with his hands, the delighted Lord vanished there itself.

59. The glorious king on securing the boon was much delighted, and he repeated the *Japa*. He was tranquil. He used to take his holy ablution thrice a day and he subsisted on fruits, roots and bulbous roots.

60. When hundred years were completed, the lord of fierce-rays (the Sun-god), the great Yogin, appeared in front of him from the middle of the Solar sphere.

61. On seeing the eternal Lord stationed in the solar sphere, the self-born lord *Brahmā*, the embodiment of the Vedas, he was surprised.

62-64. He eulogised him through the Vedic Mantras and particularly through the *Sāvitrī Mantra*. In a moment, he saw the same *Puruṣa*, the Supreme God *Śiva* with four faces, eight hands and three eyes. Matted hair constituted his coronet. He was marked with the moon's digits; he was *Hara* with half male and half female body. He was illuminating the entire universe by means of his rays. His neck was blue in colour. He was wearing red garments, garlands and unguents. He himself was red in colour.¹

65. With his mind overwhelmed with great emotion and with extremely deep devotion, he bowed down his head and eulogised him with the *Sāvitrī Mantra*.

66. “Obeisance to you the blue-throated Lord, the brilliant *Parameṣṭhin*. Salutations to *Rudra* of the form of the three Vedas (*Trayi*). Obeisance to the embodiment of *Kāla*, the cause of all.”

67. Then the great lord delighted in his mind, said to the king.

“O sinless one, listen. These are my secret names:

1. These verses emphasize the identity of the sun-god, *Śiva*, *Brahmā* as they are the forms of one Reality (*ekam sat*), the Para-brahman.

68. They are sung about in all the Vedas. They subdue and suppress the worldly existence. O king, with purity make obeisance to me through these.

69. Recite the *Śatarudriya Mantra* which is the quintessence of the Yajur Mantras. O king, perform Japa with your mind not dwelling on any one else but attached to me.

70. Maintaining celibacy, observing fast, with concentration of mind and attachment to *Bhasma* (holy ashes), one should perform the *Japa* of Rudra till the time of death. He then attains the great region."

71. After saying this, Lord Rudra, with a desire of blessing his devotee, granted a further lease of life to the king for a hundred years.

72. After granting him the great perfect knowledge and detachment, Rudra, Parameśvara, vanished instantaneously. That was very wonderful.

73. The king also performed the Japa of Rudra with a concentrated mind. He smeared ashes over his body, performed holy ablution three times (per day). He was tranquil and had full concentration of mind.

74-75. When the king continued the *Japa* for a period of full hundred years, the Yogic activity began to function (resulting in deeper meditation). In due course of time, he attained the great region, the abode of Parameṣṭhin, the essence of the Vedas. He then attained the splendid sphere of the sun, whence he went over to Maheśvara.

76. Whoever reads or even listens to the excellent life-story of this king, is absolved of all sins and is worshipped in the region of Brahmā.

CHAPTER TWENTYONE

Description of the race of Ikṣvāku¹

Sūta said :

1. The son of the king viz.—Tridhanvan protected the country righteously. His son was a scholar well known as Tray-yāruṇa.

2. A very powerful son named Satyavrata was born to him. His wife Satyadhanā gave birth to Hariścandra.

3. Hariścandra had a valorous son known as Rohita. Rohita's son was Vṛka from whom was born Bāhu.

4. Harita was Rohita's son. Dhundhu was his son. Vijaya and Sudeva were the two sons of Dhundhu.

*5. Vijaya's son was a powerful king named Kāruka. Sagara, his son, was an extremely virtuous king. Sagara had two wives named Prabhā and Bhānumatī.

6-7. Vahni (the fire-god) propitiated by both of them granted them (one) excellent boon (to each). Bhānumatī accepted (the gift of) one son and that was Asamañjasa. The auspicious Prabhā accepted sixty thousand sons. Asamañjasa's son was the king named Amśumān.

8-9a. His son was Dilīpa. From Dilīpa was born Bhagīratha by whom Gaṅgā was brought down after performing penance (and Gaṅgā, thereafter came to be called Bhāgīrathī). It was due to the favour of the intelligent Mahādeva, the lord of Devas.

9b-10. Lord Śiva was so pleased in his mind due to the penance of king Bhagīratha that the moon-bedecked

1. This chapter records mainly the story of Rāma, the hero of the Rāmāyaṇa. The introductory verses (1-15) mention some important kings preceding Rāma like Bhagīratha and their exploits. Cf. Bh.P. IX.6.1-9-31, VR 2.110.1-36. The remaining verses deal with the exploits of Rāma. It is interesting to compare this portion with the Rāma episode as given in the M. Bh. and in the NP. 1.79-1-26, 2.75.1-79, VP. 4.4.87-104, Bh. P. IX. 10.1-11 (to mention a few). Not only the facts of his life (but some of the verses also have textual similarity.

* The Veñk. Press edition has wrongly numbered 4 and 5 as 4. The mistake in numbering is corrected.

god bore Gaṅgā on his head near the moon (crest) [or in accompaniment of Umā i.e. goddess Pārvatī]. It is reported that Bhagīratha had a son called king Śruta.

11-12. His successor was Nābhāga. Thereafter was born Sindhuvīpa. Ayutāyu was his son and his son was Ṛtuparṇa of great strength. Ṛtuparṇa's son was the virtuous king named Sudāsa. His son Saudāsa became well-known by the name Kalmāṣapāda.

13. Vasiṣṭha of great splendour begot of the wife of Kalmāṣapāda the son, Aśmaka who became a noble scion of the Ikṣvāku dynasty.

14-15. Aśmaka begot of Utkalā a son named king Nakula. Afraid of Paraśurāma, the king went to a forest in great distress being protected on all sides like an armour by women.* From him was born Śataratha. From him was born the glorious son Bilibili. Vṛddhaśarmā was his son. From him was born Viśvasaha. From him was born the well-known son Khaṭvāṅga. Dīrghabāhu was his son. Raghu was born of him.

16. From Raghu was born Aja and king Daśaratha was born of him. The heroic Rāma, the world famous knower of Dharma, was the son of Daśaratha.

17. Bharata, Lakṣmaṇa, and Śatrughna of great strength also were his sons. All of them were equal to Indra on the battle-field. They were endowed with Viṣṇu's Śakti.

18. Viṣṇu, the enjoyer of the whole universe, was born with a part of his personality for the destruction of Rāvaṇa. The blessed wife of Rāma was the beautiful daughter of Janaka.

19-20a. Sītā was well known in the three worlds; she was endowed with liberal-mindedness, good conduct, and other attributes. Goddess Pārvatī (the daughter of the lord of mountains) was propitiated by Janaka through penance and she gave Janaka the daughter Sītā who had the support of Rāma as her husband.

20b-21a. Being pleased with him (Janaka), Lord Śiva (the Ruler of the world), the trident-bearing Lord of Bluish-red complexion, gave to Janaka a wonderful bow to destroy his enemies.

**vide* Bh.P. IX. 9.40 for a similar explanation of *Nārī-Kavaca*.

21b-22a. O leading Brāhmaṇas, the intelligent king Janaka, the destroyer of enemies, desirous of giving away his daughter proclaimed thus in this world: "He who is able to wield this bow—whoever he may be in the three worlds whether a Deva or a Dānava—deserves to get Sītā."

22b-25a. The powerful Lord Rāma came to know this. He went to Janaka's abode. Playfully he lifted the bow and broke it. Rāma, the highly virtuous soul, married that girl like god Śaṅkara marrying Pārvatī and the sixheaded god Kārttikeya marrying Senā.¹

25b-26a. After the lapse of many days, king Daśaratha began to make arrangements for crowning the heroic eldest son Rāma as the king.

26b-27. His beautiful wife Kaikeyī, the lady of sweet smiles, prevented him. Agitated in her mind she said to her husband. —"It behoves you to make my heroic son Bharata the king.

28a. You had already given me two boons long back."

28b-31a. On hearing her words, the king who was dejected in his mind uttered these words—"So be it." Accordingly the un-wavering Rāma, the knower of Dharma, bowed down at the feet of his father, and went to the forest alongwith his wife and Lakṣmaṇa. The self-possessed powerful one made the vow of staying for fourteen years in the forest and the mighty Lord stayed in the forest for fourteen years alongwith Lakṣmaṇa.

31b-33a. While he was staying in the forest, the Rākṣasa named Rāvaṇa, abducted Sītā in the guise of an ascetic and went away to his city. Not being able to see Sītā, Lakṣmaṇa and Rāma became extremely distressed.

33b-34a. Both the suppressors of enemies became overwhelmed with anguish and sorrow. Then in course of time, there came about an alliance between Rāma of indefatigable energy and action and the monkeys through the monkey (chief) Sugrīva.

34b-35a. Sugrīva's follower, a valorous monkey called Hanumān, the son of the wind-god, who was endowed with great splendour, ever became very dear to Rāma.

1. This contradicts the belief prevailing in Mahārāṣṭra and adjacent parts about the celibacy of Skanda.

35b-36. With firm resolve he promised to Rāma, "I will bring Sītā." After saying this, he wandered over the earth girt by the ocean, intent as he was on finding out Sītā.

37-38a. He went to Laṅkā, the city of Rāvaṇa situated in the ocean. There in a secluded spot, at the foot of a tree, he saw the pure lady Sītā of sweet smiles, surrounded by the Rākṣasīs (demonesses).

38b-39a. Her eyes were full of tears; she was charming and uncensurable (praiseworthy). She was brooding in her heart on Rāma of dark blue complexion like a (blue) lotus and the self-possessed Lakṣmaṇa.

39b-41a. The Lordly monkey revealed himself to Sītā in secret. To remove her suspicion, he gave her the ring of Rāma. On seeing the excellent ring of her husband, Sītā thought that Rāma had as if come to her personally. Out of love her eyes began to throb.

41b. He consoled Sītā saying—"I shall take you to Rāma"

42a. After telling her thus, he returned to the mighty-armed Rāma.

42b-43a. The self-possessed Hanumān reported to Rāma the fact of his seeing Sītā. He then stood by, after being honoured by Rāma and Lakṣmaṇa.

43b-44a. Then the mighty Rāma decided to fight with the Rākṣasa, with the support of Hanumān and Lakṣmaṇa.

44b-46a. The highly virtuous religious-minded Rāma caused a bridge to be built with the help of hundreds of monkeys, over the ocean, constructing a bridge to Laṅkā. The lord, the suppressor of enemies, then killed Rāvaṇa alongwith his brothers, sons and wives(?). With the son of Vāyu as his assistant, he brought back Sītā.

46b-48a. In the middle of the Bridge, Rāma, the descendant of Raghu, installed the *Liṅga* of Mahādeva, Iśāna the elephant-hide-robed-god and worshipped him. Lord Mahādeva, Śaṅkara, directly appeared before him alongwith Pārvatī and bestowed on him an excellent boon.

48b-49a. "O twice-born ones, if people were to see this *Liṅga* installed by you, their sins will be destroyed even if they are the committers of great sins.

49b-50a. There is no doubt in this that other sins of those who take their holy ablution in this great ocean, will be destroyed by the mere vision of this *Liṅga*.

50b-51. I will be staying invisibly here as long as the mountains stand, as long as this Earth stays and as long as this bridge holds good. Holy dip, charitable gift, penance and *Śrāddha*, everything that is performed here shall be of everlasting benefit.

52-53. By the mere recollection of the *Liṅga*, the daily sin is dispelled." After saying this, Lord Śambhu embraced Rāma. Along with Nandin and all his attendants he vanished then and there.¹ Rāma ruled over the kingdom with due devotion to piety.

54. After being crowned by Bharata, the powerful and highly splendoured Rāma duly honoured the Brāhmaṇas and worshipped Īśvara.

55. He worshipped god Śaṅkara the destroyer of Dakṣa's *Tajña*, by performing a horse-sacrifice. Rāma begot a son who was well-known by the name Kuśa.

56. Lava also, the highly fortunate and intelligent one knowing all principles and topics, was his son. Atithi was born of Kuśa and Niṣadha was his son.

57. Nala was the son of Niṣadha. Nabhas was born of him. Puṇḍarikākṣa was born of Nabhas and Kṣemadhanvan was his son.

58. His son was the heroic Devānīka of great valour. Ahīnagu was his son and had Mahasvān as his son.

59. From him was born Candrāvaloka. Tārādhiśa was his son. Candragiri was born of Tārādhiśa. Then was born Bhānuvitta.

60. Śrutāyu was born of him. These are the descendants born in the race of Ikṣvāku. O excellent Brāhmaṇas the important ones have been narrated in brief.

61. He who listens to this excellent race of Ikṣvāku everyday shall be freed from all sins. He is honoured in the heavenly region.

1. VV. 48b-53a quoted in Dalapatirāja's *Nṛsiṃha-prasāda Tīrtha-sāra* (Varanasi 1936) p. 6.

CHAPTER TWENTYTWO

Description of the Lunar Race¹

Sūta said :

1. King Purūravas, the son of Ilā, ruled over the kingdom. He had six sons whose brilliance was equal to that of Indra.

2. These were the divine sons of Urvaśī: Āyu, Māyu, Amāyu, Viśvāyu the valorous, Śatāyu and Śrutāyu.

3. We have heard the report that five heroic sons of great prowess were born to Āyus from Prabhā, the daughter of Svarbhānu.

4-5. Nahuṣa was the eldest among them. He was a knower of *Dharma* and famous in all the worlds. Nahuṣa's successors were five and in splendour they were comparable to Indra. Those highly powerful sons were born to Virajā, the daughter of *Pitṛs* (Manes). They were Yati, Yayāti, Saṁyāti, Āyāti and the fifth one Aśvaka.

6. Among those five, Yayāti was the strongest and most valiant. He married Devayānī, the daughter of Uśanas (Śukra).

7. He married Śarmiṣṭhā also, the Asura lady, the daughter of Vṛṣaparvan. Devayānī gave birth to Yadu and Turvasu.

8-9. Śarmiṣṭhā gave birth to Druhyu, Anu and Pūru. Superseding the eldest son Yadu though blameless, he crowned his youngest son Pūru as he carried out the behests of his father.² He directed his son Turvasu to rule over the South-Eastern part of his kingdom.

1. Descriptions of the legends of kings belonging to the Lunar race constitute an integral part in the description of dynasties in the Purāṇas. The common elements in these legends show that there must be a core of historicity as their substratum. A comparison of Chs. 22 and 23 in KP. with the Bh. P. IX.14.1-22, VP. 4.6.1-20 or Chs. 28-36 in the Vāyu P. II (to mention a few) will bear out the close similarity in their legends. I however doubt Pargiter's view about the so-called migration of this race from Ilāvarta as Purāṇic evidence is not clear or conclusive on this point.

2. This was in recognition of the goodness of Pūru in transferring his youth when his father Yayāti became prematurely decrepit due to the curse of Śukra. It was after enjoying life for one thousand years from the borrowed youth of his son Pūru, that Yayāti is credited to have uttered the famous verse :

10. The king entrusted the South-western territory to the care of the eldest son Yadu. He appointed Druhyu and Anu to rule over the western and northern territories respectively.

11. The whole of this Earth was righteously ruled by them. The king of great fame, thereafter, went to the forest accompanied by his wife.

12. Yadu too had five sons comparable to the sons of Devas. They were Sahasrajit, the most excellent Kroṣṭu, Nila, Jina and Raghu.

13. The son of Sahasrajit was the king Śatajit. Śatajit too had three highly virtuous sons.

14. They were Haihaya, Haya, and the King Veṇuhaya. Haihaya had a son who became well-known as Dharma.

15. O Brāhmaṇas, his son was Dharmanetra the valorous. Dharmanetra's son was Kīrti and Sañjita was his son.

16. Mahiṣma was the son of Sañjita whose descendant son was Bhadraśreṇya. Bhadraśreṇya's successor was the king called Durdama.

17. Durdama's son was the intelligent and valiant king named Andhaka. Andhaka's four successors were highly respected by the public.

18-19. They were Kṛtavīrya, Kṛtāgni, Kṛtavarmā and the fourth (son) Kṛtaujaś. Arjuna, the son of Kṛtavīrya, had a thousand arms. He was very brilliant and the most excellent among the knowers of *Dhanurveda* (Science of Archery). He met death at the hands of Rāma, the son of Jamadagni and the incarnation of Janārdana (Viṣṇu).

20. He had hundreds of sons. But five of them were great heroes. They were well-versed in the use of miraculous missiles, heroic, strong, virtuous and learned.

21. They were Śūra, Śūrasena, Kṛṣṇa and Dhṛṣṇa, as well as Jayadhvaja, the powerful king who was devoted to Nārāyaṇa.

*na jātu kāmāḥ kāmānām upabhogena sāmyati /
haviṣā kṛṣṇavartmeva bhūya evābhivardhate //*

Yayāti, however, did give the due share of his kingdom to other sons though the ancestral throne was a special gift to Pūru.

22. The first four sons viz. Śūra and others were well-known for their prowess. They were noble souls, devoted to Rudra, used to worship god Śaṅkara.

23. Jayadhvaja was intelligent and devoted to religion. He sought shelter under Nārāyaṇa, Viṣṇu, Hari.

24. The other sons told him—"O sinless one, this is not your *Dharma* as it is well-known that our father was engaged in the propitiation of Īśvara (Śiva)."

25. The highly brilliant son (Jayadhvaja) replied to them: "This is my highest holy duty as all the kings in the world have been born through the parts of Viṣṇu.

26. The protector of a kingdom is certainly the Lord Puruṣottama. The unconquered Viṣṇu, Hari, the protector of the worlds, should be worshipped.

27. It has been proclaimed that the self-born deity has three forms—constituted of *Sattva*, *Rajas* and *Tamas* respectively and they are the causes of creation, sustenance and destruction of the universe.

28. Lord Viṣṇu, the Sāttvic soul forever sustains (the universe). The Rājasaic form Brahmā creates and the Tāmāsa form Rudra annihilates it.

29. Hence, Lord Viṣṇu, Keśava the suppressor of Keśin, is the deity worthy of being propitiated by kings who protect their respective kingdoms."

30. On hearing his words, the other steady-minded brothers said,—"Rudra, the annihilator should be worshipped by those who seek liberation.

31. This Rudra is verily the Supreme Deity. At the end of the Kalpa period, Lord Śiva, resorting to the *Tamo-guṇa*, will annihilate the whole of this world.

32. The trident-bearing lord dissolves the world by means of *Vidyā* at the outset* and then by means of his Supremely terrible and the most refulgent form."

33. Then pondering over it, king Jayadhvaja spoke to them—"The creature is liberated through *Sattva Guṇa* and Lord Hari is constituted of *Sattva Guṇa*."

* (a better v.l. *Sarvam* if accepted means : By means of most refulgent form . . . The Lord annihilates the entire Universe with his *Vidyā*-power.

34. The brothers replied to him—"If Rudra is served by the *Sāttvika* people he liberates them. One who is endowed with *Sattva Guṇa* shall always worship Śiva."

35. Then prince Jayadhvaja laughingly remarked:—"It is proper that one's own *Dharma* should be followed for salvation. No other method is prescribed by sages.

36. So the propitiation of Viṣṇu of unmeasured prowess is the greatest *Dharma* of kings who always uphold the power derived from him."

37. Another son of the king, Kṛṣṇa the most excellent among the intelligent ones, spoke to him—"What our father Arjuna has done is the holy *dharma*."

38. When the dispute thus continued Śūrasena spoke these words—"In this matter the sages are our authority. What they say in this matter must be correct."

39. Then all those prominent among kings being extremely agitated in mind, went to the hermitage of Seven sages who were the expounders of the *Brahman* (or the Vedas) and asked them.

40. Those sages headed by Vasiṣṭha and others conveyed to them the truth in matter:—"Whatever deity appeals to a man is his deity.¹

41. But if the deity is worshipped for a specific purpose it bestows what is liked by men. By special worship it bestows everything. O kings, this principle or rule cannot be otherwise.

42. The deities of kings are:—Viṣṇu as well as Īśa (Śiva) and Purandara (Indra). The deities of Brāhmaṇas are:—Agni (the fire-god), Āditya (the sun-god), Brahmā and the Pināka-wielding deity (Śiva).

43. The deity of Devas is Viṣṇu, of Dānavas is the Trident-bearing lord; Soma (moon) is said to be the deity of Gandharvas and Yakṣas.

1. Quoted in *Nityācārapaddhati*, p. 47. This discussion shows the tolerant attitude and an attempt to amalgamate the Vedic and Purāṇic deities. The evolution of Hinduism from Vedism becomes clear through such passages which show a transition towards all-comprehensive Purāṇic religion.

44. The deity of Vidyādhara is the goddess of speech; of Siddhas is Lord Hari; of Rākṣasas is Śaṅkara, Rudra and of Kinnaras is Pārvatī.

45. The deity of sages is, Lord Brahmā as well as Mahādeva, the wielder of the trident. Goddess Umā is worthy of being respected by women, so also are Viṣṇu, Īśa and Bhāskara (the sun-god).

46. All these are the deities of householders. The *Brahman* shall be the deity of *Brahmacārins* (religious students under the vow of celibacy). The deity of *Vaikhāṇasas* (recluses) shall be Arka (the sun-god) and the deity of ascetics (*Sannyāsins*) shall be Maheśvara.

47. The god of goblins is Lord Rudra, that of Kūṣmāṇḍas is Vināyaka, and the deity of every one is Lord Brahmā, the progenitor and the lord of devas.

48. Lord Brahmā himself has proclaimed thus. Hence Jayadhvaja certainly deserves the propitiation of Viṣṇu.

49. But Hari should be worshipped by men after realising his identity with Rudra. Otherwise Hari may not annihilate the enemy of the king."

50. Thereafter, they bowed to them and returned to their extremely splendid city. After conquering the enemies in the battle, they protected the Earth.

51. O Brāhmaṇas, then, on one occasion, a certain Dānava named Videha who terrified all beings, came to their city.

52. He was terrible due to his fangs; his body was blazing (i.e. he had a resplendent personality) like fire at the world-destruction, at the close of *Yugas*. He was wielding a spear sparkling like the sun. His roaring sound reverberated in the ten quarters.

53. Men who lived there lost their lives on hearing that shout; others became frightened and fled.

54-55. The sons of Kārttavīrya, the five powerful kings, Śūrasena and others, equipped themselves well and fought Dānava with *Śaktis*, peaks of mountains, swords and iron clubs. O leading Brāhmaṇas, with his trident he single-handedly fought all of them laughingly.

56. With great determination they rushed at Videha. Śūra discharged the miraculous weapon of Rudra; Śūrasena hurled the missile of Varuṇa.

57. Kṛṣṇa discharged the missile of Prajāpati (*Brahmāstra*) and Dhṛṣṇa discharged that of Vāyu. Jayadhvaṇja discharged the miraculous weapons of Kubera, Indra and Agni.

58-60. That Dānava split the miraculous weapons by means of his trident. Then Kṛṣṇa of great virility wielded his terrible iron club. He hurled it at him; as soon as it touched him, he roared loudly. The iron club hit the chest of Videha which was like a rock. It could not make Dānava, who was like the god of Death, move at all. On seeing his extraordinary manliness, they were terrified and they fled from there.

61-62. The intelligent Jayadhvaṇja remembered Viṣṇu, the lord of the universe, the victorious, the first cause of the worlds, the incomprehensible, the protector devoid of ailments, the ancient *Puruṣa*, the consort of Śrī and the yellow-robed deity. Then the discus having the lustre of ten thousand suns appeared in front of them.

63-64a. At the behest of Vāsudeva (Viṣṇu) and thanks to his readiness to bless the devotees, (the discus appeared). After remembering Lord Nārāyaṇa, the source of origin of the worlds, the king caught hold of it and hurled it against Videha like Hari hurling it against Dānavas.

64b-65a. The discus Sudarśana reached the neck of that terrible demon and felled to the ground his head, huge like the peak of a mountain.

65b-67a. It was after propitiating Śaṅkara by means of penance that Viṣṇu obtained that discus formerly. Hence it had the power to destroy the Asuras. When that enemy of Devas had been killed, the kings and brothers, Śūra and others returned to their beautiful city. They honoured their brother.

67b-68a. After hearing about the exploit of Jayadhvaṇja, the great sage Viśvāmitra, the holy lord, came there to see the son of Kārttavīrya.

68b-69a. On seeing him come, the agitated king made him sit on a beautiful seat and worshipped him with great emotion.

69b-71. He said—"O holy lord, it is due to your grace that the terrible Asura Videha, the lord of Dānavas, has been killed by me. My doubts were cleared by your words and I sought refuge in Viṣṇu of truthful exploits. Hence, I have been blessed. I shall worship Viṣṇu whose eyes resemble the petals of the lotus.

72-73a. How and in accordance with what procedure should Hari, the Lord, be worshipped ? Who is this Nārāyaṇa, the lord ? O sage of holy rites, what is his power ? Please explain all these to me who am much eager."

73b. On hearing the words of Jayadhvaja, the tranquil sage Viśvāmitra observed his great devotion to Hari and said to him:

Viśvāmitra said :

74-76. "That is Viṣṇu from whom the living beings are created and in whom the whole world gets merged. He is the *Ātman* of all living beings. By resorting to him one is liberated. They call him the greatest deity beyond the imperishable and the deity resting in the cavity of the heart. It is the highest Bliss; the great firmament. He is remembered as Nārāyaṇa. He is ever risen, unrestricted by conditions, perpetual bliss and absolutely pure.

77. He is Viṣṇu having the four manifestations (*Vyūhas*) but he himself is said to be devoid of *Vyūha*. He is the great *Ātman*, the Supreme abode, the highest firmament. He is the ultimate highest region.

78. Expounders of Brahman call him the Brahman of three syllables OM. He is Vāsudeva, the soul of the universe, the Yogic *Ātman* and the Supreme person.

79-81. God Brahmā and even the great Lord Rudra, are born from a portion of his personality. This Puruṣottama should be propitiated by a man in accordance with the holy duties of his own *Varṇa* and *Āśrama* (caste and stage of life). He should be propitiated without cherishing any desire in return and as a sacred vow and not in any other way." After saying this Viśvāmitra of great penance was duly worshipped by

Śūra and others. The Brāhmaṇa then returned to his own hermitage. Then Śūra and others worshipped Maheśvara.¹

82. Devoid of passion, they worshipped the unchanging Rudra accessible through *Yajña*, through the performance of *Yajña*. The holy sage, venerable Vasiṣṭha, the knower of Dharma, presided over their *Yajña*.

83-85. Gautama, Agasti and Atri were also present. All of them realised the exploit of Rudra (v.l. devotees of Rudra). Viśvāmitra, the holy sage, made Jayadhvaja, the suppressor of enemies, perform the *Yajña* of the primordial god Janārdana (Viṣṇu), the first cause of all living beings. In his *Yajña*, god Hari himself, the great Yogin, manifested himself. It was something miraculous.

86. After realising Viṣṇu as the greatest form of Rudra, Jayadhvaja performed the worship of Viṣṇu assiduously.

87. He who always listens to this story of exploits of Jayadhvaja shall be freed from all sins. He goes to the region of Viṣṇu.

CHAPTER TWENTYTHREE

The Narrative of the race of Jayadhvaja

Sūta said :

1. Jayadhvaja's son was Tālajaṅgha. He had a hundred sons. They were also called Tālajaṅghas.

1. It is strange that after Viśvāmitra's exhortation about the greatness of Viṣṇu (and his four Vyūhas according to Pāñcarātra system) VV 81b-86 be grafted to eulogize the greatness of Śiva. Passages like these led scholars like S.K. De to suspect the Pāsupatisation of KP. which was originally a Vaiṣṇava Purāṇa. I however feel that the Purāṇa writer wanted to emphasize that as manifestations of or designations for the Supreme Brahman, Śiva and Viṣṇu are the same. It is the tendency towards *samanvaya* between Vaiṣṇavism, Śaivism and other isms of the Purāṇic period that such passages occur side by side in this Purāṇa.

2. Among them, the eldest was king Vītihotra of great prowess. Other descendants of Yadu beginning with Vṛṣa were of meritorious rites.

3. Vṛṣa was the founder of their family. His son was Madhu. Madhu had a hundred sons, but Vṛṣaṇa only had continued his race.¹

4. Vītihotra's son was well-known as Ananta. Durjaya who was an expert in all sacred lores, was his son.

5. His wife was very beautiful and endowed with all good virtues. She was chaste, devoted to her husband, and she assiduously performed her religious duty, alongwith her husband.

6. Once, that great king saw the celestial damsel Urvaśī seated on the banks of Yamunā singing in sweet tone.²

7. With his mind struck by the cupid, he approached her and said :—"O celestial lady, it behoves you to indulge in sexual intercourse with me for a long time."

8. On seeing the king endowed with comely features and beauty like another god of love, the celestial lady indulged in amorous sports with him for a long time.

9. Becoming enlightened after a long time, the king said to the charming Urvaśī—"I shall go to my beautiful city." She then laughingly said these words:

10. "O charming king, I am not fully satisfied with this much of enjoyment with you. You must stay one more year."

11. The intelligent king told her, "I shall go to the city and shall come back immediately. It behoves you to permit me."

12. That beautiful lady spoke to him,—“My dear king I agree. But you must not indulge in sexual intercourse with any other celestial lady.”

1. Cf. VP. 4.11.26-30.

2. This romantic dalliance between king Durjaya and heavenly damsel Urvaśī seems to be the special contribution of the KP., as PE. is silent about it despite the seven Durjayas mentioned on P. 255. The source of this legend is obviously the Vedic dialogue between Purūravas and Urvaśī.

13. 'Amen' said he, and immediately went to his excellent city. After returning there, he saw his chaste wife and became extremely frightened.

14. On seeing him alarmed, his chaste wife of good qualities, the lady with plump breasts, spoke to him with pleasing words.

15. "O Lord, why are you under the spell of fear. Such fear is not conducive to the enhancement of your reputation as a king."

16. On hearing her words, the king was overwhelmed with shame in his mind. He did not speak anything. But she knew everything through her vision of knowledge.

17. "O king, you need not be afraid. Atonement must be made by you for your sin. O great king, if you are afraid, your kingdom will go to ruins."

18-19. Thereafter, that brilliant king went out of his city to the holy hermitage of Kaṇva. He saw the great sage. He heard from sage Kaṇva the excellent procedure for expiation of sin. The highly powerful king went to the ridge of the Himālaya as directed.

20. On the way, the leading king saw in the sky, a very excellent Gandharva bedecked in a divine garland, shining gloriously.

21-22. On seeing the garland, the king, the slayer of his enemies, remembered Urvaśī, the excellent celestial lady. He thought in his mind—"This garland befits her only." Determined to secure the garland, the passionate king fought a fierce battle with that Gandharva.

23. O Brāhmaṇas, the invincible king defeated him in the battle and seized the garland. Eager to see that celestial damsel, he went to Yamunā.

24. Unable to see her there and afflicted by the arrows of the god of love, Kāma, he wandered all over the Earth consisting of seven continents.

25. It is heard that in his eagerness to see Urvaśī, he crossed the ridges of the Himālayas and scaled Hemakūṭa, the most excellent mountain.

26. In all these different places, excellent celestial ladies saw him, the king of brave exploits, bedecked in the wonderful garland. They were smitten with violent love for him.

27. Remembering the warning (lit. words) of Urvaśī and with his mind exclusively attached to her, he did not care to glance at any of them at all, and he climbed the peaks of the mountain.

28. Not seeing the celestial damsel there also, he became all the more afflicted by passion. Endowed with divine exploits, he went to the great Meru, the region of Devas.

29. Facilitated by the strength of his arms, he crossed over the peak and reached the lake Mānasa well known in the three worlds.

30. He saw the lady of spotless limbs on its banks. The blessed lady was playfully moving about there and he gave her the garland.

31. On seeing her bedecked in the garland, he was much fascinated. Realising that he was the most blessed, he had sexual dalliance with her for a long time.

32. At the end of the sexual intercourse, Urvaśī enquired of the leading king,—“O heroic king, what was done by you after going to the city?”

33. He told her everything that had been advised to by his wife, his meeting with Kaṇva and the seizing of the garland.

34. On hearing what had been mentioned by him, the celestial lady, his well-wisher, spoke to him—“Go. Otherwise Kaṇva will curse you and your beloved wife will curse me.”

35. Though entreated by her thus repeatedly, the great king was so much fascinated by her charms and was so completely attached to her in his mind, that he refused to comply with her request.

36. Then Urvaśī who could assume any form as she pleased, always exhibited to the king her hideous form, which was very ugly, full of hair and with tawny coloured eyes.

37. He became disgusted with her mentally. Remembering the speech of Kaṇva, he said to himself—“Fie upon me.” He decided to perform penance and began to do so.

38. For twelve years, he restricted his diet to fruits, roots and bulbous roots. Then the king spent another twelve years subsisting on the air only.

39. He went to Kaṇva's hermitage and out of fear, told him everything, his cohabitation with the celestial lady and his performance of excellent penance, once again.

40. On seeing that tiger-like (great) king, the holy sage became delighted. Desirous of eradicating even the seeds of his sins, he advised thus :

Kaṇva said :

41. "Go to Vārāṇasī, the divine city inhabited by Īśvara. Lord Maheśvara resides there in order to liberate the whole world.

42. By taking holy ablution in Gaṅgā, by propitiating the deities and *Pitṛs* duly and by seeing the Liṅga of Viśveśvara, you will be liberated from sins instantaneously."

43. He bowed down to Kaṇva with his head, and received his permission. The invincible king had the vision of Hara at Vārāṇasī and became absolved of all sins.

44. He went back to his splendid city and performed a sacrifice on the Earth. On being requested, the sage Kaṇva, out of compassion, presided over the sacrifice.

45. His son was the intelligent Supratika. People acclaimed him as their king since his very birth.

46. From Urvaśī, he had seven sons, comparable to Devas and endowed with great prowess. All of them took daughters of Gandharvas as their wives, O Brāhmaṇas.

47. Thus, the excellent race of Sahasrajit has been recounted to you. It is a race that dispels sins of men. Now hear and understand the dynasty of Kroṣṭu too."

CHAPTER TWENTYFOUR

The Description of the Dynasty of Yadu¹ — the Race of Kroṣṭu

Sūta said :

1. “Kroṣṭu had an only son who was well-known as Vajravān. His son was Śānti whose son was Kuśika.

2. From Kuśika was born the powerful son Citraratha. The son of Citraratha is known all over the world as Śaśabindu.

3. His son, Pṛthuyaśas was a pious and virtuous king. His son was Pṛthukarman; from him was born Pṛthujaya.

4. From him was born Pṛthukīrti, whose son was Pṛthudāna. His (Pṛthudāna's) son was Pṛthuśravas and his son was Pṛthusattama.²

5. Uśanas was his son. His son was Śateṣu. From him was born Rukmakavaca whose son was Parāvṛtta.

6. Yāmagha (Jyāmagha) well known all over the world was born as his son. From him was born Vīdarbha. Kratha and Kauśika were born of Vīdarbha.

7. Lomapāda was his third son. King Babhru was his (Lomapāda's) son. His* son was Dhṛti whose son was Śveta.

8. The powerful son of Śveta is called by the name Viśvasaha. His son Kauśika of great virility is known for his prowess.

9. The intelligent Sumanta was his son. From him was born Anala. Anala's son was Śveni. Many sons were born to Śveni (or there were sons other than Śveni).³

10. The chief among them was Dyutimān. His son was Vapuṣmān. Bṛhanmedhas was Vapuṣmān's son whose son was Śrīdeva.

1. For the description of the dynasty of Yadu vide Bh. P. IX. 23 ff; Pd. P.I. 13.1-66; VP. IV. 11 ff. KP. starts with the race of Kroṣṭu.

2. According to VP. 4.12.4-6 Pṛthuyaśas, Pṛthukarman, Pṛthujaya, Pṛthukīrti, Pṛthudāna and Pṛthuśravas are the sons of Śaśabindu.

*v.l. His son was Prajāvān whose son was Kauśika.

3. For V. 9 (b) here of the Crt. ed. reads

Kaiśikasya sutaś Cedis Caidyās tasyābhavan sūtāḥ |

I have followed the Veṅkaṭeśvara ed. for my translation.

11. O Brāhmaṇas, his son was Vītaratha. He was very powerful. He was a devotee of Rudra. Kratha's son was Kunti and Vṛṣṇi was his son.

12-16. From him was born a very mighty person named Navaratha.¹ Once he had gone a-hunting. Seeing a very powerful Rākṣasa, O leading sages, he was overwhelmed with great fright and he fled. The infuriated Rākṣasa of extraordinary might who was invincible in fight and who resembled a blazing fire in brilliance clutched his spear in his mighty hand and pursued him. The terrified king Navaratha saw the great shrine of Sarasvatī situated not far from there. The intelligent king reached that well-protected shrine with great speed. He bowed to goddess Sarasvatī. With his palms joined in reverence, the conqueror of enemies eulogised her with pleasing words.

17-18. He prostrated himself on the ground like a straight staff,—“I seek refuge in you. I bow down to the great deity, the gentle goddess Sarasvatī herself, who is the presiding deity of speech, who is devoid of beginning and end, a celibate divinity. I bow down to the source of origin of all worlds, the Yoginī, the highest digit or Art.

19. I pay obeisance to the three-eyed, moon-crested goddess born of Hiraṇyagarbha (god Brahmā) who is the Supreme Bliss, the digit of *Cit* (the consciousness aspect of the Brahman, nay) the very embodiment of the Brahman itself.

20-22a. Protect me, O great Īśānī, I am frightened and I have sought shelter in you.”² In the meantime, the infuriated

1. This genealogy viz. Kratha→Kunti→Vṛṣṇi→Navaratha represents the shorter version. The crt. ed. of the KP. (I.23.11-13) accepts the longer version adding a few more generations shown in the brackets as follows : Kratha→Kunti→Vṛṣṇi→(Nivṛtti→Daśārha→Āroha →Jimūta → Vikṛti → Bhimaratha)→Navaratha.

2. Apart from the uncomplimentary flight of the ‘highly mighty’ (*sumahābala*) king Navaratha from a demon and seeking refuge in the temple of goddess Sarasvatī, the concept of Sarasvatī as delineated in these eulogistic verses shows a fusion of Pārvati and Sarasvatī. Though Sarasvatī is called the daughter of Brahmā, and is credited to have created a superior spirit to

king of Rākṣasas came to that place where goddess Sarasvatī was enshrined, in order to kill the king. Proud of his strength, he lifted up his spear and entered the shrine of the mother of the three worlds, resembling the moon and the sun.

22b-23a. In the meanwhile, a great spirit resembling the sun at the end of Yugas, pierced the Rākṣasa in his heart with his spear and felled him on the ground.

23b-24a. He then said—"O great king, do you go now fearlessly. You need not stay in this place now as the Rākṣasa has been killed.

24b-25. O leading Brāhmaṇas, thereafter, the delighted king Navaratha returned to his city which was comparable to the city of Purandara (the king of gods). Full of devotion, he installed the goddess of devas there.

26. He worshipped goddess Sarasvatī by means of different *Yajñas* and *Homas* (sacrificial offerings). His son was Daśaratha who was extremely virtuous.

27. He was a devotee of the goddess Sarasvatī and was endowed with great splendour. Śakuni was his son. From him was born Karambha. His son was Devarāta.

28. He performed a horse-sacrifice. Devakṣatra was his son. His successor was Madhu and from him was born Kuru.

29. He had two sons viz. Sutrāman and Anu. Anu's son was Priyagotra. The inheritor of his riches was Amśu.

30. Amśu's son was a valorous devotee of Viṣṇu, Andhaka (v.l. satvata*) by name. He was a noble soul, engaged in charitable gifts. He was the foremost among those who know *Dhanurveda* (the science of Archery).

31. At the instance of Nārada, he, engaged in worshipping Vāsudeva, composed the sacred scripture (usually) listened to by Kuṇḍa (son born of an adulterous woman), Gola (widow's son) and others.¹

kill the demon She is described as possessing three eyes and being decorated with a crescent-moon on her head.

The episode (a contribution of the KP.) testifies to the existence of the cult of Sarasvatī-worship at that time.

* (A better v.l. in view of the name *Sātвата Śāstra* in V. 32 below. Out of the two v.l.s. 'Sātвата' and 'Satvata', I prefer Satvata as the name of this king as his son is named 'Sātвата' in V. 33.

1. This indicates the lower social status of the *Sātвата Śāstra* in its early stage.

32. A great scripture well known after his name, auspicious to Sātvatas and conducive to the welfare of Kuṇḍa and others has been still current.

33. Sātvata was his son. He was expert in all scriptures (or branches of knowledge) and a great king of meritorious reputation. They say that sacred lore (viz. *Sātvata Śāstra*) was founded by him.

34-35. Kausalyā gave birth to these sons—the Sātvatas endowed with *Sattvaguṇa*, viz. Andhaka, Mahābhoja, Vṛṣṇi, king Devavṛdha and the eldest named Bhajamāna who was the foremost among the knowers of *Dhanurveda*. Among them king Devavṛdha performed austere penance.

36. While performing penance he wished thus : May a son endowed with good qualities be born to me." A king of auspicious fame, and a sovereign ruler over all, well known as Babhru was his son.

37. He was virtuous, endowed with beauty and always engaged in attaining the knowledge of Truth. From Bhajamāna were born Bhajamānas who resorted to divine Śrī (glory).*

38. Nimi and Kṛkaṇa were the most well-known and the most important among them. Bhojas and Vaimātṛkas were born in the family of Mahābhoja.

39. From Vṛṣṇi were born Sumitra, the powerful, as well as Anamitra and Timi. From Anamitra was born Nighna. Nighna had two sons.

40. They were the highly fortunate Prasena and the excellent one named Satrājīti. From Anamitra, the son of Vṛṣṇi, was born Sini (rather 'Śini') as the youngest son.

41. He was truthful in speech. He was richly endowed with fidelity. Satyaka was his son. Satyaka's son was Yuyudhāna. His son was Asaṅga.

42-43. Kuṇi was his intelligent son. His son was Yugandhara. A son called Vṛṣṇi II** was born of Mādrī from Vṛṣṇi who became a scion of the Yadu race. Śvaphalka and Citraka

*A better v.l. *Samjñāyām*; 'from Bhajamāna were born Bhajamānas, of Queen Samjñā.

**Pṛṣṇi in other *Purāṇas*.

were the sons of Vṛṣṇi. Śvaphalka married the daughter of the king of Kāśī.

44. He begot of her a virtuous son named Akrūra. He had many other sons Upamaṅgu, Maṅgu and others.

45. Akrura's son was well known as Devavān and the divine-souled Upadeva who had sons called Viśva and Pramāthin.

46. Citraka's sons were Pṛthu, Vipṛthu, Aśvagrīva, Subāhu, Sudhāśvaka (v.l. Supārśvaka) and Gavekṣaka (v.l. Gaveṣaṇa).

47. He begot of the daughter of Andhaka, four sons, viz. Kukura, Bhajamāna, Śamika and Balagarvita.

48. Kukura's son was Vṛṣṇi and Vṛṣṇi's son was Kapotaroman and his son was Vilomaka.

49. The scholarly Tama (v.l. Nala) a friend of Tumburu was his son. The son of Tama was Ānakadundubhi.

50. He went to Govardhana and performed extensive penance. Lord Brahmā, the supreme Ruler of the worlds, granted a boon to him.

51-52. O Brāhmaṇa, he secured these boons viz. an everlasting family and reputation as well as proficiency in the excellent path of knowledge. He also secured the ability to assume any form as he pleased, even more than his preceptor.

After securing boons from that excellent deity, he propitiated with music unagitatedly with a composed, concentrated mind the bull-vehicled deity, Lord Śiva, adored by Devas.

53. To him who was engaged in music, Lord Śiva, the consort of Pārvatī, gave the jewel of a girl inaccessible even to Devas.

54-55. United with her, the king, the destroyer of his enemies, taught his beloved wife of tremulous eye, the excellent art of music. In her he begot splendid son named Subhūja, and a daughter endowed with comely features and beauty, named Hrīmatī.

56. Thereafter, the mother taught that beautiful son in his childhood as well as the daughter, the art of music systematically.

57. After the investiture with the sacred thread, he learned the Vedas from a preceptor. He married the mental daughter of the Gandharvas (or a Gandharva girl called Mānasī).

58. In her he begot five excellent sons, who knew the technique of playing on the Vīṇā and were experts in the science of music.

59. Accompanied by his sons, grandsons and wife, the king, a wise and expert musician, worshipped the lord (Śiva), destroyer of Tripuras, by means of music.

60. A Gandharva named Subāhu took Hrīmatī who was beautiful in all limbs, with large eyes like Śrī, to his city.

61. To that Gandharva of good refulgence, these sons were born of her—viz. Suṣeṇa, Dhīra, Sugrīva, Subhoja and Naravāhana.

62. Abhijit was the son of Candanodakadundubhi* (?) Punarvasu was born of Abhijit. Āhuka was born thereafter.

63. O excellent Brāhmaṇas, Āhuka had two sons, viz. Ugrasena and Devaka. Devaka's sons were born heroes comparable to Devas.

64. They were Devavān, Upadeva, Sudeva and Devarakṣita. They had seven sisters. He gave them to Vasudeva.

65-66. They were Dhṛtadevā, Upadevā, Devarakṣitā, Śrīdevā, Śāntidevā, Sahadevā of holy rites and Devakī. Devakī, of beautiful waist, was the most excellent among them. Ugrasena's sons were Nyagrodha and Kaṁsa.

67. Subhūmi, Rāṣṭrapāla, Tuṣṭimān and Śaṅku (also were his sons). The well-known son Vīdūratha was born of Bhajamāna.

68. His son was Sūrasama (equal to the Sun) and from him was born Pratikṣatra. From him was born Svayambhoja. From him was born Dhātṛika, the chastiser of his enemies.

69. Kṛtavarmā was his son. Śūrasena was his son. Vasudeva was his son who was engaged in religious rites.

70. From Vasudeva was born the powerful-armed Vāsudeva, the preceptor of the universe. Hari (Viṣṇu), on being requested by Devas, became the son of Devakī.

*This reading is unintelligible and the footnote records a better v.l. *Vīras tvānaka-dundubhiḥ*. It means, "a valiant son called Abhijit was born to Ānaka-dundubhi."

71. The blessed lady Rohiṇī, the splendid wife of Vasudeva, gave birth to Saṅkarṣaṇa, the eldest son known as Rāma, with a plough as his special weapon.

72. Vāsudeva, pervading the universe was the supreme Ātman himself. Lord Saṅkarṣaṇa, the wielder of the plough as his weapon was Śeṣa himself.

73. Under the pretext of Bhṛgu's curse, he honoured a human body. Mādhava was born of Devakī as well as of Rohiṇī.

74. Kauśikī, the Yogic-slumber born of Umā's body, became the daughter of Yaśodā, at the behest of Vāsudeva.

75. O excellent sages, the sons born to Vasudeva as elder brothers of Vāsudeva had been killed by Kāṁsa already before.

76-77. They were Suśeṇa, Dāyīn, Madrasena (v.l. Bhadrasena), Mahābala, Vajradambha, Bhadrasena, and the honoured Kīrtimān. When they had all been killed, Rohiṇī bore to Vasudeva the son Rāma, the lord of the worlds (also known as) Balabhadra, Halāyudha.

78. When Rāma was born, Devakī gave birth to Kṛṣṇa, Acyuta, the first among Devas, the Ātman whose chest had been marked by the curl of golden hair called Śrīvatsa.

79. Rāma's wife was Revatī by name. She was endowed with good qualities. He begot of her two sons Niśīta and Ulmuka.

80. Śrīkṛṣṇa, of indefatigable activities had sixteen thousand wives. The sons born to them were hundreds and thousands.

81-82. Vāsudeva begot of Rukmiṇī, the following sons of great strength and exploits viz. :—Cārudeṣṇa, Sucāru, Cāruveṣa, Yaśodhara, Cāruśravas, Cāruyaśas, Pradyumna and Sāmba. They were the best among all sons.

83. On seeing the heroic sons born to Rukmiṇī from Janārdana, Jāmbavatī, his wife of pure smiles, said to Kṛṣṇa.

84. "O slayer of Dānavas, O lotus-eyed one, please grant me a son of excellent qualities, who will be honoured by lord of Devas."

85. On hearing the words of Jāmbavatī, Jagannātha, Hari, himself a store of penance, the suppressor of enemies, began to perform a penance.

86. O excellent sages, listen how the son of Devakī performed a severe and great penance, saw Rudra and obtained a son.

CHAPTER TWENTYFIVE

Kṛṣṇa's Performance of Penance¹

Sūta said:

1. For the sake of a son, the holy lord Puruṣottama, the ruler of sense organs, the storehouse of penance, performed a severe penance.

2. Though he had incarnated out of his own free-will, though the creator of the universe and though fully contented, he moved about (or performed penance) indicating that Parameśvara was his own root (the original cause).

3. He went to the hermitage of the leading sage, the noble-souled Upamanyu. The hermitage was inhabited by Yogins. It was full of birds of various kinds.

4-10. He mounted Suparṇa (Garuḍa) of great brilliance, the king of birds. The lord wielding a conch, a discus and an

1. Description of Kṛṣṇa's life is a topic favourite with the Purāṇas. The story of Kṛṣṇa is treated in a number of Purāṇas like AP. 12.1-56, Bh. P. Skandha X, VP.5.1 1-38 etc. Though Kṛṣṇa, an incarnation of Viṣṇu, is shown to have performed penance and propitiated Śiva for getting a son from Jāmbavatī, Kṛṣṇa's sojourn to Kailāsa at Śiva's request and his dalliance with heavenly ladies in the different rendezvous on Kailāsa described in this and the next chapter shows the special status of Viṣṇu-Kṛṣṇa in the KP. The emphasis on the equality of Śiva and Viṣṇu is a special feature of the Purāṇas in general and KP. in particular.

As contrasted with the NP., Rādhā is conspicuous by her absence in KP.

iron club in his hands, marked with the emblem (viz. the curl of golden hair) called *Śrivatsa*, went to the hermitage. It was full of trees and creepers of various kinds.¹ It shone with various kinds of flowers. It contained the hermitage of the sages and echoed with the sound of the Vedas. It was full of lions, bears and *Sarabhas*, (the fabulous animals having eight feet). It contained tigers and elephants. It was bedecked with lakes containing pure and sweet water. There were various parks and groves and auspicious temples for deities. It was resorted to by the sages, sons of sages as well as groups of great sages. It was inhabited by the performers of *Agnihotras* (fire-worship) richly endowed with and highly proficient in the study of the Vedas, as well as by Yogins engaged in meditation with their gaze fixed on the tips of their noses. It contained many wise seers of the truth and was meritorious. All round it was surrounded by rivers. It was occupied by holy ascetics, who expounded the *Brahman*, performed *Japas*, and were interested in the propitiation of *Īśa*. They were tranquil, of firm resolve in truthfulness, devoid of grief; they were perfectly undisturbed by trouble.

11-14a. It was inhabited by ascetics whose entire person appeared white due to smearing over with ashes, and who were absorbed in performing the *Japa* of Rudra. Of those holy ascetics, some had shaven heads, some matted hair, some had tufts as well as matted hair. The place was resorted to always by wise ascetics and expounders of the *Brahman*. Gaṅgā, the holy river, the destroyer of all sins, flowed in that beautiful hermitage decorated with the cottages of Siddhas. On seeing the ascetics devoid of sins, there, Mādhava, the Ātman of the universe, bowed to them and worshipped them.

14b-15a. On seeing the deity wielding a conch, a discus and an iron club, the source of origin of the universe, they too bowed to him with great devotion as he was the greatest preceptor of Yogins.

1. This beautiful description of an ideal penance-grove is traditional as it is found in many other Purāṇas.

15b. They began to eulogise him with the Mantras of Vedic origin, after retaining the eternal deity in the heart.

16-19a. They spoke to one another about the unmanifest primordial lord who was a great sage. "This is that only supreme lord, the great Nārāyaṇa, the cosmic witness. Presently the lord, the Supreme Person himself, is coming. He alone is the unchanging creator, the protector and the annihilator of the universe. Really though unembodied, he has become invested with a body and has come to see the ascetics. He is the creator and the dispenser of destiny. He is omnipresent and is coming here. He is without a beginning and without an end, the everlasting, the Mahābhūta (the great spirit), the great Ruler (of the Universe).

19b-20a. Hari, Govinda, who is beyond the scope of words, heard and understood their words. He hastened to the abode of that noble soul.

20b-22a. The son of Devakī, the scion of the family of Yadu, performed the holy rite of *Tarpaṇa* for Devas, sages and *Pitṛs* in the various sacred waters. He worshipped the *Liṅgas* of Śambhu of unmeasured brilliance, installed by the leading sages on the river banks.

22b-23a. Wherever the residents of that place saw Janārdana coming, they worshipped him with flowers and *Akṣatas* (unbroken rice-grains).

23b-24a. On seeing Vāsudeva, the wielder of the Śārṅga bow, a conch and a sword, all those people stood there motionless with controlled minds and splendid limbs.*

24b-25a. The minds of those Yogins who wished to ascend (to Hari) became concentrated on seeing him. They came out of their residence before Hari.

25b-27a. After taking bath into Gaṅgā, he performed *Tarpaṇa* to Devas, sages and the *Pitṛs*. Then he gathered excellent flowers and entered the house of the leading sage.

27b-28a. On seeing that excellent Yogin whose body had been besmeared with the holy ashes, who was wearing bark garments, who had matted hair and who was tranquil, he bowed

*v.l. *Śubhāṅgam* (Vāsudeva—of splendid limbs or handsome body).

down his head before the sage. The sage, the knower of truth, saw Kṛṣṇa coming and worshipped him.

28b-29. He made the principal guest of Yogins sit on a high seat. He spoke to the source of origin of words—"We know you the greatest god, Viṣṇu of unmanifest form, seated in the capacity of a disciple (?) O Hṛṣīkeśa, welcome to you. Our penance is fruitful.

30-31. Since you the *Ātman* of the universe, Viṣṇu himself have come to my house we are glad. In spite of their best effort, the Yogins, the sages, do not visualize you. What then is the purpose of visit of yours of such a nature." On hearing that statement of Upamanyu, the son of Devakī, the great Yogin, the lord, said to him after bowing down to him (Upamanyu).

Kṛṣṇa said :

32-33. "O holy lord, I wish to see Giriśa who wears elephant-hide for his robes. I have come to your abode because I am desirous of seeing the Lord. How can Lord Īśa, the most excellent among the knowers of Yoga, be seen by me ere long ?

34-35a. Where will I be able to see the consort of Umā?" The holy lord who was addressed thus, replied—"Parameśvara is seen only through devotion and severe penance. Perform that penance here with full self-control.

35b-36a. The leading sages, the expounders of Brahman, meditate on and propitiate Īśvara, the lord of Devas, here. The Yogins and the ascetics do so.

36b-37a. It is here that the bull-bannered holy Lord sports in the company of his consort and surrounded by different kinds of goblins and Yogins.

37b-38a. Formerly, in this very hermitage, the blessed sage Vasiṣṭha, performed a very severe penance aiming at Rudra and secured the Yogic power (or proficiency in Yoga) from Maheśvara.

38b-39a. It was here only that the blessed Kṛṣṇa Dvaipāyana himself visualised the Supreme Lord Śiva and obtained knowledge about Īśvara.

39b-40a. Here in the penance grove, sages endowed with devotion, performed penance and secured sons from Rudra having matted hair.

40b-41a. Eulogising Mahādevī, Bhavānī (Umā) the great goddess and Mahādeva, Devas freed from fear attained ecstatic pleasure.*

41b-42. Sāvarṇi, the most excellent among the performers of penance, propitiated Mahādeva here and secured the greatest Yoga and the excellent authorship. He composed the splendid Saṁhitā of Purāṇas¹ for the good people.

42-1. (Defective verse)** It was here that Kāma saw Mahādeva and composed the Saṁhitā (compendium) of Śaśipāyins based on Purāṇas at his behest.² O Puruṣottama, it consists of twelve thousand verses.

42-2. The Purāṇa named Vāyaviyottara, acceptable to the Vedas, a Saṁhitā containing more than sixteen thousand verses was enunciated here.

43. (Defective) The Brāhmaṇa popularised the meritorious Purāṇa-saṁhitā by the favour of excellent Brāhmaṇas (?). Here the Purāṇa narration of Vaiśampāyana³ was proclaimed by his disciples.

44. Yājñavalkya, the great Yogin, perceived Hara here by means of his penance and composed the excellent Yogaśāstra as directed by him.

*v.l. Verily it is here that formerly all divinities, being afraid of Kāla (destruction) saw Maheśvara and being freed from fear etc.

1. Sāvarṇi of Somadatta clan was one of the six disciples of Romaharṣaṇa. He is credited to have composed a Purāṇa Saṁhitā of his own vide VP. III. 6 16-18, Bh. P. XII. 7.5-7.

**Two additional verses in Venk.edt. 42.1 and 42.2.

Due to misprints this verse is defective : *Kāmo yaḥ Śaśipāyinaḥ* / is misleading. Gupta on the basis of MSS. emends this as : *Kāpeyo Śāṁśapāyanaḥ*. It means : At this very place Kāpeya of Śāṁśapāyana gotra visualized the great god Śiva and in compliance of his behest composed this *Purāṇa-saṁhitā* of 12000 verses.

2. Though A.S. Gupta emends this verse as *kāpeyo sāmśapāyanaḥ* Vāyu II. 61.56-58 mentions 'Suśarmā of Sāmśapāyana Gotra' as the disciple of Romaharṣaṇa. He is said to have composed a Purāṇa Saṁhitā of 8600 verses vide my *Intro. to the NP* p. 3.

3. The correct reading appears to be "Śāṁśapāyana."

45. It was here that Bhrgu performed an unprecedented great penance formerly and obtained from Maheśvara, the son Śukra who was the most excellent among the knowers of Yoga.

46. Hence O, lord of Devas, perform a very severe penance here itself. You really deserve to visualize the terrible fierce Kapardin, the lord of the universe.”

47. After saying thus, the great sage Upamanyu granted the perfect knowledge, the holy rite pertaining to Pāsupata doctrine and its yogic practice to Kṛṣṇa of indefatigable activity.

48. Advised thus by the excellent sage, Lord Madhu-sūdana (the slayer of Madhu) propitiated lord Rudra there itself, by means of penance.

49. He smeared *Bhasma* (ashes) all over his body. He tonsured his head and wore bark garments. With his mind exclusively dedicated to Śiva, he performed *Japa* (muttering the *mantra*) of Rudra continuously.

50. Then after a lapse of a long period, the great god Maheśvara (Śiva) accompanied by Umā and decorated with a half-moon on his crest was seen by him in the sky.

51. He saw Mahādeva alongwith the goddess. He had a crown, he wielded the iron club. He wore garlands of variegated colours. He held the Pināka bow and the trident. The lord of Devas had covered all his limbs by means of a tiger-skin garment.

52. He saw in front of him Śambhu, the lord of the vital airs (*Prāṇas*)—the lord, the ancient Puruṣa who is eternal and who is a Yogin and the overlord of infinite power who is minuter than the minutest.

53. He saw the three-eyed lord whose hand wielded an axe, whose body was smeared with ashes and who was covered with the hide of a man-lion; who was uttering the *Praṇava* OM, who was huge in size and (in resplendence) who resembled a thousand suns.

54. He saw in front of him Rudra, the primordial deity whose prowess neither Devas nor god Brahmā, the grandsire of the world, nor Indra, nor fire-god, nor Varuṇa, nor the god of Death could describe in full, even to this day.

55. Then he observed on the left of Girīśa his self, the unmanifest form of infinite, who was eulogising the lord by means of many words of praise and who was the primordial deity whose hands held conch, sword and discus.

56. On his right side, he saw a *Puruṣa* (Being) with palms folded in reverence and seated on a swan. He was the Lord of Devas, the grandsire of the Universe, the preceptor of the world, stationed in heaven. He was eulogizing the great prowess of Īśa (God Śiva).

57. He saw in front of the ruler of the three worlds the chieftains of the Gaṇas (attendants) resembling a thousand suns (in brilliance), Nandīśvara and others of immeasurable prowess, Kumāra, as refulgent as the fire and Gaṇeśa as well.

58. In front of him, he saw sages Marīci, Atri, Pulaha, Pulastya, Pracetas, Dakṣa, Kaṇva, Parāśara, Vasiṣṭha and Svāyambhuva Manu.

59. Then contemplating over the universal Ātman within his self (*Ātman*), the noble-minded Viṣṇu, with his palms folded bowed down with devotion to god Śiva alongwith his heavenly consort Pārvatī and eulogised the chief of all gods (viz. Śiva) with sacred hymns.

Kṛṣṇa said :

60. "Obeisance be to you, O eternal one ! O, possessor of all Yogas (v.l. source of the universe) ! Brahmā and other sages regard you as *Tamas*, *Sattva*, *Rajas* and the mixture of all these three. Saintly people call you alone as 'All' (identical with everything) (or embodiment of everything like *sattva*, *rajas* and *tamas*).

61. O Rudra, you are Brahmā and Hari. You are the maker of the Universe and its annihilator. You reside in the orb of the sun. You are the Prāṇa (vital breath), the fire-god, Indra and other different beings. I seek refuge in you alone, the God and the Lord.

62. The Sāṃkhya (the followers of the Sāṃkhya school of Philosophy) say that you are one (the invariable form), devoid of Guṇas. Those who abide by Yoga system of philosophy always worship you as enthroned in the heart. The Vedas mention you

as Rudra, the praiseworthy deity; I seek refuge in you alone, the lord of the universe.

63. By offering a single flower or leaf at your foot, one becomes released from the bondage of the world. By remembering the pair of your feet served by Siddhas and Yogins, one dispels all sins by means of your grace.

*64-65. I approach you (for asylum)—You (who are) that auspicious Ruler of the Universe, of real exalted position (or prosperity) whom the sages call entire, divisionless, stainless (*Brahman*) enthroned in the heart, the source (of the Universe), infinite, one (without a second) immovable, the omnipresent, the highest reality, the place which has no beginning, middle or the end and the eternity from which this universe is evolved.

66. OM, Obeisance to the blue-throated, three-eyed (Śiva, the velocity incarnate). Obeisance, again and again to you forever, O Mahādeva, Īśāna.

67. Obeisance to you the wielder of the Pināka bow. Salutations to the staff-bearer of tonsured head. Bow to you, the wielder of thunderbolt in the hand, to god with matted hair (*Kapardin*) and with the quarters for your robes.

68. Obeisance to you of terrible roar, to the fanged one, the embodiment of Kāla. Bow to one with the serpent for your sacred thread; salutation to you with fire for your semen.

69. Obeisance to you, Girīśa, to you Svāhākāra (the consecrator by the utterance of *Svāhā*). Salutations to you who laugh boisterously. Obeisance again and again to the terrible one.

70. Obeisance to you, the destroyer of Kāma. Bow to the Suppressor of Kāla. Salutation to Hara of terrible apparel, to Hara, the archer.

71. Obeisance to you the three-eyed, the elephant-hide-robed one; salutation to the lord of Pārvatī. Bow to the lord of Paśus (Individual souls).

*vv 64 and 65 really form one verse. But Veñk. Edition split this verse in two. I have followed the numbering of the Veñk. edition here.

72. Obeisance to you of the form of the firmament; obeisance to the lord of the firmament; to the one with a body half female and half male; obeisance to the promulgator of Sāṅkhya and Yoga systems of philosophy.

73. Bow to the ruler of Bhairavas. Obeisance to one whose Liṅga is worshipped by Devas. Salutation to the father of Kumāra. Obeisance to you, the lord of Devas.

74. Obeisance to the lord of Yajñas, the ideal celibate. Obeisance to the great hunter of deer. Salutation to the overlord of Brahmā.

75. Obeisance to *Haṁsa* (the Swan), to the universe; salutations again and again to the fascinating one. Obeisance to you, the Yogin, to one accessible through Yoga, the master of Yogic Māyā.

76. Obeisance to you, the protector of life, to one fond of the sound of bells; obeisance to you, bearer of the skull; obeisance to the lord of luminaries.

77. Obeisance, again and again be to you. Salutations, again and again, O Parameśvara, grant unto me all of my desires."

Śūta said :

78. O Brāhmaṇas, after eulogising the lord of Devas thus with devotion, (Kṛṣṇa) Mādhava fell at the feet of the lord and the goddess (Umā) prostrate like a staff.

79. After lifting up Kṛṣṇa, the slayer of Keśin, the lord accompanied by Umā spoke these sweet words with the majestic-rumbling sound of a cloud.

80. "O Lotus-eyed Kṛṣṇa, why is this penance being performed by you ? You alone are the bestower of all desires and holy rites.

81. Indeed you alone are that great form of mine named Nārāyaṇa. O Puruṣottama, the entire universe, cannot exist without you.

82. O Nārāyaṇa, you know the infinite *Ātman*, the Supreme Lord, Mahādeva, the master of great Yoga, by means of your own Yoga, O Keśava."

83. On hearing his words, Kṛṣṇa laughingly gazed at the bull-bannered lord of the universe, and the goddess, the daughter of the mountain Himavān and addressed:

84. “O Śaṅkara, everything has been understood by you by means of your own Yoga. O bestower of bliss, I wish to have a son equal to me. Grant unto me a son who will be your devotee.”

85. “So be it” said the *Ātman* of the universe, Hara with a delighted mind. Looking at the goddess, the daughter of the mountain, he embraced Keśava.

86. Thereafter, that goddess, the mother of the worlds, the sharer of half the body of Śaṅkara, the daughter of the mountain Himavān, spoke to Hṛṣīkeśa (Kṛṣṇa).

87. “O infinite one, I know the unflinching exclusive devotion you always cherish towards Maheśvara and also towards me, O Keśava.

88. You are Nārāyaṇa, the Supreme Person, the veritable *Ātman* of all. You were born as Devakī’s son as you had been entreated to do so by gods formerly.

89. See *Ātman* through your own *Ātman* now. There is no difference between us. Sages know us to be identical.

90. O Keśava, accept these desired boons from me viz. Omniscience, prosperity and the knowledge pertaining to the Supreme Lord.

91-92. Have unswerving devotion to Īśvara and the supreme power unto you Kṛṣṇa, Janārdana.” Thus addressed by the great goddess he received her behest with bent head. God Śiva expressed his assent to that boon. He took Kṛṣṇa by hand and accompanied by the goddess Pārvatī, Girīśa (Śiva) proceeded to mount Kailāsa while being adored devoutly by sages and lords of Devas.

CHAPTER TWENTYSIX

Kṛṣṇa's Stay at Kailāsa : Origin of the Liṅga

Sūta said :

1. After entering on the peak of Meru, Kailāsa, having the lustre of gold, Lord Maheśvara sported along with Keśava. The lord was accompanied by Umā too.

2. The residents of Kailāsa mountain saw that noble-souled Kṛṣṇa. They worshipped Acyuta in the same manner as the lord of Devas.

3-5. He had four arms, splendid limbs and lustre like a black cloud. He was wearing a coronet. He held the bow Śārṅga in his hand. His chest was marked with the line of golden hair called Śrīvatsa. He had long arms, large eyes and yellow garments. Acyuta wore the excellent Vaijayantī garland round his chest. He was in the prime of youth, very charming and delicate; he shone resplendent in the company of goddess Śrī. His feet and eyes were resembling lotuses. He was sweet-smiling and the bestower of liberation from saṁsāra.

6. On one occasion, Kṛṣṇa the increaser of the delight of Devakī, roamed about in the mountain caves for the purpose of sport.

7-8. On seeing lord Kṛṣṇa [the pervader of the Universe, the Gandharvas, the chief of Apsarās, the Nāga girls, Siddhas, Yakṣas, Gandharvas and Devas were greatly surprised. With their eyes blooming like flowers out of great joy, they showered flowers on the head of that noble soul.

9. On seeing Kṛṣṇa who was eulogised well, the Gandharva girls as well as the excellent divine Apsarās with brilliant ornaments* (*v.l. with their garments and ornaments slipping down) loved him (passionately).

10. Some of them who were skilled musicians were fascinated and overwhelmed with lust, on seeing the handsome son of Devakī and began to sing different songs.

11. Some of the girls full of amorous diversion danced in front of him. Some of them looked at him smilingly imbibing the nectar-like beauty of his face.

12. Some of the girls took off the excellent ornaments from their limbs and embellished Kṛṣṇa with due respect—Kṛṣṇa who himself was an ornament of the worlds.

13. Some of them took off the excellent ornaments from his body and bedecked themselves, and adorned Mādhava with their own ornaments.

14. A certain fawn-eyed damsel, fascinated by passionate love, approached Kṛṣṇa and kissed his lotus-like face.

15. Catching hold of the hand of Govinda, the first cause of the worlds, a certain girl who was deluded by his Māyā, took him to her own house.

16. Assuming multifarious forms sportively, the lotus-eyed Lord Kṛṣṇa fulfilled their desires.

17. Thus, for a long time, the glorious Hari, Nārāyaṇa sported in the city of the lord of Devas, fascinating the whole universe with his Māyā.

18. When a great deal of time elapsed, the residents of Dvāravatī became weakened and dispirited as well as frightened on being separated from Govinda.

19. Then the powerful Garuḍa who had been dispatched at the outset, went to the mountain Himavān searching for Kṛṣṇa everywhere.

20. Unable to see Govinda there, he bowed down his head to the sage Upamanyu and came back to Dvāravatī again.

21. In the meanwhile, thousands of terrible Rākṣasas came to the splendid city of Dvārakā and threatened it.

22. The powerful Garuḍa whose exploit was similar to that of Kṛṣṇa killed them in a great battle and saved the splendid city.

23. At that time, Nārada, the holy sage, who happened to see Kṛṣṇa on the peak of Kailāsa, went to Dvāravatī.

24. On seeing the sage Nārada, all those residents spoke to him—"Where is the lord and master Nārāyaṇa Hari?"

25. He told them—"Lord Hari, the great Yogin, is sporting about on the peak of Kailāsa. I have come here after seeing him."

26. O Brāhmaṇas, on hearing his words, Garuḍa, the most excellent among the fliers (birds), went to the excellent mountain Kailāsa through the sky.

27. In a mansion embellished with jewels, he saw Govinda the son of Devakī. Lord Hari was seated near the lord of Devas.

28. He was surrounded and served by the immortals and the celestial women. The attendants of Mahādeva, Siddhas, and Yogins stood round him.

29. Prostrating himself like a staff on the ground and honouring auspicious Śaṅkara, Suparṇa intimated to Hari what was happening at the city of Dvārakā.

30-31. Kṛṣṇa bowed down his head to Śaṅkara, Nīlāhita. Being permitted by Hara, he came back to the city seated on Garuḍa the son of Kaśyapa. He was duly honoured by the womenfolk. Madhusūdana was respected through words as tasty as nectar.

32. On seeing Kṛṣṇa the destroyer of enemies departing, the excellent-most Gandharvas (Divine musicians) and Apsarās (celestial ladies) followed that great Yogin, the wielder of conch, discus and mace.

33. Hari the *Ātman* of the Universe bade farewell to the ladies. Govinda hastened to the heaven-like splendid city of Dvāravatī.

34. O leading sages, when the lord, the enemy of the Asuras, went away, the passionately loving women became pale like the night devoid of the moon.

35. On hearing about the excellent arrival of Kṛṣṇa, the citizens immediately decorated the splendid city of Dvāravatī.

36. The people adorned and embellished the beautiful city with garlands, fastoons, etc., with large banners and by means of flag-staffs both within and without.

37. They played on different musical instruments of sweet tone. They blew thousands of conches and broadcast notes of lute all round.

38. No sooner did Govinda enter the splendid city of Dvāravatī than the women, resplendent in their youthful charms, sang sweet songs.

39. Standing on the tops of the mansions, they espied the great lord and began to dance and showered the son of Vasudeva with flowers.

40. After entering the city lord Kṛṣṇa was highly blessed with benedictions. The great Yogin, attended by the gentle ladies, shone in the excellent seat.

41-42. In a beautiful ceremonial hall, Acyuta, surrounded by attendants like Śaṅkha and others as also by his sons and thousands of prominent ladies, sat on a beautiful exalted seat alongwith Jāmbavatī, and appeared resplendent like god Śiva with his divine consort Umā.

43. O Brāhmaṇas, in order to pay visit to Kṛṣṇa the immutable cause of the world, gods, Gandharvas and great elderly sages like Mārkaṇḍeya and others, came there.

44. Then Lord Kṛṣṇa, Hari, got up and bowed down his head to Mārkaṇḍeya who had come there. He offered him his own seat.

45. After honouring those sages with his head bent down, Hari, in the company of his followers, bestowed on them what they desired and bade them farewell.

46. Then at midday, Lord Hari himself, the lord of Devas, had his ablution, wore white garments and prayed to the sun with palms joined in reverence.

47. With his gaze fixed on the sun-god, he duly performed *Jaṭa* (repetition) of the holy *mantras* which are to be muttered. The lord of Devas performed *Tarṇa* for Devas, *Pitṛs* and sages.

48. Entering the temple of the lord in the company of Mārkaṇḍeya, he worshipped the lord of Bhūtas (Śiva) adorned with *Bhasma*, (who was) embodied in the *Liṅga*.

49-50. After concluding the observances himself, the restrainer of men fed the excellent sage and worshipped the Brāhmaṇas. O Brāhmaṇas, he performed the practice of *Ātmayoga*. Acyuta, surrounded by his sons and others discussed the holy Purāṇic stories, with Mārkaṇḍeya.

51. On observing all these rites (performed by Kṛṣṇa) Mārkaṇḍeya, the great sage, laughingly addressed these sweet words to Kṛṣṇa.

Mārkaṇḍeya said :

52. "Who is the lord propitiated by you by means of these auspicious rites, when you yourself are worthy of being

worshipped by means of holy rites, and deserve to be meditated upon by the Yogins ?

53. You are that Supreme Brahman, the final liberation, the pure one, the highest region (or goal of all). It is for lightening the burden of the earth that you have taken birth in the family of Vṛṣṇis.”

54. The mighty-armed Kṛṣṇa, the foremost among the knowers of Brahman, laughingly spoke to him even as all his sons were listening.

Quoth the Lord :

55. “Undoubtedly everything spoken by you is true. Still, I am worshipping the eternal lord Iśāna (Śiva).

56. Undoubtedly there is no obligation on me to do anything. Nor there is anything not obtained by me. Realizing as I do the Supreme Lord Śiva, I worship the Lord.

57. Those people deluded by *Māyā* do not visualize the lord. I, therefore, worship indicating him to be my original cause.

58. There is nothing more meritorious than the worship of *Liṅga* in the world. Nothing else is destructive of misfortune. So one should worship Śiva embodied in *Liṅga* for the benefit of all these people (in the world).

59. People expert in the Vedic lore say that what I am, is (God Śiva's) symbol (i.e. I am identical with *Liṅga*). I, therefore, worship Lord Śiva who is my own pure *Ātman*, by means of my own self.

60. There is no doubt that I am his highest form and that I am identical with him. The Vedas declare that undoubtedly there is no difference between both of us at all.¹

61. This Lord Māhadeva who is the Supreme Ruler should always be offered sacrifices, worshipped, respected and realized in the *Liṅga* form by those who are afraid of the miseries of worldly existence.”

1. This is the main teaching of the KP. (and many other Purāṇas). If at all some attempt had been made at the Pāśupatisation of this Purāṇa, it was superficial and perfunctory.

Mārkaṇḍeya said :

62. “O excellent god, what is that *Liṅga* ? Who is being worshipped in the *Liṅga* ? O Kṛṣṇa of wide eyes, explain it, as this is an excellent and profound mystery.”

Śrī Bhagavān said :

63-64. “They call the *Auyakta* (the unmanifest) as the *Liṅga*.¹ It is the bliss, the eternal splendour. The Vedas call imperishable Lord Maheśvara as the possessor of the *Liṅga*. Formerly, when the mobile and immobile creation was destroyed in the vast sheet of water of the deluge, Mahāśiva manifested himself for the enlightenment of Brahmā and myself. Ever since that time, Brahmā and I worship Mahādeva forever, with a desire for the welfare of the world.”

Mārkaṇḍeya enquired :

65. “How did the *Liṅga*, the highest region of Īśvara, originate formerly to rouse you ? O Kṛṣṇa, it behoves you to explain this now, for the purpose of my enlightenment.”

Śrī Bhagavān said :

66-69. “There was a vast sheet of water (of deluge). It was terrible, undemarcated and full of darkness. In the middle

1. The importance of *Liṅga* worship and its origin is found in many other Purāṇas like the NP.I.79, LP.I.17, Vāyu. Ch. 55. A different version of the origin of *Liṅga* worship is given *infra* II. Chs. 38-39. The inclusion of such strange versions shows an uncritical tendency towards compilation by the author of KP. For the criticism of the latter version *vide* V.S. Agrawal *Vāmana Purāṇa—a Study*, pp. 86 ff. I, however, doubt whether that version (which is given in more details in the LP. Chs 29-34) can be regarded as a satire upon the hypocrisy of Buddhist *bhikṣus*. If at all, it may be called a criticism of the way of life of sham ascetics.

The story of the origin of *Liṅga* as given here may possibly be an attempt to denigrate Viṣṇu and Brahmā as some think. But I think it is an attempt to emphasize the sacrificial origin of Śiva-*liṅga*—The steady flame of fire being represented by the symbol of Śiva-*liṅga* (I have dealt with the problem elsewhere). But in the joint eulogy by Viṣṇu and Brahmā in vv. 78-85, the burden of the song is “obeisance to Śiva, the quiescent Brahman of the form of *Liṅga*.” Śiva-*liṅga* thus is the symbol of Upaniṣadic Para-Brahman (*vide* v. 100) and *not of phallus* as western-oriented scholars believe.

of that vast sheet of water, I, the eternal Man, wielding a conch, a discus and an iron club, lay down assuming a form with thousand heads, thousand eyes, thousands of arms and feet. In the meanwhile, I saw, not far away, the lord of unmeasured splendour, who shone resembling a crore of suns in brilliance, enveloped by splendour and glory. The four-faced Person, possessed of great Yoga, the cause of the Universe and Master was a god wearing the hide of a black antelope and was being eulogized by the *Ṛg*, *Sāma* and *Yajur Vedas*. In a trice that lord, the excellent one among the knowers of the Yoga, came near me. God Brahmā, endowed with high splendour, of his own accord asked me smilingly.

70. “O ĩLord ! Please tell me : Who are you ? Whence have you come ? Why do you stand here ? I am the creator of the worlds. I am the self-born Prapitāmaha (the great grandfather) of the Universe.”

71. Thus addressed by Brahmā I spoke to him : “I am the creator and the annihilator of worlds again and again.”

72. When the dispute increased due to the deluding power of Parameṣṭhin (Śiva), the great *Liṅga*, constituting the nature of Śiva, manifested itself before us to enlighten us.

73. It was dazzlingly lustrous like the fire at the time of world destruction, ablaze with wreaths of fire, devoid of any decrease or increase and without any beginning, middle or end.

74. Then the Unborn lord (i.e. Brahmā) said to me— “Let us find out its limits. You go quickly beneath it (to its bottom) and I shall go up.”

75. Making such an agreement quickly, they (we both) went down and up (of the *Liṅga*). But neither the grandsire (of the world Brahmā nor I did know the limit (of the *Liṅga*). (v.l. even after a hundred years). And they (both of us) came together.

76. Thereafter, we were surprised, we got afraid of the Trident-bearing lord, as we were deluded by his Māyā. We began to meditate on the universe and its Lord.

77. Uttering Omkāra, the greatest syllable (sound) in a loud tone, and with palms joined in reverence, we eulogised Śambhu, the great lord.

Brahmā and Viṣṇu said :

78. "Obeisance to Śambhu, the physician for the ailment of worldly existence, the root-cause of which is the beginningless Avidyā (Māyā). Hail to Śiva the quiescent Brahman of the form of Liṅga.

79. Obeisance to one who is stationed in the vast ocean of dissolution and is the cause of dissolution and creation of the universe. Obeisance to Śiva, the quiescent Brahman, of the form of Liṅga.

80. Obeisance to Śiva, the quiescent Brahman in the form of Liṅga whose symbol is wreaths of flames and is of the form of a column of fire.

81. Obeisance to the deity devoid of beginning, middle and end, to one who by nature is spotless refulgence. Obeisance to Śiva, the quiescent, infinite Brahman of the form of Liṅga.

82. Obeisance to the lord of Pradhāna and Puruṣa. Obeisance to the Vedhas (Creator), of the form of the firmament. Obeisance to Śiva, the quiescent Brahman of the form of Liṅga.

83. Hail to you the immutable, eternal Reality of incomparable splendour, the embodiment of the essence of Vedānta and of the form of Kāla (Time or Death).

84-85. Obeisance to Śiva, the quiescent Brahman of the form of Liṅga." On being eulogised like this, Maheśvara became manifest and the Lord, the great Yogin, shone with the lustre similar to that of a crore of suns and appeared to devour the sky with thousands and crores of mouths.

86-87. The lord had a thousand hands and feet; the sun, the moon and the fire constituted his eyes; the lord with the Pināka bow in his hand held the trident. He had the elephant's hide for his garments; a serpent constituted his sacred thread; his voice resembled the sound of the cloud and *Dundubhi* (Divine drum). Then the great god said—"O excellent gods, I am delighted.

88. Have a look at me, the great Deva; may all your fears be eschewed. Formerly, both of you, the eternal ones, were born of my limbs.

89. This Brahmā, the grandfather of the worlds is in my right side; Viṣṇu, Hari the protector of the worlds is in the left side, and Hara resides in the heart.

90-91. I am much pleased with you both. I shall grant you the boon you desire." After saying this, Mahādeva, Śiva himself, embraced me and lord Brahmā and became disposed to shower his grace on us.

92-94a. Then both Nārāyaṇa and Pitāmaha, with delighted minds, bowed down to Maheśvara. Gazing at his countenance they submitted thus—"If you are pleased with us and if the boon is to be granted to us, O Lord, may our devotion to you, the great Lord, be eternal." Then, Lord Īśa, Parameśvara, laughingly told me with a delighted mind.

The God said :

94b. "O Lord of the Earth, you are the cause of dissolution, sustenance and creation of the universe.

95. O my dearly beloved Hari, protect this universe consisting of the mobile and immobile beings. O Viṣṇu, I am in the three different forms with the names Brahmā, Viṣṇu and Hara.¹

96. Though I am devoid of Guṇas and unsullied, I am threefold due to the attributes for the function of creation, sustenance and dissolution. O Viṣṇu, eschew your delusion and protect this god Brahmā, the grand-sire of the worlds.

97-98a. The eternal Lord will definitely be your son. At the beginning of the Kalpa, I, assuming a divine form (v.l. terrible form) with a trident in my hand shall come out of your mouth and be your son, born of your rage."

98b-99. Addressing thus, O excellent-most sage, god Mahādeva showered his grace on me and god Brahmā, and vanished then and there. It was since that time the worship of the Liṅga had been well-established in this world.

100. It is called *Liṅga*, O Brāhmaṇa, because it is the Supreme form of the Brahman. O sinless one, thus the glory of *Liṅga* has been narrated to you by me.

1. The KP. tries to emphasize the oneness of the trinity of gods in so many places in order to counteract the divisive tendencies in different sects in those times.

101. Only those who know Yoga, but neither Devas nor Dānavas, can understand this. This is the greatest knowledge unrevealed and designated as Śiva-lore.

102. We pay obeisance to that lord forever whereby those who are endowed with the vision of knowledge see that Lord, subtle and incomprehensible.

103. Obeisance to lord Mahādeva, the lord of Devas, to Bhṛṅgin. Salutations to the blue-throated one, to the mystic secret of the Vedas.

104. Hail to the terrible one, to the quiescent Sthāṇu, to the cause of the Universe, the Brahman, to Vāmadeva, to the three-eyed greatest Lord.

105. Always pay obeisance to Śaṅkara, Maheśa, Girīśa, Śiva. Ever meditate on Maheśvara. Ere long you will be liberated from this ocean of worldly existence." Thus the leading sage was advised by Vāsudeva.

106-107a. He mentally hastened to Lord Īśāna, the all pervading (lit. with faces all round) Lord. On being permitted, the great sage bowed down his head before Kṛṣṇa, approached Śambhu, the desired Lord* of Devas, the trident-bearing lord.

107b-109. He who narrates this excellent chapter on Liṅga, listens to or reads it regularly, becomes absolved of all sins. After hearing even for once it becomes the performance of the penance of Vāsudeva. O leading Brāhmaṇas, the man is absolved of all sins. If one were to repeat this day after day, one is honoured in the Brahmaloka." Thus spoke the great Yogin, lord Kṛṣṇa Dvaipāyana.

* (v.l.) went to the region dear to the trident-wielding lord of Devas.

CHAPTER TWENTYSEVEN

Kṛṣṇa's Return to His Abode—Description of the Royal Dynasties Concluded

Sūta said :

1. Thereafter, Kṛṣṇa who secured boons from Maheśvara, begot of Jāmbavatī his excellent son Sāmba¹ of noble soul.

2. Aniruddha of great strength was the son of Pradyuma. Both of them were richly endowed with good qualities; they were as if the other two bodies of Kṛṣṇa himself.

3-4. After slaying Kaṁsa, Naraka and hundreds of other Asuras, after playfully conquering Indra and the great Asura Bāṇa and stabilising the entire universe and after re-establishment of the eternal Dharma in the world, Nārāyaṇa made up his mind to return to his own abode.

5. In the meanwhile, Bhṛgu, and other Brāhmaṇas came to Dvārakā in order to see the eternal lord Kṛṣṇa who had accomplished his mission.

6. After bowing to and worshipping them and when they had been comfortably seated along with the intelligent Rāma, the Ātman of the universe (i.e. Kṛṣṇa) said to them.

7. "O great sages, I shall now go to my Supreme abode known as "Viṣṇu's region." All the tasks of my mission have been fulfilled. Be pleased to permit me.

8. Now, the inauspicious and terrible Kali Age has set in. In this Age the people will become the followers of sinful activities.

9. O excellent Brāhmaṇas, you propagate that perfect knowledge which is beneficial to the ignorant and whereby these will be absolved of the sins of Kali Age.

10. Those persons who remember me, the Supreme Lord, even once, in this Kali age, their sins perish.

11. Those twice-born ones who worship me everyday with great devotion in the Kali Age, in accordance with the injunction prescribed in the Vedas, will go to my region.

1. Rukmiṇī had a son called Sāmba (*vide supra* 24.81-82) but Jāmbavatī's Sāmba is different. He was famous for his personal charms and was much more famous than his namesake (Rukmiṇī's son).

12. Thousands of Brāhmaṇas, born of your family, will cherish devotion towards Nārāyaṇa, in the Kali Age.

13. The people who are devoted to Nārāyaṇa attain the deity that is greater than the greatest. Those who hate Maheśvara will not attain it.

14. The meditation, the Yogic practice, the penance performed, the knowledge obtained, the Yajña and other rites of those people who hate Maheśvara, perish immediately.

15. Even he who worships me everyday with single-minded devotion but speaks ill of god Śiva, falls into ten thousand hells for ten thousand years.

16. Hence, O Brāhmaṇas, the censuring of god of Paśupati should be avoided mentally, physically and verbally, by my devotees, by all means.

17. Those excellent Brāhmaṇas who had been cursed by Dadhīca in the course of the sacrifice performed by Dakṣa, should be shunned carefully by the devotees in the Kali Age.

18. Your descendants on the earth who censure lord Īśāna and who have been cursed by Gautama,¹ are not worthy of being conversed with by the excellent Brāhmaṇas.”

19. All those great sages who were thus addressed by Kṛṣṇa said *Om* (i.e. Amen). Those excellent men hastened to their respective abodes.

20. Thereafter, Nārāyaṇa, Kṛṣṇa, the pervader of the world, sportingly dissolved his own race and attained that Supreme region.

21. Thus the race of kings has been succinctly recounted to you. It is impossible to describe it in detail. What is it that you wish to hear further ?

22. He who reads or listens to the auspicious narration of the races shall be freed from all sins. He is honoured in the heavenly world.

1. This refers to Gautama's curse to Brāhmaṇas who with a desire to return to their hermitages after 12 years' famine were not allowed to do so through persuasion by Gautama. They created a fake cow which died at the prohibitive word of Gautama and thus left him as he was the killer of a cow.

CHAPTER TWENTYEIGHT¹

Arjuna's meeting with Vyāsa

The sages said :

1. O Sūta, do narrate succinctly to us, the power (v.l. nature) of the four Yugas viz. :—Kṛta, Tretā, Dvāpara and Kali.

Sūta said :

2-3. When Nārāyaṇa, Kṛṣṇa, had retired to his great region, Pārtha, the son of Pāṇḍu, the tormentor of his enemies, the highly virtuous soul, performed the subsequent obsequies. He was overwhelmed with great grief. On the way he saw sage Kṛṣṇadvaipāyana passing by.

4. The expounder of Brahman was followed and surrounded by his disciples and their disciples. Then Arjuna eschewed his grief and prostrated himself on the ground like a staff.

5-6. With very great pleasure he enquired : “O great sage whence are you coming ? O holy lord, to which place do you wish to go so hurriedly ? By seeing you my profound grief has disappeared. O lotus-petal-eyed one ! Counsel now what I have to do.”

7. Sitting on the banks of the river and surrounded by his disciples, the sage, the great Yogin Kṛṣṇadvaipāyana said to him.

CHAPTER TWENTYNINE

Narration of the Nature of Yugas¹

Vyāsa said :

1. “O son of Pāṇḍu, this terrible Kali Age has set in. Hence I am going to Vārāṇasī, the auspicious city of the Lord.

1. Ch. 28 is merely a background for the description of the way of behaviour of people and social conditions presumed to have prevailed (and prevailing) in different Yugas. This topic is popular with and hence common to most of the Purāṇas as we find it in Bh. P. xii.3.18-52, NP.I. 41-1-123, VP. VI. 3.9-60 (to mention a few).

2. O mighty-armed one, in this terrible Kali Age, all the people will be the pursuers of sinful activities. They will be devoid of religious discipline of the four castes (*Varṇas*) and stages of life (*Āśramas*).

3. In the Kali Age, I do not see any other atonement capable of absolving the sins of creatures except staying at Vārāṇasī.¹

4. In all the three Yugas viz. Kṛta, Tretā and Dvāpara, men will be noble-souled, virtuous and truthful in speech.

5. You are famous in the three worlds as one endowed with fortitude and endearing to the people. Observe your own great duty now in this age. You will be thereby free from fear.”

6. O excellent Brāhmaṇas, on being advised thus by the holy sage, Pārtha, the conqueror of cities of enemies, bowed to him and asked him about the respective duties in the different Yugas.

7. After bowing down to lord Īśāna, the son of Satyavatī expounded to him everything about the eternal *Yugadharma*s (the duties in the respective Ages).

Vyāsa said :

8. O lord of men, I shall tell you the *Yugadharma*s succinctly, as it is not possible to explain them in detail by me.

9. O Pārtha, the first Yuga is said to be Kṛta by scholars, then comes *Tretā*; the third Yuga is Dvāpara and Kali is the fourth.

10. It is said that meditation and penance are enjoined (as the important *dharma*) in the Kṛta Age, attainment of perfect knowledge in the Tretā Age, performance of sacrifices in the Dvāpara Age and charitable gifts in the Kali Age.²

11. Brahmā is the deity in the Kṛta Yuga, in Tretā, it is lord Ravi (sun), the deity in Dvāpara is Viṣṇu and Maheśvara is the lord in Kali Age.

1. VV 2 and 3 quoted in *Parāśara-mādhava*, *Prāyaścitta* VV. 9 and 10.

2. Quoted from Manu I. 86. Cf. *Mbh. Śānti* 23.28, *Vāyu*. 8.65-66.

12. Brahmā, Viṣṇu and the sun-god, all these are worshipped in the Kali Age too. But the Pināka-bearing lord Rudra is worshipped in all the four Yugas.

13. In the first Kṛtayuga, Dharma is glorified as having full four feet. In Tretā it becomes three-footed while it is two-footed in Dvāpara.

14-15. In Tiṣya (Kali age) it stands devoid of three feet; it merely exists. In Kṛta Yuga the origin of subjects was through religiously sanctioned copulation. The livelihood was direct and devoid of greediness; the subjects were always contented; they had all pleasures and enjoyments. O conqueror of cities, there was no inferiority and superiority among them. They were devoid of all distinctions.

16-17. In Kṛta Yuga, they had equal longevity and pleasure as well as beauty. They were free from grief. Adherence to truth and remaining in solitude was mainly practised (?) People were engrossed in meditation and penance. They were devoted to Mahādeva. They moved about here and there without any specific desire. They were always delighted in their minds.

18. O scorcher of enemies, the people stayed on mountains and in the ocean (or on the seashore). They had no fixed abode. O Brāhmaṇas, in due course of time, in the Yuga called Tretā, their taste and pleasure disappeared.

19-20a. When that Siddhi perished, another type of Siddhi appeared. When the happiness of (getting flowing) waters was obstructed, then shower of rain (carried by clouds) began to fall on the earth from thundering clouds.

20b-21. Even as the rainfall contacted but once the surface of the Earth, trees, that could be called abodes, appeared. The purpose of subjects was served by the trees.

22-23a. In the beginning of Tretā Yuga, the subjects maintained themselves through them. After the lapse of a great deal of time, because of their aberration, the attitude of passion and greed set in suddenly.

23b-24a. It was due to their contrariety (aberrations) through the influence of Kāla (time) that all the trees that had been their habitation perished.

24b-25. When the trees perished, the subjects born of legal copulation became confused and perplexed. They began to meditate on their Siddhi. Since they had the truthful meditation there appeared before them the trees that could be called their abodes.

26-27. They yielded garments, fruits and ornaments for them. In them alone was born the honey, not originating from the bees, but endowed with fragrance, colour and taste. The honey of great virility was found in every leafy cup or cavity of the trees. The subjects in the beginning of Tretā Yuga maintained themselves with that.

28. All of them were delighted and contented and free from ailments, thanks to that Siddhi. Again after the lapse of some more time, they were overcome by their greed.

29-30. They seized trees and took away honey forcibly. As a result of their misdeed caused by their covetousness, the wish-yielding Kalpa-trees at some places became destroyed alongwith honey. The subjects, therefore, were extremely distressed due to severe cold, heat and heavy rains.

31. Being afflicted by mutually opposite types of climates, they made coverings (shelters) and clothes. After devising means that counteracted the contradictory climatic changes, they began to think of agriculture and trade.

32. When the Kalpa trees were lost alongwith honey in the Tretā Yuga, further Siddhis appeared before them.

33-34a. Their Siddhi facilitating agriculture or trade was something different. They too had sufficient rain; The rain-water flowing to the lower level became streams of water and rivers.

34b-35a. Thus when there was plenty of water on the surface of the Earth, medicinal herbs grew, thanks to the contact of water and Earth.

35b-36. Though uncultivated by ploughing and unsown, fourteen types of trees—both of rural and forest types and shrubs grew up putting forth seasonal flowers and fruits. It was then that their passion and covetousness spread everywhere.

37. Due to the inevitability of the course of events and as it was the effect of Tretā Yuga, people forcibly occupied the river banks and fields as well as mountains.

38. They seized trees, hedges and medicinal herbs forcibly. Due to this misdemeanour and aberration of theirs, the medicinal herbs entered Earth.

39. Later, king Pṛthu milked these out of Earth at the behest of Pitāmaha, god Brahmā, grabbed them all in their senseless fury against each other.

40-41. Good conduct became lost due to application of force as well as the influence of times. On knowing this, lord Brahmā created the Kṣatriyas for the establishment of disciplined behaviour and for the welfare of Brāhmaṇas. The lord created discipline of the four castes and stages of life in the Tretā Yuga.

42-43. He established the institution of sacrifice without the slaughter of animals. Even in the Dvāpara Yuga difference of opinion set in among men. Considering the passion, covetousness, mutual fight and wrong conclusions in the mind (among the people) one Veda of four feet appeared as three different Vedas.*

44. In the beginning of all Dvāpara Yugas, they (i.e. the Vedas) are divided into four by Vedavyāsa. (They are many because they are different in the different sets of four Yugas). The Vedas differ due to the difference (or delusion) in the visions among the sons of sages or altered visions.

45. The Saṁhitās of Ṛk, Yajus and Sāman are being recited by the great sages by introducing Mantras and Brāhmaṇas with due changes in accents and syllables.

46-47a. O observer of good vows ! Due to general and specialised methods and difference of views,** Brāhmaṇas, Kalpasūtras, discussion on Brahman (Āraṇyakas & Upaniṣads), Itihāsa, Purāṇa and Dharmaśāstra came to be composed.

*a better v.l. : In the tretā age, one veda consisted of four feet (parts).

**v.l. different interpretations due to general and special outlook (*sāmānyā vaikyātś caiva*).

47b-48. People become detached due to various calamities such as drought, death and other mishaps. They become depressed due to defects in speech, mind or body. Due to detachment, they begin to ponder over the means of liberation from misery.

49. After reflection and investigation they become free from attachment. Then, they begin to see defects. It is due to realisation of defects that knowledge becomes possible in Dvāpara.

50. O Brāhmaṇas, the behaviour in Dvāpara is due to mixture of *Rajas* and *Tamas*. The *Dharma* that prevailed in the first (i.e. Kṛta) Yuga continued in Tretā Age.

51. It becomes agitated in Dvāpara Yuga and it is destroyed in Kali Age.

CHAPTER THIRTY

The Nature of Kali Yuga

Vyāsa said :

1. In Kali age,¹ men who are always agitated by the attribute of Tamas, commit delusion, malice and destruction of saintly men and ascetics.

2. Epidemics of fatal disease, perpetual fear of hunger and starvation, fear of droughts and destruction of countries prevail in Kali Age.

3. Utterly bad subjects born in Kali Yuga are impious, deficient in food and highly furious but lacking in brilliance, liars and greedy.

1. A pessimistic picture of Kaliyuga is another feature of Purāṇic predictions. Cf. *Mbh.* *Vana* Chs. 188, 190; *Br. P.* Chs 229-30; *Mt. P.* 144. 32-47; *Bh. P.* xii-1-2; *VP.* VI. 1; probably those must be the social conditions when Purāṇas came to be written.

4. The fear of subjects is heightened due to ill performance of Yajñas, faulty study of the Vedas, evil conducts and misleading heretical scriptures and defects in the rites of Brāhmaṇas.

5. In this age, twice-born persons do not study the Vedas or perform sacrifices (or worship). People of low intellectual capacity will perform sacrifices and study the Vedas.

6. In Kaliyuga, the Śūdras will have close association with the Brāhmaṇas by the use of spells and incantations as well as through the sharing of beds, seats and food.

7. The kings who will be mostly Śūdras will harass the Brāhmaṇas. Killing of the foetus and heroes will be of common practice among kings.

8. The twice-born people will not perform ablutions, *Homas*, *Japas*, offer of charitable gifts, worship of deities and other holy rites.

9. In Kali age, the people censure Mahādeva, Puruṣottama, Brāhmaṇas, Vedas, Dharmaśāstras and Purāṇas.

10. People perform various rites not found in the Vedas. The Brāhmaṇas would not have any interest in their prescribed pious rites and duties.

11. People will have evil activities and conduct of life. They will be surrounded by useless dissembling heretics. They will be begging one another on many occasions.

12. In Kali age, common people will begin to sell cooked food. The Vedas will be sold on the cross-roads, and youthful maidens will sell their bodies.

13. When the close of Yuga is imminent, Śūdras calling themselves *Jinas* (subduers of sense organs) will perform holy rites by shaving off their heads, wearing ochre robes and black-antelope skins and keeping their teeth white.¹

14. People will be plunderers of crops of others and deprivors of (other people's) clothes. Thieves will be robbers

1. This refers to Buddhist Bhikṣus. The term 'jina' means 'the subduer of sense organs' and is applied to the Buddha. Jainas (especially Digambaras) are mentioned in V. 16 below.

of other thieves and there will be another killer of such snatchers.

15. It is stated in Smṛtis that in the Kali age there will be prevalence of extreme misery, shortness of life-span, exhaustion of physical bodies, spread of sickness, sinful activities arising from attachment to Adharma.

16. There will be some people wearing ochre-coloured robes, some going naked (Jainas), some bearing skulls (Kāpālikas), some will sell Vedas while others will sell sacred places.

17. Seeing the Brāhmaṇas seated, people of petty intellect will make them move; Śūdras depending upon kings may even strike the leading Brāhmaṇas.

18. O tormentor of enemies, Śūdras will be occupying lofty seats in the middle of Brāhmaṇas. In Kali age, as a result of the influence of times, the king will dishonour the Brahmins.

19. Brāhmaṇas, of insufficient learning, possessing ill-luck and no great strength will begin to serve Śūdras with flowers, ornaments and other auspicious articles.

20. O king, Śūdras will not cast a glance at the Brāhmaṇas, worthy of respect and worship. It is the Brāhmaṇas who would stand at their threshold awaiting an opportunity for service.

21. In Kaliyuga, the Brāhmaṇas, dependent on the Śūdras, hover round and serve the Śūdras seated in their vehicles and eulogise them by songs of praise and prayer.

22. Dependent on Śūdras, they teach them Vedas. Due to the calamity of appeasing those without Vedas, they resort to terrible atheism.

23. Even the excellent ones among Brāhmaṇas will sell the merit of penance, sacrifices and arts. As to Sannyāsins, there will be hundreds and thousands.

24. O ruler of men, destroying their own pious rites, they do not attain that region. They sing about deities with worldly songs.

25. In Kali age, there will be Brahmanas as well as

Kṣattriyas who follow the course of conduct prescribed for Vāma Tāntrikas, Pāśupatas and Pāñcarātrikas.¹

26. When perfect knowledge and the holy rites are lost, when the whole world has become inactive, insects, mice, and serpents will harass human beings.

27. Those Brāhmaṇas who had been burnt completely in the fire of the curse of goddess Satī formerly during Dakṣa's sacrifice, will be reborn in the families of Brāhmaṇas.

28. In the Kaliyuga, towards the close of that age, they, with their mind overwhelmed by Tamas, will censure Mahādeva. Theirs will be a futile pursuit of Dharma.

29-30. The Brāhmaṇas and others will be considered heroes in their own communities. Those who had been cursed by the noble Gautama, will incarnate in those wombs (families) and they will revile god Hṛṣīkeśa, Brāhmaṇas and expounders of Brahman (or the Vedas).

31-32a. Persons practising vows not sanctioned by the Vedas, of wicked behaviour and of futile efforts, will be deluding all other people by exhibiting the fruits thereof. Their minds are enveloped and vitiated with ignorance and these base people follow feline tricks.

32b-33a. In Kali age, Rudra, Mahādeva is the greatest lord of the worlds. He is the deity of deities and he shall achieve the welfare of all men.

33b-34. Śaṅkara, Nīllohita, will take up incarnations for the purpose of establishing the Śrauta (Vedic) and Smārta (belonging to the Smṛtis) rites, with a desire for the welfare of his devotees. He will teach his disciples the knowledge pertaining to the Brahman.

35-36. Those who resort to the essence of Vedāntas (Upaniṣads) and follow the holy rites indicated in the Vedas and such of those holy rites as are pointed out with special reference to the people of all castes, serve him in whatever manner they can. They overcome defects or sins of Kali Age and attain the greatest region.

1. Although the doctrine of four Vyūhas repeatedly occurs in the KP., the sect was not much respected and is grouped herein with the Vāma ('left-handed' practitioners of Tantrism) and Pāśupatas.

37. Although the Kali age is defective in many respects, there is one great good point in it viz. a man derives very great merit without any great strain.

38. Hence, after reaching the Yuga belonging to Meheśvara, a Brāhmaṇa shall, by all means and with special care, seek refuge in Rudra, Īśāna.

39. Those who bow down to Īśāna of three eyes and wearing the elephant's hide, shall become delighted in their minds and attain to Rudra and his greatest region.

40. Just as the obeisance paid to Rudra certainly yields all desired fruits, one shall not derive that benefit by making salutations to other deities.

41. In the Kali Yuga of such a nature, the only means of purifying defects is the obeisance rendered to Mahādeva, meditating on him and offering charitable gifts—So says the Śruti.

42. Hence, if one wishes to attain the highest beatitude one should eschew all gods other than god Śiva and resort to the three-eyed Maheśvara.

43. Futile indeed is the very life, the charitable gifts, the penance and the performance of sacrifice of those people who do not worship Rudra, Śiva, who is saluted by Devas.

44. Obeisance to Rudra the great God of gods, Mahādeva, to the trident-bearing Tryambaka, Trinetra (the three-eyed god). Salutations to the preceptor of Yogins.

45. Hail to the lord of Devas, to Mahādeva, to Vedhas (creator), to Śambhu. Obeisance forever to Sthāṇu, to Śiva the Parameṣṭhin.

46. Salutations to Rudra accompanied by Umā, to Mahāgrāsa (devouring all in a mouthful), the cause of the universe. I resort to the three-eyed celibate worthy of being a refuge.

47-51. I bow down to Mahādeva, Mahāyoga (the great Yogin) Īśāna, the consort of Ambikā, the bestower of Yoga to Yogins, to one enveloped by Yogamāyā, the preceptor and the venerable teacher of Yogins, to one who is accessible to the Yogins, the Pināka-bearing lord, one who enables people to cross the ocean of worldly existence, to Rudra, to Brahmā, to the overlord of Brahmā, to the eternal, omnipresent, quiescent one, identical with Brahma, to one fond of Brāhmaṇas, to one of

matted hair, the embodiment of Kāla, the formless one, Supreme Ruler, to one who though multiform appears as of one form, to one knowable through the Vedas, to the Lord of heaven, the blue-throated embodiment of the Universe and the pervader of all, the seed of the universe, the fire (destroying the universe at the time) of world annihilation, the fire of death, to the bestower of desires and destroyer of Kāma, to Lord Giriśa whose forehead is decked with a digit of the moon.

52. I bow to the extremely red god, who puts forth his tongue, to the sungod, Parameṣṭhin, the fierce Paśupati, to the terrible deity, to the refulgent sun, to the Supreme penance (v.l. beyond darkness).

53. Thus the characteristics of the Yugas have been succinctly recounted as also of the Yugas that have gone by and that are yet to come until the end of the Manvantara.

54. There is no doubt in this that all the Manvantaras are explained when one Manvantara is explained; all the Kalpas are explained through the explanation of one.

55. In the Manvantaras, both past and the future, all people are of identical names and forms and they identify themselves with the same.”¹

56. Thus advised by the holy sage, Śvetavāhana (Arjuna) cherished in himself the greatest and unswerving devotion to Iśāna.

57. He made obeisance to the holy sage Kṛṣṇadvaipāyana who was omniscient, the creator of all, who was established as Viṣṇu himself.

58. Stroking Pārtha, the conqueror of enemies' cities who bowed to him, by means of his splendid hands, sage Vyāsa spoke to him again.

59. “You are blessed, favourite with the Lord. In all the three worlds there is certainly no other person like you who is a devotee of Śaṅkara, and the conqueror of enemies' cities.

60. You have directly perceived that lord Rudra who has universal vision, has faces all round, who is the very embodiment of the universe.

1. VV. 54-55 constitute an explanatory paraphrase of *dhātā yathāpūrvam akalpayat* |

61. That divine lordly knowledge has been precisely understood by you. The eternal Hṛṣīkeśa (Vyāsa, his incarnation) himself has recounted it to you, out of delight.

62. Do you go to your own abode. It does not behove you to grieve over it. With the greatest devotion seek refuge in Śiva worthy of being the refuge.”

63. After saying this and having blessed Arjuna, the holy sage went to Śaṅkara's city in order to propitiate Śiva.

64. At his instance, Pāṇḍu's son Arjuna sought refuge in Śiva. He eschewed all karmas. He became devoted to him through spiritual knowledge.

65. Excepting the son of Satyavatī (Vyāsa) and Kṛṣṇa, the son of Devakī, neither anyone has been, nor will be born who is equal to Arjuna in the matter of devotion to Śambhu.

66. Obeisance forever, to the holy sage Vyāsa son of Parāśara, who is quiescent, intelligent and of unmeasured splendour.

67. Kṛṣṇadvaipāyana is the eternal Viṣṇu incarnate. Who else can know in reality Rudra Parameśvara (the Supreme Lord).

68. “Pay obeisance to that sage Kṛṣṇadvaipāyana (Vyāsa), the son of Satyavatī and of Parāśara, who was a Yogin of noble soul, the immutable Viṣṇu himself.”

69. Thus addressed, the sages bowed to the noble Vyāsa, the son of Satyavatī, with the concentration of mind.

CHAPTER THIRTYONE

*The Glory of Varanasi*¹

The sages said :

1. We are eager to hear what the highly intelligent sage Kṛṣṇa Dvaipāyana did after arriving at the divine city of Varanasi.

1. This is the holiest place for Hindus. As a birth-place of Pārśva-nāth a. the 23rd Tirthaṅkara of Jinas and that of Kāśyapa Buddha and the

Sūta said :

2. After reaching the divine city Vārāṇasī and performing ablution in Gaṅgā, he worshipped Lord Śiva, Viśveśvara.

3. On seeing that the sage Vyāsa had come there, the sages who resided there, worshipped that leading sage.

4. Bowing down to him all of them requested him to relate the meritorious story with reference to Mahādeva, that destroyed all sins. They asked him about the eternal holy rites leading to salvation.

5. The omniscient, great and holy sage recounted to them the greatness of the Lord of Devas—the greatness based on piety as pointed out by the Vedas.*

6. Among those leading sages Jaimini, the great sage and disciple of Vyāsa, asked Vyāsa about the eternal and mystic significance of those religious duties.

Jaimini said :

7. O holy sage, it behoves you, the omniscient one, to dispel one of our doubts. There is nothing which is unknown to you, the great sage.

8-11. Some persons praise meditation. Others extol only Dharma (piety), some other people praise Sāṃkhya as well as Yoga, while other great sages emphasize penance. Certainly other great sages speak in praise about *Brahmacarya* (celibacy). Others speak highly of non-violence and yet others extol renunciation. Some praise mercifulness, charitable gifts and study of the Vedas. Others speak highly of pilgrimage to holy places

place of *Dharma-cakra-pravartana* by Gautama Buddha, it is sacred both to Jains and Buddhists. It was the capital of the kingdom of Kāśis—probably the same Aryan tribe mentioned as Kasrites in Central Asian inscriptions. The Kāśis are mentioned in the *Satapatha Br.* XIII. 5.4.21. The town is called Vārāṇasī as it is situated between two 'rivers' Varāṇā (mod. Barṇā) and Asī (*vide* V. 63 below). Being a highly sacred place, it has been eulogised and described in details in various Purāṇas such as the Mt. P. Chs. 180-185, NP. II. Chs. 48-51, Pd. P.I. Chs. 33-37, SK. P. IV (Kāśi Khaṇḍa) and others. The KP. has devoted five chapters (Chs. 31-35) for describing the glory of Vārāṇasī.

*v.l. *dharmān veda-nidarśitān* "religious duties ordained in the Vedas."

and yet others praise the restraint of sense-organs. O leading sage, be pleased to explain to us which of them is preferable and most excellent. If at all there is anything else, it behoves you to tell even if it is a great secret.

12. On hearing the words of Jaimini, Sage Kṛṣṇadvai-pāyana bowed down to the bull-bannered deity (Śiva) and said in a majestic tone.

The revered Vyāsa said :

13. O excessively blessed one, excellent, very nice. O sage, I shall explain what has been asked by you. It is the secret of secrets. May the other sages too hear it.

14. This eternal perfect knowledge was explained by Īśvara formerly. It is a great secret disliked by non-intelligent persons but resorted to by men of subtle vision.

15. This excellent knowledge, the best among all types of knowledge, should not be imparted to one who has no faith, nor to one who is not a devotee of Parameṣṭhin; nor should it be given to one who is not the knower of Vedas.

16. The goddess, seated on her divine seat on the peak of Meru asked Mahādeva, Īśāna, the enemy of the Tripuras.

The glorious Goddess said :

17. O Mahādeva, O lord of Devas, O destroyer of the distress of devotees, how can a man perceive you, the lord, in a short while ?

18. O Śaṅkara, the systems of Sāṅkhya and Yoga, the penance, the meditation, the Vedic path of action and other things as well, they say, are very strenuous and tedious.

19-20. O destroyer of Kāma's body, for the welfare of all devotees, please expound that secret-most knowledge, resorted to by Brahmā and others, whereby the subtle lord will be visible to all embodied beings whether Yogins of great knowledge or men of confused minds.

Īśvara said :

21. This knowledge, excluded by (i.e. incomprehensible to) the ignorant, is of great mysterious meaning and is not to be revealed to anybody else. I shall explain it to you, precisely, as mentioned by great sages.

22. The city of Varanasi is my secret-most holy centre. It is the cause that enables all living beings to cross the ocean of worldly existence.

23. The great-souled devotees of mine who have taken to the observance of my vows and who adhere to those great observances, stay at that place.

24. It is the most excellent of all holy centres; the best of all abodes; the most excellent of all types of knowledge; it is my sacred place Avimukta.¹

25. The holy centres and shrines situated in other places, in heaven, on earth and in cremation grounds are all found here.

26. My abode is not in contact with the earth, it is in the firmament. Those who are not liberated do not perceive it; the liberated ones observe it through the mind.

27. This city is known as *Avimukta* (not deserted by me). It is the well-known cremation ground.² O beautiful women; it is here that I annihilate this universe after becoming Kāla.

28. O goddess, of all my secret abodes, this is the most lovable to me. Whenever my devotees go here, they enter me alone.

29. What is offered there as a charitable gift, the *Japa* performed there, the *Homas*, the *Yajñas* and the penances performed there, the meditation, the study of the Vedas and the knowledge pursued there—all these shall be inexhaustible in benefit here.

30. All sins accumulated previously in the course of thousands of births are annihilated, the moment one enters the holy centre of Avimukta.

31-33. Brāhmaṇas, Kṣatriyas, Vaiśyas, Śūdras, those of mixed castes, women, people of alien outcaste origin, sinners of

1. According to NP. II. 48, LP. 92.45-46, SK.P.IV. 26.27, this place (Vārāṇasī) was never vacated (even during *Pralaya* or the Deluge) by god Śiva and is hence called *A-vimukta*. LP.I.92.143 gives another strange derivation : *avi*=sin, *mukta*=free from. 'A place free from sins'.

2. *Śmaśāna* is another name of Vārāṇasī, the explanation of which is given here. The verse is repeated in Pd. P. I. 33.14. This explanation is repeated in SK. P. IV. 30.103-4.

mixed castes, insects, ants, and all other animals and birds, O lady of excellent face, assume the form with the moon for crest-jewel, the great bull for vehicle and possessing three eyes, if they die in Avimukta in due course of time.¹ O goddess, they will be born as human beings in my auspicious city.

34. A sinner dying in Avimukta never goes to hell. All of them blessed by Íśvara, attain the great goal.

35. Realising that salvation is very difficult to achieve and the world is very terrible, a man should strike his feet with stone and stay on in Varanasi.

36. O Parameśvarī, it is very rare that a living being attains penance* there, but to him who dies there, the goal is conducive to liberation from worldly existence.

37. O daughter of the lord of mountains, thanks to my grace, sin perishes here. But insensible men, deluded by my Māyā do not perceive it.

38. Those who are deluded and enveloped by darkness do not perceive Avimukta. They enter in the midst of faeces, urine and semen again and again.

39. If buffeted by hundreds of calamities, a person enters and stays at my city, he attains the highest beatitude from which there is no return.

40. He enters the abode of Śiva that is free from births, deaths and old age. That is the goal of those who seek salvation, who have no further fear of death.

41-43. After attaining it a learned man shall feel that they have attained their objective in life and are contented. The excellent goal that is attained in Avimukta is not attained by means of charitable gifts, or by penances, or by *Yajñas* or even by learning. Learned men know that Avimukta is the specific and efficacious greatest penance for those people of different castes, the casteless, the hated ones, the Cāṇḍālas and others, those who are full of serious and intense sins.

1. VV. Repeated in Mt. P. 181.17-21; Pd. P.I. 33.17-20. Cf. NP. II. 48.51-52.

*v.l. *tapasā cāpi pūtasya* (to a person who though purified with penance, attainment of liberation from Saṃsāra is not easy if he dies at any other place except Vārāṇasī).

44. Avimukta is the greatest knowledge, Avimukta is the greatest region, Avimukta is the greatest principle, Avimukta is the greatest and the most auspicious Bliss.

45. At the end I bestow the greatest knowledge and the greatest region, on those who take an irrevocable vow of staying in Avimukta.

46-48. These following holy and sacred places are well-known in the three worlds—viz. Prayāga, the holy Naimiṣa forest, Śrīśaila, the Himālaya, Kedāra, Bhadrakārṇa, Gayā, Puṣkara, Kurukṣetra, Rudrakoṭi, Narmadā, Hāṭakeśvara, Śālig-rāma, Puṣpāgra, (v. l. Kubjāmra) Varṇa (?), Kokāmukha, Prabhāsa, Vijayeśāna, Gokārṇa and Śaṅkukārṇa.¹

49-50a. Those who die at Varanasi attain the greatest salvation. If one plunges in Gaṅgā of triple streams (in heaven, Earth and Pātāla) especially at Vārāṇasī, the sins committed in hundreds of births are eliminated.

50b-51a. Although Gaṅgā and the performance of *Śrāddha*, charitable gifts, *Japa*, and other religious rites can be easily done at other places, it is rare that one gets the opportunity to do so at Varanasi.

51b-52a. A man staying at Varanasi should perform *Tajña* and *Homa* everyday, offer charitable gifts and worship other deities and perform penance subsisting on the air only.

52b-53a. Even if a sinner, a rogue and an impious man

1. Most of these holy places are known by their old names. Those which have changed their names or are less familiar are noted below :

Bhadrakārṇa : (1) Karnāli, on the south bank of Narmadā, famous for its Śiva shrine vide KP. II. 20-35 —De 31

(ii) *Rudrakoṭi*: a sacred place (1) in Kurukṣetra or (2) on the Narmada near its source at Amarakantaka —De 171

Hāṭakeśvara : A sacred place seventy miles to the south-east of Sidhpur in Ahmedabad district—De 71. *Vāmana P.* (37.78) locates it at Sapta-godāvari in Andhra Pradesh.

Kokāmukha : Varāha kṣetra in Purnea district of Bengal, on the Trivenī (confluence of Kośi) above Nāthpur—De. 191.

Vijayeśāna : Probably the same as Vijayeśa in Kāśmīra. It is one of the most famous Tīrthas in Kāśmīra near Cakradhara (HD IV. 821) in Wular Parganā (?)

Śaṅkukārṇa—The Southern part of Varanasi—De 177

(were to visit Varanasi), his arrival at Varanasi will sanctify three generations of his family.

53b-54a. Those who eulogise and worship Mahādeva at Varanasi should be known as freed from all sins. They will become *Gaṇeśvaras*, (the heads of Gaṇas or attendants of Śiva).

54b-56a. At other holy centres, the greatest abode (Mokṣa) is attained by means of a thousand births, through Yoga or knowledge or renunciation or through other means. But those devotees of the lord of the chief of Devas who stay at Varanasi, attain the great salvation even in a single birth.

56b-57. One need not go to any other penance grove after reaching Avimukta where Yoga, perfect knowledge and salvation, are acquired in a single birth. It is called Avimukta because it is not deserted by me.

58-59a. That is the secret of secrets. After knowing this one is liberated. O lady of fine eyebrows. The goal that is assigned for those who seek the greatest bliss and those who adhere to perfect knowledge and meditation, is attained by one who dies at Avimukta.

59b-61a. All sorts of Avimuktas are mentioned by Devas forever. But the city of Varanasi is more auspicious than all those abodes. It is here that Mahādeva, Īśvara himself explains the *Tāraḥbrahman* (i.e. Brahman that enables one to cross the ocean of worldly existence).

61b-62a. That great principle which is greater than the greatest is obtained in a single birth at Varanasi, O goddess.

62b-63a. Just as Avimukta is stationed in between eyebrows,¹ in the middle of the umbilical region, in the heart and in the head and in the sun itself, is situated at Varanasi.

1. In Yoga, certain parts of the body are believed to be locations of certain holy centres. For example Śrī-parvata at the crest (head), Kedāra at the forehead, Varanasi between the eyebrows. The *Jābala-darśanopaniṣad* gives the list as follows :

Śrī-parvataṁ śiras-sthāne Kedāraṁ tu lalāṭake |
Vārāṇasī mahāprājñā bhruvor ghrāṇasya madhyame ||
Kuruṣṭraṁ Kuca-sthāne, Prayāgaṁ hṛt-saroruhe |
Cidambaram tu hṛt-madhyā ādhāre kamalālayam ||

Saints of Maharashtra like Ekanāth, Tukārām look upon the body as the holy place called Pandharpura and the soul as Viṭhala, the presiding deity thereof.

63b-64. The city of Varanasi is located in between the rivers Varanā and Asi. The principle of Avimuktaka is always present. In the past or future there never has been or will ever be a place greater than Varanasi.

65-66a. Just as god Nārāyaṇa, Mahādeva and Sun-god* abide there, so do other gods along with Gandharvas, Yakṣas, serpents and Rākṣasas. God Brahmā, the grand-sire of the world and the god of gods always propitiates me there.

66b-68. Those who have committed the Mahāpātakas (the great sins) and those who are greater sinners than they, attain the greatest goal after reaching Varanasi. Hence, O Mahādevī, he who seeks liberation should invariably reside in Varanasi till death. After securing perfect knowledge he is liberated. But there will be obstacles in the case of those whose minds are vitiated by sins.

69. Therefore, one shall not commit sins physically, mentally or verbally. O excellent Brāhmaṇas, this is the secret of the Vedas and the Purāṇas.

70-71a. Perfect knowledge is dependent on Avimukta. I do not know anything greater than it. Even as Devas, the sages and Parameṣṭhin were listening, this has been recounted to the goddess by the Lord. It is destructive of all sins.

71b-72a. Just as Nārāyaṇa, the Supreme Person, is the most excellent of all Devas, just as Giriśa is the most excellent of all Īśvaras, so also this (Varanasi) is the most excellent of all sacred places.

72b-73a. Only those persons who had propitiated Rudra in their previous births do obtain the greatest holy centre Avimukta, the abode of Śiva.

73b-74a. Those whose minds are vitiated by the sins of Kali age cannot perceive the abode of Parameṣṭhin.

74b-75a. Those who always remember Kāla and have access to this city, get their sins of here and hereafter, destroyed quickly.

75b-76a. If those who settle here commit sins, Śiva the embodiment of Kāla, shall destroy them.

*mahādevadiveśvarāt is meaningless. It is emended as mahadevo diveśvaraḥ f

76b-77a. Those who come to resort to this place, those who seek liberation, are not born again after death. They do not get submerged in the ocean of worldly existence.

77b-78a. Hence, everyone should exert all means to stay at Varanasi whether he is a Yogin or a non-Yogin, whether he is a sinner or the most meritorious person.

78b-79. If the mind is inclined towards Avimukta that should not be thwarted either due to the words of the public or of the parents or through the arguments of elderly persons.”

Sūta said:

80. After saying this, the holy lord Vyāsa, the most excellent among the knowers of the Vedas, went to Varanasi along with his excellent disciples.

CHAPTER THIRTYTWO

*The greatness of Varanasi – The Glory of Omkāreśvara and
Kṛttivāseśvara Liṅgas¹*

Sūta said :

1. The intelligent preceptor, sage Dvaipāyana, surrounded by his disciples, went over to the splendid and huge Liṅga Omkāra that bestows salvation.

2. After worshipping Mahādeva, there, alongwith his disciples, the great sage recounted its greatness to the sages whose souls are purified by meditation.

3. This is that stainless Liṅga Omkāra by name. It is very splendid. By its sheer memory, one is released from all sins.

1. There are hundreds of Liṅgas at Varanasi. But SK. P. IV (Kāśikhaṇḍa) 73.32-36 enumerates 14 out of these as *Mahāliṅgas*. Omkāreśvara and Kṛttivāseśvara are included in that and *Tātrā* to them. every month is recommended (SK. P. IV. 73.39).

4. It is here that the excellent supreme knowledge of five Āyatanas (five-faced Śiva?), capable of granting absolute emancipation from Saṁsāra, has been always worshipped by the sages.

5. Here the glorious Lord Rudra, god Mahādeva himself who has assumed five-bodied (*Pañcāyatana*) form and who bestows Mokṣa on living beings, sports.

6. What is mentioned as the knowledge pertaining to Paśupati and which has five topics or imports is this stainless Liṅga situated at Omkāra.

7. The five topics are super-quietude, supreme peace, knowledge, stability and cessation. These five are the five aspects of the Liṅga of Īśvara.

8. The Liṅga designated as Omkāra is called Pañcāyatana (having five abodes) as it is the support of the five deities viz. Brahmā and others.

9. If at the time of death, one remembers the Liṅga pertaining to Īśvara, the unchanging Pañcāyatana Liṅga, one enters the Supreme light and bliss.

10. Formerly, the celestial sages, the Siddhas and the Brahmanical sages had worshipped Lord Īśāna here and had attained thereby the greatest region (viz. Mokṣa).

11. O prominent Brāhmaṇas, on the bank of Matsyodarī, there is an excellent place, the secretmost, auspicious spot of the extent of a *Gocarma* known as the excellent Omkāra.

12-13. O excellent Brāhmaṇas! In Varanasi the following are the secret Liṅgas viz. Kṛttivāsa, excellent Madhyameśvara, Viśveśvara, Omkāra and the fine Kapardīśvara. Nobody can know the secret (Liṅgas) except through the grace of Śambhu."

14. After saying this, the great sage, Kṛṣṇa, the son of Parāśara, went to see the Kṛttivāseśvara Liṅga of the Trident-bearing Lord.

15. After worshipping it along with his disciples, the holy sage, the most excellent among the knowers of Brahman, mentioned the greatness of Kṛttivāsa¹ (the deity wearing elephant hide) to the Brāhmaṇas.

1. For derivation see the legend in VV. 16-18. For its glory cf. NP. II. 49.6-10, Pd. P. I. 34.10. In fact KP. VV. 3-29 in this chapter are practically the same as Pd. P. I. 34.1-25.

16. "Formerly a Daitya assumed the form of an elephant in this place and came near Bhava (Śiva) to kill those Brāhmaṇas who worship the lord here everyday.

17. O Excellent Brāhmaṇas, in order to protect those devotees, the three-eyed Mahādeva, favourably disposed to the devotees, appeared out of the Liṅga.

18. Contemptuously Hara killed the Daitya of the form of an elephant with his trident. Its hide he made his robe. Hence the lord is Kṛttivāseśvara.

19. O leading sages, the sages attained the greatest Siddhi here. They attained the greatest region with their own body.

20. Those who are glorified as Vidyā, Vidyēśvaras, Rudras and Śivas surround the Kṛttivāseśvara Liṅga forever, and abide here.

21. There is no doubt about this that those persons who realize that this Kaliyuga is terrible and full of evil do not leave Kṛttivāsa and achieve their highest object in life.

22. In other places, salvation may or may not be attained in the course of a thousand births. But at the shrine of Kṛttivāsa, salvation is obtained in the course of a single birth.

23. They say that this abode is the place of residence of all Siddhas. It is protected by Mahādeva, Śambhu, the lord of Devas.

24. In every Yuga, the Brāhmaṇas of self-control, the masters of the Vedas, worship Mahādeva. They perform the *japa* of the Śatarudriya Mantra.

25. Meditating in their hearts on Sthāṇu, Śiva, who is present within everyone, they forever eulogize the three-eyed Mahādeva.

26. Siddhas verily sang songs to those Brāhmaṇas who have resided in Varanasi and seek refuge in Kṛttivāsa.

27. After securing the birth in the families of the Brāhmaṇas very rare in the world and liked by all the worlds, the ascetics have recourse to meditation, perform the Japa of Rudra and meditate on Maheśa in their minds.

28. The leading sages in Varanasi propitiate the lord and the Ruler. Without attachment and desire, they perform Yajñas, eulogise Rudra and bow down to Śambhu.

29. Obeisance to Bhava of pure emotions and splendour; I resort to Sthāṇu, Giriśa, the ancient deity. I remember Rudra who has entered my heart. I know that Mahādeva of many forms.”

CHAPTER THIRTYTHREE

The greatness of Kapardīśvara

Sūta said :

1. After addressing the sages, the intelligent sage Vyāsa went to see Kapardīśvara, that unchanging Liṅga of the trident-bearing lord.

2. O Brāhmaṇas, he took his bath in the holy centre Piśācamocana, performed the *Tarṇa* rite for the *Pitṛs* in accordance with the injunctions and worshipped Śūlin (the trident-bearing deity).

3. Those sages saw a wonderful event there in the company of their preceptor, whereby they accepted the greatness of the shrine and bowed down to Hara, Giriśa.

4. A certain tiger of hideous features approached the excellent Kapardīśvara shrine in order to devour a hind.

5. The hind was much frightened in her mind. In her agitation, she ran round and round the shrine and ultimately submitted to the tiger.

6. The tiger of very great strength tore the hind with its sharp claws and on seeing the leading sages, it went away to another isolated forest.

7. When that hind fell dead in front of Kapardīśvara a great flame of fire lustrous like the sun was seen in the sky.

8. (The flame of fire) had three eyes. It was blue-necked and the crest was marked by the moon. It was seated on

a bull and was surrounded by similar men (i.e. seated on the bulls).

9. The firmament-dwellers showered flowers on his head. He became the Gaṇeśvara himself and vanished at the same instant.

10. On seeing this wonderful event, (the disciples) the chief of whom was Jaimini asked the infallible preceptor about the greatness of Kapardīśvara.

11. After bowing down to the bull-bannered deity and sitting in front of the lord, the holy sage recounted the greatness of Kapardīśa.

Verses in Brackets

11A. By sheer remembrance of the Lord Kapardīśvara, the entire series of sins and passions, anger and other defects of the residents of Varanasi perish.

11B. All obstacles are dispelled by worshipping Kapardīśvara. Hence, the excellent Kapardīśvara should be visited constantly.

12. This excellent Liṅga of Lord Kapardīśvara should be worshipped assiduously and with care and eulogised by the Vedic hymns.

13. To the Yogins of quiescent minds, who regularly meditate here, the accomplishment of Yogic Siddhi occurs within six months. There is no doubt about it.

14. If one takes one's bath in the holy tank of Piśācamocana¹ near this place and worships this lord, the sins like Brāhmaṇa-slaughter and other similar sins perish.

15. O Brāhmaṇas, formerly a great ascetic of praiseworthy holy rites, well-known as Śaṅkukarṇa, worshipped the trident-bearing lord.

1. The legend explaining the name *Piśāca-mocana* (deliverer from the *yoni* of Piśācas or goblins) is given below in VV. 15-35. The legend is repeated in Pd. P.I. 34.

There are many verses common to Pd. P.I. 35 and this chapter.

16. He performed the Japa of the *Pranava* (Om) having the form of Rudra. He worshipped Rudra constantly by means of flowers, incense etc. and hymns, obeisances and circumambulations.

17. Taking up a perpetual initiation and celibacy the Yogic soul stayed there. Once he saw a very hungry ghost who had arrived there.

18. He was a mere skeleton of bones covered with bare skin and was heaving deep sighs again and again. On seeing him, the leading sage was overwhelmed with great sympathy.

19. He said—"who are you, sir ? From which land have you come over to this place?" The ghost who was being afflicted by hunger spoke these words to him.

20. "I was a Brāhmaṇa in my previous birth. I was endowed with plenty of wealth and foodgrains. I was blessed with sons, grandsons, etc. I was eager to maintain the family.

21. Neither Devas, nor cows nor guests were worshipped by me. Even a minor meritorious deed, even the slightest of good action was not performed by me.

22. Once Lord Rudra, with the lordly bull for his vehicle, the lord of the universe was seen at Varanasi. He was touched and bowed to by me.

23. Then, ere long, I passed away. O sage but the terrible face of Yama was not seen.

24. Having fallen into this ghoulish form of existence, I am so much afflicted by hunger and so much overwhelmed with thirst that I do not know what is beneficial or detrimental to me.

25. O holy lord, if you see any remedy for uplifting me from this ghostly type of existence please do it. I bow down to you. I seek refuge in you."

26. Śaṅkukarṇa who was addressed thus, said to the ghost:—"There is none else in this world like you, who is of the greatest meritorious deeds.

27. Since, formerly, Lord Śiva, the Lord of the universe, was seen, touched and saluted by you, who else can be equal to you in this world ?

28-29. As a result of that holy action, you have come to

this place. Take your bath in this holy pond quickly and with mental purity, so that you will be able to cast off this despicable form instantaneously.”

30. That *Piśāca* (ghost) who had been thus advised by the merciful sage, remembered the three-eyed excellent lord Kapardiśvara, the ruler of the universe, concentrated his mind and took his ablution into the holy pond.

31. As a result of the plunge, he died in the vicinity of the sage. He was then seen in an aerial chariot that resembled the sun himself, bedecked with divine ornaments with his beautiful crest marked by the moon.

32. Rising up and surrounded by Rudras stationed in heaven and by incomprehensible Yogins, he shone like the rising sun, the lord of all, surrounded by Vālahilya sages and others.

33. In heaven, Siddhas and Devas began to eulogise; the charming celestial Apsaras danced; the Gandharvas, Vidyādharas, Kinnaras and others showered flowers with bees hovering round them.*

34. After attaining spiritual enlightenment through the grace of divine Lord, he, being eulogised by groups of eminent sages, entered the foremost sphere of the sun consisting of three Vedas where Rudra himself shines.

35. On seeing the goblin-like ghost liberated, the sage was delighted. He mentally thought of Maheśa, Rudra, the foremost of the wise. He bowed down to and eulogised Kapardin.

Śaṅkukarṇa said :

36. “I bow down to the eternal ancient Puruṣa, the sole protector, greater than the greatest. I go unto the master of Yoga, the ruler, the sun, the fire, mounted on the large mass. (a better v.l. beyond Kapila).

37. I seek refuge in you, the Brahman, (i.e. Vedas), the golden one, abiding in the hearts of Yogins, devoid of beginning. I seek refuge in you stationed in heaven, the holy great sage, composed of Brahman.

*v.l. with water mixed with them.

38. I bow unto you, beyond Brahman, Śambhu endowed with a thousand feet, eyes and heads, having a thousand arms, the lord of Hiraṇyagarbha (god Brahmā), the three-eyed deity, beyond darkness.

39. For ever I bow down to and seek refuge in Śiva, Lord Īśa, the other shore of Brahman, from whom the universe originates and by whom the auspicious one, the universe is dissolved and all these have been brought up.

40. I bow down to you, the Sole Rudra, beyond all symbols, of unmanifest form, self-luminous, the Lord of consciousness, the Supreme Lord who is beyond Brahman and beyond whom nothing exists.

41. I bow unto your form which is beyond Brahman (*Brahmapāra*), the lord whom the Yogins visualize after attaining *Samādhi* (the trance) wherein the *Sabija* form is eschewed (i.e. in the *nirvikalpa samādhi*) when the Yogins become one with the Supreme Ātman.

42. I bow forever to you who are the ultimate form of Brahman (*Brahma-pāra*) which transcends names and which has no special gratifications and whose form is beyond the ken of sight. I take eternal refuge in you, the self-born god.

43. I pay obeisance for ever to that ultimate shore of Brahman whom those who are absorbed in Vedic discussion realise to be formless, the very embodiment of knowledge about Brahman, undifferentiated, one without a second yet they perceive it in multifarious form.

44. I bow for ever to your huge form called *Kāla* from which the *Pradhāna* and Ancient Puruṣa have come out as a *Vivarta* (illusion), to whom Devas pay respects, which is enveloped in brilliance.

45. Forever, I seek refuge in Maheśa, I resort to Śthāṇu, Girīśa, the ancient deity. I resort to Śiva, the moon-crested Hara, the wielder of the Pināka bow."

46. After eulogising Lord Kapardin thus, Śaṅkukaṛṇa fell on the ground like a staff, repeating the auspicious Praṇava Mantra (*Om*).

47. At the same instant the greatest Liṅga of the nature of Śiva manifested itself there; it was of the nature of knowledge

and bliss; it was non-dualistic and equal to a crore of fires annihilating the universe.

48. That pure spotless sage Śaṅkukarṇa, of the nature of the soul of all, became merged in the stainless Liṅga; It was something miraculous.

49. This great secret, the greatness of Kapardin has been narrated. Due to *Tamas Guṇa* no one understands it, even a scholar becomes deluded in this regard.

50. The devotee who listens to this sin-destroying episode will be absolved of all sins and shall attain forever the proximity to Rudra.

51. The pure-hearted person who always reads the great hymn called *Brahmapāra* both in the morning and at midday shall attain Yoga.

52-53. "We shall permanently stay here and see Kapardin, the lord of Devas for ever. We shall constantly worship the three-eyed deity." Saying thus, the highly refulgent holy sage Vyāsa stayed there along with his disciples, worshipping Kapardin with concentrated mind.

CHAPTER THIRTYFOUR

The glory of Varanasi: The Greatness of Madhyameśvara¹

Sūta said :

1. After staying near Kapardīśa for many years, the holy sage went to see Madhyameśa.

2.* There he saw the river Mandākinī of translucent, sanctifying waters, served by groups of sages. On seeing it, the sage became glad.

1. This chapter deals mainly with the Madhyameśvara liṅga at Varanasi. It need not be confused with the one in Pañca Kedāra for which *vide* De 145.

*VV. 2-16 in this chapter are the same as Pd. P.I.37.1-19.

3. Beholding intently (at the river), the holy sage Dvaipāyana whose mind was purified with deep devotional feelings and who was himself the knower of the rites of ablutions, took his holy bath along with sages.

Bracketed verse :

3A. He the son of Satyavatī, worshipped Bhava (Śiva), the first cause of the worlds, with different kinds of flowers, after entering the shrine along with the leading disciples.

4. After duly performing *Tarṇa* rites to Devas, to the sages, to the *Pitṛs*, he performed the worship of trident-bearing Madhyameśvara, Īśāna god Śiva.

5. Then the tranquil devotees of Paśupati who had besmeared their bodies with *Bhasma* (sacred ashes) came to see Madhyameśvara, Īśvara, Rudra.

6-7. Their minds were attached to Omkāra. They were engrossed in the study of the Vedas. Some had matted hair. Some had tonsured heads; they had pure sacred thread; some had only the loin cloth, while others did not have any cloth. They were quiescent and devoted to the discipline of celibacy. They had full self control and were interested in perfect knowledge.*

8. On seeing sage Dvaipāyana surrounded by his disciples, the Brāhmaṇas worshipped him suitably and spoke these words.

9. "Who are you, O great sage? Whence have you come along with your disciples?" Paila and other disciples spoke to those sages purified by means of piety.

10. "This is the son of Satyavatī, the holy sage Kṛṣṇa-dvaipāyana. He is Vyāsa and Hṛṣīkeśa (Viṣṇu) himself by whom the Vedas have been classified."

11. To him, god Mahādeva, the Pināka-bearing lord himself, became the son named Śuka, with a portion of his part.

12. He has resorted to Mahādeva, Śaṅkara, with heart and soul and the greatest devotion and has attained that perfect divine knowledge."

13. Thereafter, all those devotees of Paśupati, with hairs standing on end due to excessive delight, spoke to Vyāsa, the son of Satyavatī, with a quiescent mind.

*v.l. expert in meditation and Vedānta.

14. "O holy lord, the knowledge of Parameṣṭhin has been acquired by you by the grace of the lord of Devas. It is the greatest knowledge pertaining to Maheśvara.

15. Hence, expound this excellent, unrevealed mystic secret to us without any agitation. May we see the lord quickly after hearing about him through your oral utterance."

16. After dismissing those disciples the chief of whom was sage Sumantu, the most excellent among the knowers of Yoga explained to the Yogins that great knowledge.

17. At that same instant a pure and excellent mass of brilliant light manifested itself there. Those Brāhmaṇas got themselves merged there and vanished in a moment.

18. Thereafter, the revered sage, the most excellent one among the knowers of Brahman, recalled Paila and all other disciples and recounted the greatness of Madhyameśa.

19. It is here that the supreme lord Śiva indulges in sport alongwith his consort Pārvatī, in the company of gaṇas.

20. It is here that formerly Kṛṣṇa, son of Devakī, Hṛṣikeśa stayed continuously for one year, surrounded by Pāśupatas.

21. Besmearing his body entirely with *Bhasma*, and devoted to the propitiation of Rudra, Hari performed the holy vow pertaining to Paśupati and propitiated Śambhu.

22. Many of his disciples devoted to the vow of celibacy attained perfect knowledge, through his advice and perceived Maheśvara.

23. Lord Mahādeva, the blue-red complexioned God appeared directly before Kṛṣṇa. The bestower of boons that he is, the lord conferred upon him excellent boons.

24. "O embodiment of the Universe ! Those of my devotees who worship Govinda with due rites and formalities, will have engendered in them this divine knowledge pertaining to Īśvara (Śiva).

25. There is no doubt in this that you will be the Īśa, worthy of being worshipped and meditated by the twice-born people devoted to me, thanks to my grace."

26. The sins due to Brāhmaṇa-slaughter, etc. of those people who visit the lord of Devas and who meditate on Pināka-bearing lord, perish quickly.

27. Those of Brāhmaṇas who, though engaged in sinful activities, give up their life (at this sacred place) will attain to that Supreme abode. No doubt need be entertained in this respect.

28. O Brāhmaṇas ! They are verily the blessed ones who take a holy dip in Mandākinī and worship the great God, the excellent Madhyameśvara (Liṅga).

29. O Brāhmaṇas, anyone of these rites, viz. ablution, charitable gifts, penance, Śrāddha and offering of the balls of rice (as *piṇḍa*) performed duly at this place sanctifies upto the seventh generation.

30. If they are performed at Kurukṣetra when the sun is devoured by Rāhu (at the time of solar eclipse), the benefit that a man derives therefrom is tenfold.”

31. After saying thus, the great Yogin stayed for a long time in the vicinity of Madhyameśa, worshipping Maheśvara.

CHAPTER THIRTYFIVE

Description of Various Tirthas¹ : The glory of Varanasi concluded

Sūta said :

1. Thereafter, the holy sage Vyāsa, accompanied by his disciples, the chief of whom was Jaimini, went to all these secret holy places and shrines (as mentioned below).

2. The highly sacred place Prayāga, Viśvarūpa (which is) more auspicious than Prayāga, the unsurpassable sacred pond Kālatīrtha.

1. There are a number of sacred places and *lingas* at Varanasi. In the SK.P. IV (Kāśī Khaṇḍa) 10.86-97, Chs. 33, 53, 55, 58 we meet with numerous such shrines and *tirthas*. L.P. and Pd. P.I are mentioned in previous chapters. It is not possible here to deal with each of the sacred places mentioned herein for want of space. Modern works like Altekar's *History of Benares* or a handbook for visitors to Varanasi is recommended for further details. It may, however, be noted that every sacred place tries to show that all holy places in the world are concentrated in it. Hence the claim of the KP. to have Gayā or Prayāga at Varanasi.

3. The extremely holy place called Ākāśa and the excellent sacred pond Āṇusa (v.l. Ṛṣabha), the great Tīrtha Svarlīna and Gaurī Tīrtha that surpasses all.

4. The excellent sacred places Prājāpatya as well as Svargadvāra and what is called Jambukeśvara and the excellent Tīrtha known as Carma (Dharma ?).

5. The great Tīrtha Gayā and the Mahānadī Tīrtha, the highly sacred Nārāyaṇa Tīrtha and the unsurpassable Vāyu Tīrtha.

6. Supremely sacred but hidden Jñānatīrtha and the excellent Tīrtha Varāha; the highly meritorious Yama Tīrtha and the great Saṁvartaka Tīrtha.

7. O excellent Brāhmaṇas ! He visited Agni Tīrtha and the excellent Kālakeśvara Tīrtha, Nāga Tīrtha, Soma Tīrtha and Sūrya Tīrtha.

8. The excellent meritorious Tīrtha Parvata, the excellent Maṇikarṇa, the prominent sacred place Ghaṭotkaca Tīrtha, Śrī Tīrtha and Pitāmaha Tīrtha.

9. (Vyāsa visited) Gaṅgā Tīrtha, the excellent sacred place Deveśa, Kāpila, Someśa as well as the unsurpassable Brahma Tīrtha.

9A. (*Verses in brackets*)

The Liṅga (at Brahmatīrtha) should be worshipped. Viṣṇu installed that Liṅga of Īśvara while Brahmā had gone to take his bath.

9B. When Brahmā returned after his bath, he asked Hari—"This Liṅga had been brought by me. Wherefore did you instal it ?"

9C. Viṣṇu replied to him—"Since my devotion to Rudra is greater than yours, the Liṅga has been installed by me. But it will be known after your name (i.e. Brahma Tīrtha)."

10. (Vyāsa visited the following sacred places) : The sacred place Bhūteśvara, and the Dharma-samudbhava (born of Dharma) Tīrtha, extremely auspicious Gandharva Tīrtha and excellent Vāhneya Tīrtha (pertaining to the Fire-God).

11. O excellent Brāhmaṇas ! (He then visited) the holy centre pertaining to sage Durvāsa, Homa Tīrtha (v.l. vyoma-

tīrtha), Candra-Tīrtha, the holy Citrāṅgadeśvara and the sacred Vidyādhareśvara.

12. Kedāra, known as the most prominent holy place, the unsurpassable Kālañjara, Sārasvata, Prabhāsa, Kheṭakarna and the auspicious Hara Tīrtha.

13. The great Tīrtha called Laukika and the sacred Himālaya, Hiranyagarbha, the sacred place famous as Go (or Goprekṣya) and Vṛṣadhvaja.

14. (He visited Tīrthas called) Upaśānta, Śiva, the excellent Vyāghreśvara, the great Tīrtha Trilocana, Lolārka and the one called Uttara.

15. Kapāla-mocana, the sacred place destroying the sin of murdering Brāhmaṇas, the highly meritorious Śukreśvara and the excellent Ānandapura.

16. These holy centres have been mentioned in view of their importance. It is impossible to enumerate all these Tīrthas in detail, O excellent Brāhmaṇas.

17-18. The great sage, son of Parāśara took his bath in these different holy centres and worshipped the eternal deity. He observed fasts (and other observances) there, performed *Tarpaṇa* rites to the *Pitṛs*, and Devas, offered balls of rice (*Piṇḍas*) and went again to the shrine where Viśveśvara Śiva was stationed.

19. The great sage took holy bath and worshipped Mahāliṅga along with his disciples and told them—"You may go as you please."

20. After bowing down to the noblesoul, Paila and other Brāhmaṇas went away. But he (Vyāsa) made his permanent abode at Varanasi.

21. He was quiescent, self-controlled. He took bath three times a day and worshipped the Pināka-bearing deity. He maintained his livelihood on alms. He remained a purified soul devoted to the vow of celibacy.

22. O excellent Brāhmaṇas, on one occasion while he stayed there, Vyāsa, of unmeasured splendour wandered for the sake of alms but he did not get anything.¹

1. The story of Vyāsa's stay at Varanasi, his curse to the town and expulsion from the place and permission for entry on the 8th and the 14th

23. Then the sage was overwhelmed by great anger. He said "I shall create obstacles for all men staying here whereby their achievement will become deficient."

24. At the very same instant, the great goddess, the sharer of half the body of Śaṅkara, assumed human form and appeared there out of affection.

25. "O Vyāsa, of great intellect, the city should not be cursed by you. You take the alms from me." After saying this, Śivā gave him the alms.

26. Then the great goddess told him again—"O sage, since you are irascible, you must not stay here as you are always ungrateful."

27. Thus addressed, the holy lord realised the great goddess Śivā through meditation. With humility he bowed down, eulogised her with excellent hymns and said :

28. O Śaṅkarī, be pleased to permit me to enter the city on the Aṣṭamī and Caturdaśī (eighth and the fourteenth) day." saying 'so be it', the goddess permitted him and disappeared.

29. Thus the holy sage Vyāsa, the ancient great Yogī realised the good points of the holy centre, and stayed near it.

30. It is after knowing that Vyāsa was stationed in the holy centre, that the learned men resorted to it. Hence a man should by all means, reside in Vāraṇasī.

Sūta said :

31. He who reads the greatness of Avimukta, listens to it or narrates it to the quiescent Brāhmaṇas, attains the Supreme goal.

32-33. One who reads or narrates this in the course of a Śrāddha or a rite pertaining to Devas, at the time of day or night, on the bank of a river or in the temple of gods (attains the same). The devotee, after taking bath and with mental concentration and remaining free from passion and anger should perform the Japa of Īśa and make obeisance to him. He then attains the greatest goal.

tithi described in vv 22-29, is repeated in Mt. P. 185.17-45 and SK. P. iv.96 the only difference being that there Śiva gives him the alms while here in KP. it is his consort Mahādevī.

CHAPTER THIRTYSIX

Description of the greatness of Prayāga

The sages said :

1. The greatness of Avimukta has been precisely recounted by you. O sage of holy vows, narrate now the greatness of Prayāga¹ to us.

2. O Śūta ! Knower of all such topics as you are, be pleased to relate to us the great and well-known sacred places that are there (at Prayāga).

Śūta said :

3. O sages, listen all of you. I shall narrate in details the greatness of Prayāga where the deity god Brahmā abides.

4. To you all I shall relate it, as it had been narrated to the noble-souled Yudhiṣṭhira, son of Kuntī, by Mārkaṇḍeya.

5. After killing the Kauravas, king Yudhiṣṭhira, along with his brothers, was overwhelmed with deep sorrow and became deluded.

6. Not long after that, Sage Mārkaṇḍeya of great penance, came to Hastināpura and stood at the entrance-gate of the palace.

7. On seeing him, the gatekeeper reported immediately to the king : “Desirous of seeing you, Sage Mārkaṇḍeya is waiting at the gate.”

8. Yudhiṣṭhira, the son of Dharma, rushed hurriedly to the gate and greeted him. “O great sage, welcome to you who have come to our door.

1. Prayāga (mod. Allahabad) was the ancient capital of Aila kings beginning from Purūravas. Great Kings like Nahuṣa, Yayāti, Pūru and Bharata ruled here. The site of their capital, Pratiṣṭhāna, is at jhusi just near Allahabad. It is one of the three holiest places of Hindus, the other two being Varanasi and Gayā. Purāṇas have eulogised these three places in hundreds of verses (many of which are common). We find Prayāga glorified in the *Mbh Vana*. 85.69-97, *Anuśāsana* 25.36-38; Mt. P. Chs. 103-112, Pd. P.I. Chs. 40-49, SK.P. IV. 7.45-65. KP. shares many of these verses as can be seen later.

9. Fruitful has been my life today; my family has been emancipated from *Samsāra*; O Sage, when you are pleased with me, my ancestors will ever feel contented."

10. Thus, the noble-souled Yudhiṣṭhira worshipped that sage by seating him on the throne, offering him water for washing his feet and by duly honouring him.

11. On being asked, Mārkaṇḍeya enquired of Yudhiṣṭhira "Why do you get bewildered ? It is after knowing everything that I have come."

12. Then king Yudhiṣṭhira bowed down his head and said : "Tell succinctly those things whereby I shall get rid of my sin.

13. O excellent sage, in the battle where we clashed with the Kauravas, many innocent persons have been killed by us.

14. It behoves you to recount that remedy whereby we shall be relieved of sin brought about by violence as well as accumulated in the course of several previous births."

Mārkaṇḍeya said :

15. O highly blessed king, listen. O scion of the family of Bharata, what you ask me shall be explained. Visiting Prayāga is excellent as it is destructive of the sins of men."

16. O ruler of men, lord Mahādeva, Rudra, stayed there. Lord Brahmā, the self-born deity, abides there alongwith other Devas.

Yudhiṣṭhira submitted :

17. "O holy lord, I wish to hear about the fruit of pilgrimage to Prayāga. What is the goal attained by the persons who die there ? What is the merit that accrues to those who take their ablutions there ?

18. Mention the benefit derived by those who reside in Prayāga. Indeed this is known to you. Please relate it to me. Obeisance be to you."

Mārkaṇḍeya said :

19. "O dear one, I shall recount to you the fruit of ablutions in Prayāga. It was heard by me as it was being recounted by great sages formerly.

20. This is the holy place sacred to Prajāpati. It is well-known in the three worlds. By taking their bath here, people attain heaven. Those who die here are not reborn.¹

21. Brahmā and other Devas gathering together at that place afford protection. There are many other holy places there, that dispel sins.

22. I cannot recount it in even hundreds of years. I shall succinctly narrate to you the glory of Prayāga.

23. Prayāga extends over an area of sixty thousand Dhanus—that includes Gaṅgā. The sun-god with seven horses to his chariots always protects Yamunā.²

24. Indra himself abides in Prayāga. Hari protects this zone which is revered by all Devas.

25. Maheśvara, armed with the trident, protects the *Nyagrodha* (holy fig tree) for ever. Devas protect the holy place that is auspicious and dispels all sins.

26-28. Persons enveloped by their own *Karman* never attain to that place. O king, whatever slightest sin a person has incurred is totally destroyed by the remembrance of Prayāga—nay even by the sight of that sacred place or by the utterance of its name, or by the application of clay (from that *tirtha*).³ O leader of kings, there are five sacred tanks, in the middle of which Gaṅgā flows.

29-30. The sins of the person who enters Prayāga perish at the very same instant. He who remembers Gaṅgā even from thousands of Yojanas attains the greatest goal even if he be a man of evil deeds. One who glorifies it, is released from sins. Thanks to its vision he meets with good fortune or prosperity.

31. By touching or being sprinkled with its water, a person is honoured in the region of gods, even if such a man be sickly, indigent or infuriated.

1. Cf. Mt. P. 104.5, 111.14, NP. II. 63.127-28.

2. For the abidance of deities protecting different parts of Prayāga Cf. Mt. P. 111.4-10 Pd. P. I. 41 6-10.

3. Cf. Mt. P. 104.12 and with slight variations AP. 111.6-7 and Mbh. Vana 85.80.

32. It is the redeemer of *Pitṛs* and destructive of sins. The ocean of worldly existence is crossed by those who take up residence at Prayāga.

33. Leading sages say that one derives desired pleasures if one casts off one's life with special efforts after reaching the confluence of Gaṅgā and Yamunā.

34-35. He enjoys himself with aerial cars, lustrous like radiant gold, stationed on the sphere of the sun (v.l. luminous like the sun), splendidly brilliant with all sorts of precious stones, flying a variety of colourful banners, possessing auspicious characteristics and thronged with excellent damsels. He is wakened up from sleep by the sound of vocal music and musical instruments.

36-37. Even before he remembers his birth, he is honoured in heaven. When all his meritorious *Karmas* are exhausted and the excellent person is dropped down from heaven, he is born in a flourishing family richly abounding in gold and precious stones. He remembers that very *Tirtha* (viz. Prayāga) and goes there thanks to that remembrance.

38-41. Prominent sages proclaim¹ that whether it may be in his native land, a forest, a foreign country or his own house, one who abandons life remembering Prayāga attains Brahmaloka. He goes to Brahmaloka where there are sages, ascetics and siddhas and where the Earth is golden and contains trees yielding all desires. He rejoices on the beautiful and auspicious banks of the river Mandākinī full of thousands of women. As a result of the acts performed by him here (on the earth), he rejoices in the company of sages and is worshipped by Siddhas, Cāraṇas, Gandharvas, gods and demons.

42-43. Falling off the heaven, he may become the ruler of Jambūdvīpa. Then, remembering his auspicious deeds frequently, he becomes meritorious and well behaved—so we have heard. Physically, mentally and verbally, he is well-founded in truth and piety.

44-45. If anyone casts off a mouthful of food in the middle of Gaṅgā and Yamunā (he derives the benefit thereof).

1. Cf. Mt. P. 105.8-11.

If a man receives, as charitable gift, a piece of gold or a pearl or any other thing in his own rite or during the obsequial rites of *Pitṛs*, his visit to the *Tirtha* is fruitless as long as the benefit is enjoyed by the receiver of those gifts.

46. Hence, one should not receive gifts in *Tirthas* or holy shrines. A Brāhmaṇa should be alert in the case of all conditions.

47-48. If a man makes a gift of tawny or red cow or a black milch cow with its horns adorned with gold and its hoofs adorned with silver and ears covered with garments, he is honoured in *Rudra-loka* for as many thousand years as there are hairs on (the cow's) body. O excellent man.

CHAPTER THIRTYSEVEN

Glory of Prayāga : The Procedure of Pilgrimage

Mārkaṇḍeya said :

1. O dear one, I shall tell you the order and procedure of pilgrimage to the holy centres according to the injunctions of sages. I shall tell you according to what I have seen and heard.

2. Listen to the result if a man, desirous of making a pilgrimage to Prayāga, rides on a bullock at any place.¹

3-4. He stays in a terrible hell for many years, nay, for ten thousand or hundred thousand kalpas. After his return from there, he will face the terrible fury of cows and bulls. If a man leaves off his sons in their childhood without food to eat, the *Pitṛs* do not accept the water libations offered by him.

5-6a. In accordance with one's own self, one shall make arrangements for gifts to Brāhmaṇas. If any one undertakes the pilgrimage in a vehicle in view of his riches or due to greed or

1. VV. 2-4 the same as Mt. P. 106.4-5.

delusion, his pilgrimage shall be fruitless. Hence, one should avoid vehicles.¹

6b-7. He who gives his virgin daughter in marriage at the confluence of Gaṅgā and Yamunā in accordance with the *Ārṣa* procedure (i.e. pertaining to sages) and befitting his affluence, does not perceive the terrible hell as a result of that holy rite.

8. He who resorts to the root of the holy Banyan tree and abandons his life there, goes to the northern Kurus and rejoices for endless time.²

9-11. Crossing heavens he goes to the region of Rudra where Brahmā and other Devas are present. So also the (guardians of the) quarters, the rulers of the worlds, all *Pitrs*, those who inhabit in these worlds and also the other Brāhmaṇa sages, the chief of whom is Sanatkumāra, Nāgas (Serpents), Suparṇas and Siddhas are seated permanently. Lord Hari too stays there honoured by Prajāpati.

12. O tiger among kings, Prayāga is well-known in the three worlds. The middle of Gaṅgā and Yamunā is known as the 'loin-region' of the Earth.³

13. A person of praiseworthy religious vows, who performs ablutions in the confluence attains the benefit equal to that of performing the Rājasūya and the horse-sacrifice.

14. O dear one, neither at the instance of the mother nor at the report of the common people should your mind to perform pilgrimage to Prayāga, be dissuaded.

15. O scion of the family of Kurus, sixty thousand *Tirthas* and other sixty crores of sacred places are present here (at Prayāga).

16. The goal attained by one who gives up his life at the confluence of Gaṅgā and Yamunā is the same as obtained by a learned man who has renounced the world as a Sannyāsin and who is endowed with Yogic power.

17. O Yudhiṣṭhira ! People staying in different parts of the world do not live a real life in this world (if they do not

1. Cf. Mt. P. 106.7.

VV. 8-9 the same as Pd. P. I.43.11.

3. Cf. Mbh. Vana 85.75, Pd. P. I. 39.60, Mt. P. 106.19.

visit Prayāga). Those who have not reached Prayāga (for pilgrimage) are the most deceived ones in the three worlds.

18. Thus on seeing the holy place Prayāga, the greatest region, one is absolved of all sins like the moon from the clutches of Rāhu.

19. Kambala and Aśvatara are the two Nāgas on the southern bank of Yamunā. By taking ablution there and drinking the waters thereof, one is relieved of all sins.

20. If an intelligent man goes there and takes his bath there*, he will redeem ten previous generations and ten future generations by the grace of Mahādeva.

21. By performing ablutions, a man obtains the fruit of a horse sacrifice. He attains the heavenly world (and stays there) till the dissolution of all living beings (at the time of *Pralaya*).

22. On the eastern side of Gaṅgā a man** becomes famous in the three worlds (if he dies there). There is a famous cavity in the earth called *Sarva-Sāmudra* and the well-known (township called) *Pratiṣṭhāna* (mod. Jhusi, near Allahabad, across Gaṅgā).

23. If a person stays there for three nights observing celibacy and with his anger controlled, he being absolved of all sins and of pure soul gets the fruit of performing a horse-sacrifice.

24. To the north of *Pratiṣṭhāna* and to the left hand side of Gaṅgā, there is a *Tirtha* *Hamsapratana*. It is wellknown in the three worlds.¹

25. By its mere remembrance the fruit of a horse sacrifice accrues to one. He is honoured in heaven as long as the moon and the sun shine.

*v.l. *sthānam* : If a person visits the shrine of Mahādeva after going there.

**The reading *mānava* in the Veñk. text cannot be satisfactorily translated (as can be seen from this). the v.l. *Khyātimān nṛpa* (given in the footnote) is better. It means, "O king, on the eastern side of Gaṅgā there is a cavity in the earth famous in the three worlds as *Sarva-Sāmudra* and also (the township called) *Pratiṣṭhāna*."

1. Cf. Mt. P. 106.32; AP. 111.10.

26. Listen to the fruit that one attains if one casts off one's life in the wide beautiful sand bank of Gaṅgā named Urvaśīpulina which is white like swans or which appears white due to the swarms of swans.¹

27. O ruler of men, he stays along with the Pitṛs in the heavenly world for sixtysix thousand (lit. sixty thousand and sixty hundred) years.

28. If a man remains celibate and pure and performs worship with concentration of the mind, in the beautiful Sandhyāvaṭa, he shall attain Brahmaloḥa.²

29. He who casts off his life after reaching Koṭi-tīrtha, is honoured in the heavenly world for a thousand crores of years.

30. No doubt need be entertained about the fact that the area through which the highly blessed Gaṅgā which has many sacred places and penance groves on its bank, flows is known as a Siddhi Kṣetra.

31. Gaṅgā is called Tripathā (having triple paths) because it redeems human beings on the Earth, serpents in the nether-worlds and Devas in the heaven.

32. As long as the bones of a man lie in Gaṅgā, he is honoured in the heavenly world for so many thousand years.³

33. Gaṅgā is the sacred-most of the sacred places. It is the holiest of holy rivers. It is the bestower of salvation for all living beings, even to the great sinners.

34. Gaṅgā is easy of access everywhere but is of difficult access in three places viz. at Gaṅgādvāra (place of source), at Prayāga and at its confluence with the ocean.⁴

35. There is no goal (means of salvation) on a par with Gaṅgā to the living beings whose minds are overwhelmed by sins and who are in search of way of deliverance from sins.

36. It is the most sacred of all sacred things. It is the most auspicious of all auspicious things. It has fallen off from

1. VV. 26-27 Cf. Mt. P. 106. 34-42; Pd. P. I.43.34-42; NP. II. 63. 140-149. The textual similarity is worth noting.

2. Cf. Mt. P. 106.43; AP. 111.13.

3. Cf. Mt. P. 106.52; NP. II. 43.109; 62.51.

4. Cf. Mt. P. 106.54, Garuḍa I. 81.1-2.

the matted hair of Maheśvara. It dispels sins and is auspicious.

37. The best *Tirtha* in the Kṛta Yuga is Naimiṣa forest; in the Tretā, the Puṣkara lake is the most excellent; in the Dvāpara, Kurukṣetra is the most excellent and in the Kali age, Gaṅgā is of special efficacy in washing off sins.¹

38. People resort to Gaṅgā alone and that too especially at Prayāga. O king, there is no other antidote for the terrible Kaliyuga*.

39. If a man dies in Gaṅgā whether willingly or without any desire, goes straight to Heaven and does not see hell.

CHAPTER THIRTYEIGHT

Glory of the holy Ṛṇamocana

Mārkaṇḍeya continued :

1. In the month of Māgha (Jan-Feb.), sixty six thousand *Tirthas* go over to the confluence of Gaṅgā and Yamunā.²

2. A man who takes bath in Prayāga for three days in the month of Māgha, attains that fruit which a religious gift of a hundred thousand cows yields.³

3-4. If a person who has the full complement of the five sense organs, who has no deficiency in any limb and who has no ailment performs the rite of Kariṣāgni⁴ (i.e. immolation of

*v.l. There is no other remedy to wash off sins incurred in the Kali Age.

1. Cf. *Mbh. Vana.* 85.89; also Pd. P. I. 39.81-90.

2. Verbatim the same as Mt. P. 107.7. Cf. *Mbh. Anuśāsana* 25.36-37.

3. Cf. Pd. P. I. 44.8.

4. For suicide by self-immolation to cow-dung fire, this text is similar to Mt. P. 107.9, NP. II.63.154, Pd. P. I. 44.3. Vide Prof. K.C. Chattopadhyaya's Paper on 'Suicide at Prayāga' (Journal U.P. Hist. Society X. 65ff). The practice became outdated even before the advent of the British as *Kalivarjya*, vide HD. III. pp. 939, 958-59.

the body in the cowdung fire) at the confluence of Gaṅgā and Yamunā, O ruler of the Earth, he is honoured in the heavenly world as many thousand years as there are pores of hairs in his body.

5. After enjoying extensive pleasures, he falls off from heaven and becomes the lord of Jambūdvīpa. He attains the same *Tīrtha* once again.

6. If (in order to cast off his body) a person enters water at the world famous confluence (at Prayāga), he becomes liberated from all sins, as the moon devoured by Rāhu becomes completely brilliant after the eclipse.

7. He attains Somaloka (region of the moon) and he rejoices with Soma (the moon) for sixty-six thousand years.

8. From heaven he rejoices in Indra's world resorted to by sages and Gandharvas. O leader of kings, falling off from that place, he is born in a prosperous family.

9. If a man stands topsyturvy with the legs up and the head below and drinks water from the current of Gaṅgā he is honoured in the heavenly world for seven thousand years.

10. O leader of kings, fallen off from that place, the man becomes the performer of the rite of Agnihotra. Enjoying extensive pleasures, he resorts to that *Tīrtha* once again.

11-12. Listen to the benefit attained by one who severs his limbs and offers pieces to birds and who is devoured by the birds. He is honoured in the *Soma-loka* for a hundred thousand years.

13-14a. Falling off from that place, he becomes a pious king. He will be endowed with all good qualities and handsomeness. He will be a great scholar and of pleasing words. After making charitable gifts and enjoying pleasures, he resorts to that *Tīrtha* once again.

14b-16. On the northern bank of Yamunā and to the South of Prayāga, there is the greatest *Tīrtha* as known R̥ṇapramocana. If he spends a night there and takes a bath, he becomes relieved of the burden of debts. He attains heavenly world. He becomes free from debts permanently.¹

1. For R̥ṇapramocana *Tīrtha* Cf. Pd. P. I. 44.20.

CHAPTER THIRTYNINE

The Glorification of Prayāga : Yamunā and the Tirthas thereof

Mārkaṇḍeya said :

1. Here flows along the highly blessed Yamunā, the goddess, daughter of the Sun-god, the most famous river in the three worlds.

2. Yamunā goes along the same path through which Gaṅgā flows, glorifying the name of which thousands of Yojanas away, is destructive of sins.

3-4a. By taking bath and drinking water at the place where Yamunā flows, one becomes free from sins and sanctifies his family upto the seventh generation. He who abandons his life there attains the highest destination.

4b-5. On the southern bank of Yamunā is the holy place known as Agnitīrtha.¹ To the west is the sacred spot of Dharmarāja which is known as *Anaraka* (Non-hell). Those who take bath there go to heaven. Those who die there are not reborn.

6. There is no doubt in this that a pure person who takes his bath there on the fourteenth day in the dark half of the lunar month and propitiates Dharmarāja, becomes free from great sins.

7. The learned men have proclaimed thus that there are ten thousand holy places and there are ten crores of other sacred spots also abiding in Prayāga.

8. Vāyu has mentioned of three and a half crores of *Tirthas* in heaven, in the firmament and on the Earth. Gaṅgā is stated to be on par with all these.

9. The region through which the highly blessed Gaṅgā flows is itself a penance-grove, the tract of land which resorts to the banks of Gaṅgā is known as Siddhi-kṣetra.

10. That is a holy place, that is the penance-grove, where god Maheśvara, Mahādeva, the overlord of Devas resides alongwith Mādhava.

1. Cf. Mt. P. 108.27; Pd. P. I. 45.27.

11. This truth has to be repeatedly communicated into the ears of twice-borns, of good men, of the son, of the friends as well as into the ears of the closely following (i.e. devoted) disciple:

12. "This (*Tirtha*) is blissful or conducive to wealth and attainment of heaven; it is pure, meritorious, beautiful, sacred, excellent and it heightens piety.

13. This is destructive of all sins; this is a great secret of the great sages. A Brāhmaṇa who pursues his self-study of the Vedas here shall attain purity.

14. The pure man who always listens to this holy centre of great merit, always derives ability to recollect previous birth. He rejoices in heaven.

15. Those *Tirthas* are attained by good men, who guide disciplined persons. O scion of the family of Kurus, perform ablution in the *Tirthas*. Do not be of crooked intellect."

16. After saying thus, the holy and great sage Mārkaṇḍeya recounted to him the *Tirthas* that are on the earth.

17. On being asked, the sage recounted to him in details the structure and the positions of Lands and the seas and the position of planets and other luminaries. After describing everything, the sage went away.

Sūta said :

18. He who gets up early in the morning, listens to or recites this is released from all sins. He goes to Rudraloka.

CHAPTER FORTY

The arrangement of the Universe

The sages said :

1. The sages of the Naimiṣa forest who were thus addressed, asked Sūta, the great sage, about the definite theories on the position of the Earth¹ (planets, etc.)

1. According to Purāṇas, the world comprises of seven *dvīpas* which means 'land between two arms of water' and may include an island, a

The ascetics said :

2. The auspicious creation of the Svāyambhuva Manu has been recounted by you. Now we wish to hear about the spheres of the three worlds.

3-4. It behoves you to recount here everything succinctly regarding matters such as—how many are the oceans and islands, continents, sub-continents, mountains, forests, rivers as well as the situation of the sun and planets, the details of the earth on which everything depends and about the kings to whom the earth belonged since ancient times.

Sūta said :

5. After making obeisance to Viṣṇu, the mighty, incomprehensible, overlord of Devas, I shall report to you what has been formerly narrated by that intelligent one.

6. Priyavrata who has been mentioned before as the son of Svāyambhuva Manu had ten sons who were on par with Prajāpatīs.

peninsula or a *doab*. These are named after the seven sons of Priyavrata who were the pioneers or founders of colonies in those 'dvīpas'. The idea of seven dvīpas or seven 'climates' or empires is commonly held by ancient peoples (Greeks, Persians, Arabs) but it appears for the first time in the Mbh. Scholars differ about the identification of these *dvīpas*. Prof. S. M. Ali, in his *The Geography of the Purāṇas* has discussed these theories and tentatively proposed the following identifications:

(1) *Sāka-dvīpa* : South-East Asia comprising of Malaya, Siam, Indo-China and Southern China.

(2) *Kuśa-dvīpa* : Iran, Iraq and the fringing lands of the hot desert—to which Ali adds Ethiopia as well.

(3) *Plakṣa-dvīpa* : Placia and Pelagsia. Ali approves of V.V. Iyer's identification of Plakṣa with Greece and adjoining lands.

(4) *Puṣkara-dvīpa* : North-eastern seaboard of Asia i.e. Japan, Manchuria and S.E. Siberia.

(5) *Śalmala (li)-dvīpa* : Tropical part of Africa bordering the Indian Ocean on the west and it includes Madagascar as well.

(6) *Krauñca-dvīpa* : The basin of the Black Sea.

(7) *Jambū-dvīpa* : Prepartition India (pp. 26-46)

7-8. They were Āgnīdhra, Agnibāhu, Vapuṣmān, Dyuti-mān, Medhā, Medhātithi, Havya, Savana, Putra and Jyotiṣmān the tenth among them who was endowed with great strength and prowess. He was pious, engaged in charitable gifts and sympathetic with all living beings.

9. The three sons viz. Medhā, Agnibāhu and Putra were devoted to Yoga. Those highly blessed ones, who were capable of remembering their previous births, did not feel inclined to rule over the kingdom.

10. King Priyavrata crowned the other seven sons to rule over the seven continents. He made his son Āgnīdhra the ruler of Jambūdvīpa.

11. Medhātithi was made the ruler of Plakṣadvīpa by him. He crowned Vapuṣmān as the ruler of Śālmādvīpa.

12. The lord appointed Jyotiṣmān as the king of Kuśadvīpa. He ordered Dyuti to be the king of Krauñcadvīpa.

13. Priyavrata made Havya the monarch of Śākadvīpa. Prajāpati Priyavrata installed Savana the ruler of Puṣkara.

14-15. Mahāvīta and Dhātaki, these two were the sons of the ruler of Puṣkara.¹ These were the most excellent of those who have sons. The sub-continent of that noble soul is known as Mahāvīta-varṣa. The sub-continent of Dhātaki is called Dhātakīkhaṇḍa.

16-17a. Havya, the ruler of Śākadvīpa, had the following sons viz. Jalada, Kumāra, Sukumāra, Mañicaka, Kuśottara, Modāki and the seventh was Mahādruma.

17b-19a. Jalada, the sub-continent ruled over by Jalada, is said to be the first Varṣa. The Varṣa of Kumāra is Kaumāra and the third one is Sukumāraka. The fourth one is Mañicaka and the fifth is Kuśottara. The sixth Varṣa is said to be Modāka and the seventh is Mahādruma.

1. From VV 14 ff we are told how the subdivisions of *Dvīpas* were divided among the sons of the original founder-rulers. These subdivisions were named after the Princes to whom that particular sub-division was allotted by his father. Thus the sub-continent given to Mahāvīta came to be known as Mahāvīta-Varṣa and the one given to Prince Dhātaki as Dhātakī-Khaṇḍa. A *Dvīpa* is generally divided into seven sub-continents or Varṣas.

19b-21. Dyutiṃān, the overlord of Krauñcadvīpa, too had seven sons. Kuśāla was the first among them, the second was Manohara. Uṣṇa is said to be the third and the fourth is named as Pīvara. The other sons were Andhakāra, Muni and Dundubhi. Thus they were seven in all. The lands (subcontinents) named after them, situated in Krauñcadvīpa, are very auspicious.

22-23. In Kuśadvīpa, seven sons endowed with great prowess, were born to Jyotiṣmān. They were: Udbheda, Veṇumān, Aśvaratha, Lambana, Dhṛti, the sixth one Prabhākara and the seventh one known as Kapila. O sages of good vows, subcontinents under their rule bore their names as the characteristic feature.

24-25. In the other Dvīpas, the Varṣas should be known thus: The method of naming them is considered to be the same. Vapuṣmān the ruler of Śālmalīdvīpa also had (the following) sons. They were: Śveta, Harita, Jīmūta, Rohita, Vaidyuta, Mānasa and the seventh one is considered to be Suprabha.

26-27a. Medhātithi, the ruler of Plakṣadvīpa had seven sons. The eldest among them was Śāntamaya. The others were —Śīśira, Sukhodaya, Ānanda, Śiva, Kṣemaka and Dhruva.

27b-28a. In all Dvīpas beginning with Plakṣa and ending with Śāka-dvīpa, the performance of one's own duty in accordance with the division of the castes is considered to be conducive to liberation.

28b-30a. O excellent Brāhmaṇas, the sons of Āgnīdhra, the ruler of Jambūdvīpa, too had sons of great strength. Please know their names. They were Nābhi, Kimpuruṣa, Hari, Ilāvṛta, Ramya, Hiraṇvān, Kuru, Bhadrāśva, and Ketumāla.

30b-35. Āgnīdhra, the king of great intellect, the ruler of Jambūdvīpa, divided his kingdom into nine parts and handed over to them in the legally right manner. The father gave Nābhi the southern Varṣa called Hima. He assigned the Hemakūṭa Varṣa to Kimpuruṣa. The father entrusted Hari the third Varṣa (called) Naiṣadha. He conferred on Ilāvṛta, the Varṣa known as Ilāvṛta which is situated in the middle of Meru. The father gave Ramya the Varṣa surrounding Nilādri (the Blue Mountain). The northern Varṣa which was Śveta was assigned

to Hiraṇvān by the father. He gave Kuru the Varṣa lying to the north of Sṛṅgavān mount.

He handed over to Bhadrāśva the Varṣa that was to the east of Meru. He gave Ketumāla the Gandhamādanavarṣa.

36. The overlord of men crowned those sons as Kings of these Varṣas (sub-continents). After realising the worthlessness of the world, he went to the forest for performing penance.

37. The noble-souled Nābhi whose sub-continent was named Hima, begot of Merudevī the highly brilliant son Rṣabha.¹

38-40. Rṣabha had a hundred sons, the eldest of whom was the heroic Bharata. The Lord of the Earth—Rṣabha—crowned his son Bharata and entering Vānaprastha stage of life (i.e. forest hermit's life), he performed penance in accordance with injunctions. He became very much emaciated due to penance. He was continuously engaged in the path of knowledge. He became a great devotee of Paśupati. Sumati was the extremely virtuous son of Bharata.

41. Tajasa was the off-spring of Sumati. From him was born Indradyumna of great brilliance. From him was born the son Parameṣṭhin and Pratiḥāra was a scion of his family.

42. The son born to him became well-known as Pratiḥartā. From him was born Bhava whose son was Udgītha. Prastāvi was his son.

43. From him was born Pṛthu, whose son was Nakta; Nakta's son is known as Gaya; Nara was Gaya's son; his son was Virāj.

44-48. His son was Mahāvīrya from whom was born Dhīmān. Then from Dhīmān was born Rauvaṇa whose off-spring was Tvaṣṭṛ. Tvaṣṭṛ's son was Viraja whose son was Raja. His son was Śatajit from whom was born Rathajit. O Brāhmaṇas, Rathajit gave birth to one hundred sons. Of these Viśvajyoti is known as the most important and the mighty one. After propitiating god Brahmā, he begot

1. Rṣabha is the first Tirthaṅkara of Jains. Purāṇas try to assimilate even non-Vedic sects such as Pañcarātra, Pāśupata, Jainism, Buddhism and others and try to create one homogeneous Indian society out of diverse elements, faiths and sects.

a son called Kṣemaka, a virtuous and mighty king, the conqueror of enemies. These were the early kings of great might and prowess. Formerly, this Earth was enjoyed by the kings born in the family of these kings.

CHAPTER FORTYONE

*The Seven Worlds : The Planetary System : The Solar
Chariot¹*

Sūta said :

1. O excellent Brāhmaṇas, henceforth, I shall briefly relate the magnitude of this set of three worlds. It is impossible to describe it in detail.

2. The following are the worlds originating from the Cosmic Egg viz. Bhūrloka, Bhuvārloka, Svarloka, Maharloka, Janaloka, Tapoloka, and Satyaloka.

3. O leading Brāhmaṇas, the extent of space illuminated by the rays of the sun and the moon is called Bhūrloka in the Purāṇas.

4. Bhuvārloka is of the same extent in area and circumference as the Bhūrloka and is above it upto the sphere of the sun.

5-7. The spherical space extending up from the sun's orb upto Dhruva (the Polar star) in the firmament is called Svargaloka (heaven) where are the circumferential felines of Vāyu. The felines of Vāyu are seven viz. Āvaha, Pravaha, Anuvaha, Samvaha, Vivaha, Parāvaha and Parivaha. The

1. The chapter deals with ancient Indian astronomy which according to modern advances in that science is outdated—especially the distances and positions and dimensions of planets mentioned appear to be rather imaginary. The credit of creating the world is given to the sun and god Mahādeva is identified with him (v. 27).

sphere of the sun is stationed at a distance of a hundred thousand Yojanas (one Yojana = 12 km) from the Earth.

8. The sphere of the moon is stationed at a distance of a hundred thousand Yojanas from the sphere of the sun. The entire stellar sphere shines at a distance of a hundred thousand Yojanas above the moon.

9. O Brāhmaṇas, Budha (the Mercury) is at a distance of two hundred thousand Yojanas from the stellar sphere. Uśanas (the Venus) is stationed at the same distance from the Mercury.

10. Aṅāraka (the Mars) is stationed at the same distance from Śukra (the Venus). The preceptor of Devas, Bṛhaspati (i.e. the Jupiter) is stationed at a distance of two hundred thousand Yojanas from Bhauma (i.e. the Mars).

11. Sauri (i.e. the Saturn) is stationed at a distance of two hundred thousand Yojanas from the Jupiter. The sphere of the seven sages (i.e. the Great Bear) shines at a distance of a hundred thousand Yojanas from the sphere of the planets.

12. Above the sphere of the seven sages, at a distance of a hundred Yojanas is stationed Dhruva (the Pole star)* Dhruva is verily the pivot or the axis of the stellar system. Lord Viṣṇu, Nārāyaṇa, Dharma himself is abiding there.

13. The diameter of the sun's sphere is known as nine thousand Yojanas. The circumference is three times that.

14. The extent of the moon is known as twice the extent of the sun. Svarbhānu (i.e. the evil planet Rāhu) assumes a size equal to them and approaches them.

15. He is created with a spherical shape after extracting the shadow of the earth. The extensive third abode of Rāhu is full of darkness.

16. Śukra (the Venus) is one-sixteenth of the dimension of the moon in extent. Bṛhaspati (the Jupiter) should be known as one-fourth less than the dimension of the Venus.

17. Both Bhauma (the Mars) and Saura (the Saturn) are known as being a one-fourth less than Bṛhaspati (the Jupiter). In extent and circumference, Budha (the Mercury) is one-fourth less than the above two.

*v.l. accepted here : *medhībhūtaḥ samastasya, jyotiścakrasya vai Dhruvaḥ.*

18. The forms of the stars and the constellations taken together in a body are equal to Budha in extent as well as in circumference.

19. The stars and constellations are smaller or larger in mutual comparison by five hundred, four hundred, three hundred or two hundred Yojanas (in extent).

20. The stellar spheres are lesser in extent (nikṣṭāni)*. Their dimensions are only half a Yojana (*Yojanānyardha-matrāṇi**). None (no heavenly body) is smaller than they.

21. The three planets stationed above traverse the greatest distance. The planets Saturn, Jupiter and Mars should be known as moving slowly.

22. Four great planets are beneath them: the Sun, the moon, the Mercury and the Venus have fast movements.

23. When the sun moves in Dakṣiṇāyana (southern transit) it traverses far below the previous planets.

24. Enlarging its sphere the moon traverses above it. The entire stellar sphere moves above the moon.

25. Budha (the Mercury) is above the star, the Venus is above the Mercury, *Vakra* (the Mars) is above the Venus and the Jupiter is above the Mars.

26. The Saturn is above that (the Jupiter) and further above is the sphere of the seven Sages (Great Bear). Dhruva (Pole star) is stationed above the seven sages.

27. O excellent Brāhmaṇas, the chariot of the sun is nine thousand Yojanas long. The length of the shafts is twice that.

28. Its axle is one crore and a half and seven million (*niyuta*) Yojanas and the wheel is fixed there.

29. The entire *Kālacakra* (wheel of time) is fixed there in the form of the year having three times seven (v.l. three) Nābhis (i.e. naives), five spokes and six rims.

30.** O excellent Brāhmaṇas, the second axle of the

*These words are emended according to the Skt. Text of the critical edition as this verse in Veñk. ed. is not clear (and coherent) in meaning.

**The verse is defective as the 2nd half of the Veñk. edit. *Pañcāśayāni sār dhāni yojanāni dvijottamāḥ*. cannot be consistently construed with the first half. Hence the v.l. in the foot-note *pañcānyāni tu sār dhāni syandanasya dvijottamāḥ*. is accepted for translation.

chariot is fortyfive thousand and five hundred Yojanas in length.

31. The length of both the axles is half that of both the yokes. The short axle with the short pole of the chariot has the Polar star as its support.

32. The second axle to which the wheel of the chariot is fixed is on the Mānasa mountain. His seven horses are the seven metres. Understand their names.

33. The horses of the sun are the metres viz. Gāyatrī (It has 6 syllables in a quarter) ; Bṛhatī (9 syllables in a quarter or foot) ; Uṣṇik (7 syllables in a foot) ; Jagatī (12 syllables in a foot) , Pañkti (10 syllables in a foot) ; Anuṣṭup (8 syllables in a foot) and Triṣṭup (11 syllables in a foot) .

34-35. The great city of Mahendra is to the east and it is above Mānasa. Yama's city is to the south; that of Varuṇa is to the West; that of Soma is to the north (of mount Mānasa). Understand their names: They are respectively Amarāvati, Saṁyamanī, Sukhā and Vibhāvārī.

36. Taking with him the constellations of the Zodiac, Pitāmaha (i.e. the sun-god), the lord of gods, moves rapidly to the Southern direction like a discharged shaft.

37. O leading Brāhmaṇas ! In the seven continents, the sun at mid-day and at middle of the night always stands face to face (i.e. faces opposite directions).

38. The rising and the setting of the sun are always opposed (to each other comparatively) in different directions as well as in the intermediate quarters, O prominent Brāhmaṇas.

39. While this Lord (the sun-god) moves like the rotating wheel of a potter, he makes the night* as he leaves the earth, O Brāhmaṇas.

40. The three worlds are illuminated by the rays of the sun; that has been declared as *Trailokya* (a triple world) by good persons, to the people, O Brāhmaṇas.

41. There is no doubt in this that the three worlds have their original source in the Āditya (the sun god). The entire universe including Devas, Asuras and human beings originates from it.

* (v.l.) He makes day as well as night.

42. The lustrous sun conquered the worlds of Rudra, Indra, Upendra (Viṣṇu), Candra (the moon), of the leading Brāhmaṇas and the heaven dwellers. *He conquered the worlds.

43. This sun is the Ātman of all; is the lord of the worlds; he is the great Deva and Prajāpati; he is the root of this world; he is the greatest deity.

44. There are other twelve Ādityas (sons of Aditi) ; they are Devas who are authorised and who fulfil their duties. They are the parts of Viṣṇu; they are the different forms of Viṣṇu.

45. All including Gandharvas, Yakṣas, serpents, Kinnaras and others make obeisance to the thousand armed deity; the leading sages worship the ancient deity the embodiment of the *Chandas* (vedic metre) and the eternal Brahman, by means of different Yajñas.

CHAPTER FORTYTWO

Functions of Twelve Ādityas

Sūta said :

1. The lord's chariot is occupied by Devas, Ādityas, sages, Gandharvas, heavenly nymphs, Yakṣas, serpents and Rākṣasas.

2-3. Dhātṛ, Aryaman, Mitra, Varuṇa, Śakra, Vivasvān, Pūṣan, Parjanya, Amśu, Bhaga, Tvaṣṭṛ and Viṣṇu—these are the twelve sun-gods (Ādityas).¹ The sun develops (everyone of

*v.1. *dyutir dyutimatām kṛtsnam yatteja* etc. the entire lustre or energy of the luminaries is his (the sun's).

1. These twelve Ādityas (Sun-gods) are supposed to be the portions or *aṁśas* of the sun-god and the twelve forms of Viṣṇu. The provision of ages, Gandharvas, celestial damsels, etc. to each (minor) sun-god is a Purāṇic concept of solar paraphernalia. The deities of these attendants (Gandharvas, Apsaras, Yakṣas, sages, etc.) are detailed in this chapter.

Ādityas) in the seasons like Vasanta (spring) etc. in due order.

4-5. The sages, expounders of Brahman are—Pulastya, Pulaha, Atri, Vasiṣṭha, Aṅgiras, Bhṛgu, Bharadvāja, Gautama, Kaśyapa, Kratu, Jamadagni and Kauśika. They, in due order, eulogise the lord (with diverse Vedic *mantras*, composed) in various metres.

6-7. The Yakṣas are—Rathakṛt, Rathaujas, Rathacitra, Subāhu, Rathasvana, Varuṇa, Suśeṇa, Senajit, Tārṁśya, Ariṣṭanemi, Kṛtajit and Satyajit. These Yakṣas of the lord of Devas hold the reins of the solar chariot.

8-9. O leading Brāhmaṇas, the excellent Rākṣasas, who go in front (of the sun-god are in serial order:)—Hetī, Praheti, Pauruṣeya, Vadha, Sarpa, Vyāghra, Āpa, Vāta Vidyut, Divākara, Brahmapeta and Yajñopeta.

10-11. O Brāhmaṇas, the following serpents bear him in due order viz.—Vāsuki, Kaṅkanīla, Takṣaka, Sarvapauṅgava, Elāpatra, Śaṅkhaṇḍa, Airāvata, Dhanañjaya, Mahāpadma, Karkoṭaka, Kambala and Aśvatara.

12-14a. O excellent Brāhmaṇas ! the following twelve Gandharvas are the master musicians : viz. Tumburu, Nārada, Hāhā, Hūhū, Viśvāvasu, Ugrasena, Suruci, Arvāvasu, Citrasena, Urṇāyu, Dhṛtarāṣṭra and Sūryavarcas. With various songs (sung) in the notes of musical gamut such as of Ṣaḍja (Ṛṣabha), etc., they duly sing about the sun-god.

14b-17a. Ṛtusthalā (v.l. Kratusthalā) is the most excellent of heavenly damsels. Another one is Puñjikasthalā. O excellent Brāhmaṇas other celestial ladies like Menakā, Sahajanyā, Pramlocā, Anumlocā, Viśvācī, Ghṛtācī, Urvaśī, Purvacitti, Rambhā and Tilottamā—all these propitiate the great lord Bhānu, the eternal immutable Ātman, by different kinds of Tāṇḍava dance in the Vasanta and other seasons in due order.

17b-18. Similarly, Devas reside in the sun each devoting (a period of) two months in due order. They nourish the sun, the storehouse of splendour, by their brilliance. With words of prayer composed by them, the sages eulogise the sun-god.

19. The Gandharvas and Apsaras worship him by singing songs and performing dances. The presiding deities of villages — (Grāmaṇīs), Yakṣas and Bhūtas hold the reins.

20. The serpents bear the lord of Devas; the Yātudhānas go ahead of him. The Vālakhilyas (thumb-sized sages) surround the rising sun and go along with him till sunset.

21. They are glorified as those who give heat, shower rain, shine, blow, create, and annihilate the inauspicious activities of living beings.

22. These followers of the sun accompany the sun as he moves on in heaven. They are always seated in the aerial chariot that has the velocity of wind and that can go wherever it wishes to go.

23. They protect all living beings in due order of Yugas (v.l. end of Yugas) by showering rains, giving heat and by delighting the people.

24. Lord sun gives heat in accordance with the virility, penance, yogic power and the inherent vigour of Devas.

25. That Prajāpati (Lord of subjects) is the cause of demarcation of night and day. The sun nourishes perpetually the Pitṛs, Devas, human beings and others.

26. The great lord, the radiant sun, is Lord Maheśvara himself. The eternal blue-necked lord (Śiva) of those who know the Vedas, shines forth.

27. It is this god who is the progenitor of the world, Parameṣṭhin. The knowers of the Vedas, the embodiments of the Vedas know that his abode is in the Sun-god Āditya.

CHAPTER FORTYTHREE

*Bhuvana Kośa.*¹ *The functions of the Seven Rays of the Sun :
The chariots of Planets*

Sūta said :

1. Thus Mahādeva, the grandsire of the universe, the lord of Devas, the embodiment of Time and the Supreme Ruler controls time.

2. O Brāhmaṇas, out of his rays which are the illuminators of the worlds, the most excellent among them are the seven rays, the purifiers of the houses (v.l. *graha-yonayaḥ*—“sources of planets”).

3-4. Suṣumla, Harikeśa, Viśvakarman, Viśvaśravas, Saṁyadvasu, Arvāvasu and Svaraka. These are the glorified seven rays. The ray of the sun named Suṣumla develops the light of the cool-lustred (i.e. the moon).

5. This Suṣumla is described to be moving sideways (horizontally) and upwards. The ray that is said to be Harikeśa is the nourisher of the lustre of the stars.

6. The ray Viśvakarman perpetually nurtures Budha (the Mercury). The ray that is named Viśvaśravas always nourishes Śukra (the Venus).

7. The ray which is well-known as Saṁyadvasu, develops the Mars. The lordly ray Arvāvasu affords nourishment to the Jupiter very well.

8-9a. The seventh ray Svaraka gives succour to Śanaīścara (the Saturn). Thus, thanks to the power of the Sun the stars and constellations are nurtured. Being thus developed perpetually they bring nourishment and delight to everyone.

1. Purāṇas evince great interest in cosmogony, cosmology and cosmography as an area lying between philosophy and theology. They are more interested in trying to solve the mysteries of the supreme soul and the universe rather than the matter-of-fact world around them. This topic has been discussed practically in all Purāṇas like the Bh.P. (V. 16.1-25), NP. (I.3.37-49). Though the imaginary nature of their concepts is obvious, we may, however, suggest that the idea of the planets receiving their power and existence from the rays of the sun might be the Puranic way of suggesting that all planets are born from the sun.

9b-11. In view of its taking up (*Ādāna*) of the splendour from the heavenly and the earthly objects and of the nocturnal darkness, it is called *Āditya*. With its thousand *Nāḍīs* (i.e. rays), the thousand-eyed lord sun-god takes up the waters of the rivers, oceans, wells and canals and also from the mobile and immobile beings.

12. He has a thousand rays exuding chillness, rain and heat. Among them four hundred *Nāḍīs* (i.e. rays) of the variegated forms shower rains.

13. The rays called *Candragās*, *Gāhās*, *Kāñcanās*, *Sātānās** which are called Nectarine (*Amṛta*) create showers.

14-15a. Again the excessively cold *Nāḍīs* are the rays emanated from the sun. They are *Reṣyā*, *Meṣyā* and *Vāsyā*, *Hrādinī* and *Sarjanā*. All these rays are yellow in colour and are termed as *Candrās*.

15b-16a. The rays called *Śukla*, *Kuṅkuma*, *Go* and *Viśvabhṛt* are designated *Śukla* and they create three types of heat.

16b-17. The sun sustains human beings, *Pitṛs* and deities by these rays—human beings through the medicinal herbs, *Pitṛs* through *Svadhā* and *Devas* through Nectar. He propitiates the three through the three articles.

18-19a. The lord gives heat during *Vasanta* (the spring) and *Grīṣma* (the summer) through six rays; he sends forth showers during Autumn and the rainy season through four of his rays, he sends forth cold in *Hemanta* and *Śīśira* (early and late Winter) through three rays.

19b-22a. *Varuṇa* is the sun-god who presides and functions in the month of *Māgha*; *Pūṣan* does so in *Phālguna*; *Deveśa*, in the month of *Caitra*; *Tapana* in *Vaiśākha*; *Indra* in the month of *Jyēṣṭha* while *Ravi* gives heat in *Āṣāḍha*, *Vivasvān* in the month of *Śrāvaṇa*; *Bhaga* officiates in *Bhādrapada*, *Parjanya* in the month of *Āśvina*; *Bhāskara*

*v.l. : The alternate lists of rays (1) *Candrajās*, *Yāmyās*, *Ketagās* and *Pūtanās*.

(ii) *Candanās*, *Jakṣās*, *Kotalās* and *Bhūtalās*.

in the month of Kārttika; Mitra in the month of Mārgaśīrṣa and the eternal Viṣṇu in Pauṣa.

22b-25. Varuṇa has five thousand rays, in his activity as the sun; Pūṣan works with six thousand rays; Deveśa with seven thousand rays; Dhātṛ with eight thousand rays; Śatakratu (Indra) with nine thousand rays; Vivasvān protects with ten thousand rays; Bhaga protects with eleven thousand rays; Mitra blazes with seven thousand rays; Tvaṣṭṛ illuminates with eight thousand rays; Aryaman protects with ten thousand rays; Parjanya protects with nine thousand rays and Viṣṇu the supporter of the universe blazes with six thousand rays.

26-27. During Vasanta (the spring-time) the sun is tawny-coloured; during the summer it has the lustre like that of gold; it is white during the rainy season; the lord should be known as pale, whitish in colour during the Autumn; during Hemanta (early winter) he is copper-coloured; and during Śīśira (late winter) the sun is red in colour. The sun deposits Kalā (digit ?) (v.l. power and energy) in the medicinal herbs and Svadhā in Pitṛs.

28. The sun deposits *Amṛta* (nectar) in the immortal beings. Thus in the three beings he deposits the three articles. O Brāhmaṇas, there are eight other planets which are presided over by the sun.

29. They are: the Moon, Mercury, Venus, Jupiter, Mars, Saturn, Rāhu and Ketu.

30. The planets are fixed to the Pole star (*Dhruva*) by the wind-rays whirling in their own orbit, they follow the sun.

31. They move about like the firebrand in a circle, when urged by the whirlwind. Since the wind propels and bears them, it is named Pravaha.

32-33. The chariot of the moon has three wheels. His horses have the lustre of Kunda (white jasmine) flowers. They are yoked to the left as well as to the right and are ten in number. In that chariot, the moon traverses the constellations supported in *Vithi* (the path of the firmament) like the sun (traversing the planets). O leading Brāhmaṇas, its increase and decrease are ever dependent on Dhruva. (v.l. are remembered in the same manner as the rays of the sun.)

34. In the bright half of the month, when the sun is in the opposite direction of the moon, the other (back) side of the moon is always filled up with those brilliant rays. (v.l. ever according to the order of the days.)

35. (In the dark half) when the moon is emaciated and drunk by Devas, the sun nourishes it forever, O Brāhmaṇas, by a single ray called Suṣumla.

36. This body of the moon is developed by the prowess of the sun. By gradually becoming bigger everyday, it is seen complete and full on the Full Moon day.

37. O Brāhmaṇas, the deities drink the full moon consisting of *Amṛta* in the course of half a month. This is so because their diet consists of Nectar.

38. When a fifteenth of it remains, consisting of a single digit, the groups of *Pitṛs* drink the last portion in the afternoon.

39. They drink for the period of two *Lavas*,* the *Kalā* of the moon that remains. The digit of the moon is constituted of nectar and is auspicious.

40. By imbibing the nectar called *Svadhā* oozing out of the rays on the new Moon day, the *Pitṛs* become satisfied for the period of a month.

41. O excellent one, the moon is not destroyed but only the nectar is drunk to the fill. Thus the decrease and increase of the moon are dependent on the sun.

42. The chariot of the son of the moon (i.e. Budha—the Mercury) is yoked to eight horses that have the velocity of the wind and that are born of water. He moves about all round in that chariot.

43. The chariot of Śukra (the Venus) is yoked to ten horses born of the Earth. The beautiful golden chariot of Bhauma (the Mars) is yoked to eight horses.

44-45. The chariot of Jupiter is made of gold and eight horses are yoked to it. The chariot of Saturn is made of silver and it is drawn by eight horses. The chariot of Svarbhānu (Rāhu) and Bhāskarāri (i.e. Ketu) are made of iron. Each of

**Lava*—the 60th part of the twinkling of the eye.

them is drawn by eight horses. Thus the chariots of the great planets have been recounted.

46. All these blessed ones are fixed to Dhruva by the strings of wind. The planets, stars, constellations and other abodes are entirely fixed to Dhruva. They whirl and cause others to whirl by the wind-made reins.

CHAPTER FORTYFOUR

*Arrangement of the Universe : Descriptions of the Upper worlds
and the nether worlds*

Sūta said :

1. Maharloka is above the Pole Star. It extends to a crore of Yojanas. O leading Brāhmaṇas, the persons inhabiting there are entitled to the life span of a Kalpa.

2. Janaloka is above Maharloka. Its spatial magnitude is two crores of Yojanas. Sanaka and other sons of Brahmā are stationed there.

3. Tapoloka is above Janaloka. It extends to three crores of Yojanas. Devas called Virajas who live there are immune from consumption by fire.

4. Satyaloka is above the world of Prajāpatis. It extends to six crores of Yojanas. It is a region where there is no death again. It is also named as Brahmaloaka.

5. Here in the Satyaloka god Brahmā, the preceptor of the world, the soul and the efficient cause of the Universe ever abides in the company of Yogis by drinking the Supreme nectar of Yoga.

6. Quiescent recluses, the perpetual Brahmācārins (celibates), Yogins, Siddhas, ascetics and performers of the Japa of Parameṣṭhin reside there.

7. It is the sole entrance of Yogins while they attain the greatest region. After going there they are free from grief. He (the entrant) is verily Viṣṇu and Śaṅkara.

8. His (Brahmā's) city which is very difficult to attain resembles one crore of suns in brilliance and is emblazoned with clusters of fiery flames and as such it is impossible for me to describe it.

9. There in the city of Brahmā is the abode of Nārāyaṇa also. The glorious Hari, the wielder of Māyā lies down there.

10. It is called Viṣṇuloka. There is no return from there to Saṁsāra. The noble-souled people who have resorted to Janārdana can go there.

11. There is an auspicious refulgent city above the abode of Brahmā. It is encircled by fire. Lord Hara stays there.

12. The great lord is accompanied by the goddess. He is being meditated upon by the learned men. He is surrounded by hundreds and thousands of Bhūtas, Yogins and Rudras.

13. Those who are devoted to Mahādeva, the quiescent, truthful ascetics who observe celibacy, go there.

14. Only those who are devoid of *Mamatva* (the feeling of my-ness), those who are not egotistic, those who are devoid of passion and fury will see the lord. It is verily named as Rudraloka.

15-16. Thus, the seven great worlds above the earth have been glorified. O Brāhmaṇa, the lower *Pātālas* (nether worlds) beginning with Mahātala and others do also exist. The nether world called Mahātala is bedecked in all jewels, endowed with palaces and splendid shrines of deities.

17. That Pātāla is associated with Śeṣa and the intelligent Mucakunda as well as inhabited by king Balin, resident of heavenly region (in that Pātāla).

18. O Brāhmaṇas, the Rasātala is full of rocks, Talātala is full of gravel, Sutala is yellow and Vitala has the lustre of coral.

19. Vitala is white. Tala is black. O excellent sages, it is auspicious, thanks to Vāsuki of good colour.

20. What is known as Rasātala is resorted to by Virocana, Hiraṇyākṣa, and Tāraka. It is inhabited by others as well.

21-23. What is known as Talātala is endowed with beauty. Sutala is resided by Garuḍa, the son of Vinatā and others as well as the enemies of gods (Asuras), the chief of whom is Kālanemi. Vitala is resorted to by Yavanas and others and by demons such as Tāraka, Agnimukha, etc., by serpents the foremost of whom is Jambhaka and by Prahlāda, the Asura, Vitala is famous as being inhabited by Kambala, the chief of serpents.

24. It is inhabited by the heroic Mahājambha, the intelligent Hayagrīva, Śaṅkukarṇa, Namuci and others.

25. Tala is beautiful through the residence of other serpents. Below Pātālas are the hells, Kūrma and others, which are oft mentioned.

26. The sinners are 'cooked' there which cannot be described adequately. The form of Viṣṇu, called Śeṣa is lying beneath Pātāla.

27. He is Rudra, the fire of world destruction, the Yogic Ātman, Narasimha and Mādhava. He is Janārdana in the form of a serpent who is said to be lord Ananta. All this has him for support and he has the fire of destruction for support.

28. Having entered him (Viṣṇu), the great Yogin, Kāla who resides in his mouth (v.l. who comes out of his mouth at the time of world-destruction) and who is the Ruler becomes full of poisonous flames and annihilates the whole universe.

29. Kāla, comparable to a thousand destructive forces, (v.l. who is incomparable and is the master of a thousand *māyās*), the annihilator, Śaṅkara and Bhava, the Tāmasa form of god Śambhu is the reckoner of the world.

CHAPTER FORTYFIVE

Bhuvana Kośa : Description of Seven Dvīpas : Mountain ranges

Sūta said :

1. This extensive cosmic egg consisting of fourteen parts has been described to you so far. Henceforth, I shall describe to you in detail the complete account of this earth.

2. There are seven continents of which Jambūdīvīpa is the most important. (The other continents are: Plakṣa, Śālmali, Kuśa, Krauñca, Śāka and Puṣkara.¹

3. These seven great continents are encircled by seven oceans. The latter the continent, the greater it is in extent than the previous one, the latter ocean is said to be greater than the former.

4. The seven oceans are : *Kṣāroda* (ocean of salt water) . *Ikṣurasoda* (ocean of sugar-cane juice) , *Suroda* (ocean of wine) , *Ghṛtoda* (ocean of ghee) , *Dadhyoda* (ocean of curd) *Kṣīrasalila* (ocean milk) , *svādūda* (ocean of sweet water).

5. The earth alongwith the oceans and seven continents extends to fifty crores of *Yojanas* all round.

6. Jambūdīvīpa is situated in the middle of continents. In its centre is the well-known mountain *Mahāmeru* that has the golden lustre.²

7. Its height is eightyfour thousand *Yojanas*. It has gone sixteen thousand *Yojanas* down below. On the top it extends to thirtytwo thousand *Yojanas*.

8. Its extent at its root (i.e. base) is sixteen thousand *Yojanas* all round. This mountain resembles the pericarp of the lotus of the Earth.

1. For their geographical location *vide supra* Ch. 40 Note 1.

2. Jambūdīvīpa is much bigger than the present India which may be identified with Puranic *Bhārata-Varṣa*. As M. Ali, in the *Geography of the Purāṇas*, shows Mt. Meru is the Pamirs and the Puranic description Meru 'the pericarp of the earth' etc. fits in well with the modern Pamirs.

9. To its south are the mountains Himavān, Hemakūṭa and Niṣadha. The Varṣa (boundary) mountains to the north are Nīla, Śveta and Śṛṅgin.¹

10. The two middle ranges of mountains are a hundred thousand Yojanas in extent. The others are each ten thousand Yojanas less in order. Their height is two thousand Yojanas and the length is as much.

11. Bhārata is the first Varṣa (sub-continent) ; then is the Kimpuruṣa Varṣa, the other one is Harivarṣa. O Brāhmaṇas, All these are to the South of Meru.²

12-13. Beyond Meru Rāmyaka is the northern sub-continent. Behind it is the Hiraṇmaya Varṣa. Beyond it is the northern Kurus. These are in their order like the Bhārata Varṣa. O excellent Brāhmaṇas, each of these is nine thousand Yojanas in extent. In their middle is Ilāvṛta Varṣa and the Meru rises above in its middle.

14. On four sides of Mt. Meru, there is Ilāvṛta which is nine thousand Yojanas in extent (on all sides of Meru). There are four mountains in Ilāvṛta, O highly fortunate ones.

15. They are as if constructed as the support of Mt. Meru and they are ten thousand Yojanas in height. The mountain to the east is Mandara and that to the south is Gandhamādana.

1. M. Ali identifies the Puranic mountains as follows : Himavān (the Himalayas), Hemakūṭa (Kailasa Trans-Himalayan range), Niṣadha (Hindu Kush-Kunlun chain), Nīla (Zarafshan-Trans-Alai-Tien Shan chain), Śveta (Nur Tau-Turkistan-Atbashi Chain), Śṛṅgin or Śṛṅgavān (Kara Tau-Kirghiz-Ketman chain). For details vide that great geographer's *Geog. of the Purāṇas* Ch. III (the mountain system of the Purāṇas), pp. 47-59 and the diagrams therein.

2. For the locations of these regions (varṣas) round Mt. Meru and other details vide M. Ali *Ibid* Chs. V-VIII. "Purāṇa-writers are not geographers in the modern sense of the term. They recorded the old traditional information of the world known to their forefathers." As remarked by M. Ali : "It is credible that within a few paragraphs (the Purāṇic) authors have compressed much relevant information about practically unknown and very difficult lands without losing precision or proportion".—(*Ibid.*, p. 87). This remark is applicable to the description of all the Varṣas of Jambū-dvīpa despite the immense changes that have taken place during the last 2000 years.

16. The mountain Vipula is on the western side and Supārśva is on the northern mountain. On each of the mountains stands a Kadamba, a Jambū, a Pippala and a Vaṭa (banyan) tree respectively.

17. O great sages, the Jambū tree is the cause of the name of the continent, Jambūdvīpa. The fruits of the Jambū tree are of the size of a huge elephant.

18. They fall on the top of the mountain all round and they are shattered and strewn about. With the juice thereof the well-known Jambū river flows on the mountain.

19. The river flows and it is drunk by the residents of the place whereby they have no perspiration, no bad odour, no old age nor any disability of sense-organs.

20-21. Those pure-minded people do not get distressed. When the juice mixes up with the soil on its banks and gets completely dried up by wind it turns into gold called Jāmbūnada of which Siddhas make their ornaments. The sub-continent called Bhadrāśva is to the east of Meru and Ketumāla is to its west.

22-24a. These two are sub-continents, O excellent sages, in between them is the sub-continent Ilāvṛta. The forest to the east is Caitraratha, the forest to the south is Gandhamādana. The western forest should be known as Vaibhṛāja, the northern forest is the forest of Savitṛ. The four lakes always worthy of being enjoyed by Devas are—Aruṇoda, Mahābhadrā, Asitoda and Mānasa.¹

24b-26. The following mountains are the residences of Siddhas. They are constructed by Devas viz. Śītānta, Kumudvān, Kururī, Mālyavān, Vaikaṅka, Maṇīśaila, the excellent mountains Vṛkṣavān, Mahānīla, Rucaka, Śaśibindu, Mandara, Veṇumān, Megha, Niṣadha and Deva.

27-30. To the east of the lake Aruṇoda is the Kesara mountain.² So also are Trikūṭa, Saśiras. Pataṅga, Rucaka

1. These lakes are around Mt. Meru as follows : Aruṇoda in the east, Mahābhadrā in the north, Asitoda (rather 'Śītoda' as in the *Vāyu P.*) in the west and Mānasa in the south.

2. The Purāṇa-writer gives a poetic description of the mountain ranges that branch off from Mt. Meru (the Pāmirs) in four directions. Meru

Niṣadha, Vasudhāra, Kaliṅga, Triśikha, Samūla, Vasuvedi, Kururu Sānumān, Tāmrāta, Viśāla, Kumuda, Veṇuparvata, Ekaśṛṅga, Mahāśaila, Gajaśaila, Piñjaka, Pañcaśaila, Kailāsa and Himavān, the most excellent among the mountains. These are the prominent and excellent mountains frequented by Devas.

31-35. To the south of the lake Mahābhadra is the Kesara, mountain. So, also are the mountains Śikhivāsa, Vaidūrya, Kapila, Gandhamādana, Jārudhi, Surāmbu, the excellent mountain Sarvagandha, Supārśva, Supakṣa, Kaṅka, Kapila, Viraja, Bhadrājāla, Susaka, Mahābala, Añjana, Madhumān, Citraśṛṅga, Mahālaya, Kumuda, Mukuṭa, Pāṇḍura, Kṛṣṇa, Pārijāta, Mahāśaila, Kapilācala, Suśeṇa, Puṇḍarika and Mahāmegha—All these are the kings of mountains resorted to by Siddhas and Gandharvas.

36-39. To the west of the lake Asitoda is the Kesara mountain. So also are Śaṅkhakūṭa, Vṛṣabha, Haṁsa, Nāga, Kālāñjana, Śukraśaila, Nilakamala, Pārijāta, Mahāśaila Kanakhala, Puṣpaka, Sumegha, Vārāha, Virajas, Mayūra, Kapila and Mahākapila. These are resorted to by Devas, Gandharvas, Siddhas and Yakṣas. To the north of the lake Mānasa lies mount Keśara.

40. In between these important mountains, there are inner water reservoirs, lakes and forests.

41. Sages, Siddhas and ascetics sanctified by meditation on Brahman inhabit there. They are delighted, free from all distresses and sorrows and have their Rajas attribute subdued.

is regarded as the pericarp of the lotus in the form of the earth and the mountain-ranges as the filaments. M. Ali locates most of them and shows that the information of the Puranic-writer is fairly accurate and not imaginary (*Vide—The Geog. of the Purāṇas* Chs. v-viii).

CHAPTER FORTYSIX

The abodes of Guardians of the world

Sūta said :

1. On the mountain Meru, there is the well-known great city of Brahmā, the lord of Devas. It is fourteen thousand Yojanas in extent.

2. There resides lord Brahmā, the soul of the Universe, the creator of the universe. He is being worshipped by leading Yogins, prominent sages as well as by Indra, Viṣṇu and Śaṅkara.

3. Holy lord Sanatkumāra perpetually adores Prajāpati, Īśāna (the Lord), the chief of Devas, the soul of the universe.

4. With his soul absorbed in Yoga he drinks the excellent nectar. He stays there while being worshipped by Siddhas, sages, Gandharvas and gods.

5. The splendid and brilliant abode of Śambhu of immeasurable splendour, the overlord of Devas, is situated there in front of the abode of god Brahmā.

6. It is endowed with divine splendour. It is very splendid and it has four doors. It is full of great sages. It is resorted to by the knowers of Brahman.

7. God Mahādeva, the ruler of the universe and the lord of Pramathas (goblins, ghosts and other attendants of Śiva) with the sun, moon and fire as his eyes, sports there with the goddess Umā while accompanied by Pramathas.

8. The knowers of the Vedas, the quiescent truthful sages observing celibacy adore Mahādeva by means of their penance.

9. Accompanied by Pārvatī, lord Mahādeva, the Supreme Lord, directly accepts with his head the worship of those sages of devoted and purified Ātman.

10. There, on the excellent mountain itself but to its east is situated the greatest city of Indra called Amarāvātī. It is endowed with all splendour and beauty.

11. The heavenly ladies, Siddhas, Gandharvas, and Cāraṇas and gods in thousands, worship the deity of a thousand-eyed Indra there.

12. That is the highest abode of those who are virtuous, the knowers of the Vedas and devoted to the performance of sacrifices and *Homas*. It is inaccessible even to Devas.

13. To the south of it is the city of the Fire-god of boundless splendour. It is named Tejovati and it is full of divine miracles.

14. There stays lord Agni the fire-god shining with his brilliance. It is the abode of the performers of *Japas* and *Homas*. It is difficult of access to the sons of Danu.

15. The great city of Yama is on the southern mountain. It is named Saṁyamani. It is divine and endowed with all types of splendour.

16. There Devas and others adore lord Vaivasvata (i.e. Yama). It is the abode of those who adhere to truth, and of those who perform meritorious deeds in the world.

17. To the west of that is the city of the noble-souled Nirṛti. It is named Rakṣovati and it is encircled by Rākṣasas.

18. There the Rākṣasas worship lord Nairṛta. Those who are devoted to piety but whose activities are urged by Tamas go to that city.

19. On the western mountain is the great city of Varuṇa known by the name of Śuddhavati. It is meritorious and it is endowed with all desirable objects and affluence.

20. There stays king Varuṇa. The king is served by Siddhas, bebies of celestial damsels and the lords of immortal beings. Those who make gifts of water go there.

21. To the north of that city is the great and sacred city of Vāyu known by the name Gandhavati. There stays the Wind-god.

22. The great lord is served by the celestial ladies and Gandharvas. Brāhmaṇas devoted to Prāṇāyāmas (restraint over breath) attain that eternal abode.

23. To the east of that city is the great city of Soma. It is the splendid city known by the name Kāntimatī wherein shines the Moon-god.

24. That abode which is abounding in various objects of pleasure is the proper place for those who are devoted to virtuous activities and who worshipfully take up their respective religious duties.

25. To the east of that city is the great city of Śaṅkara. It is a meritorious city known as Yaśovati. It is difficult of access to all.

26. The auspicious abode of Īśāna, the overlord of the Gaṇas, which is very large and presided over by Rudra is there. He stays there surrounded by the Gaṇas.

27. It was there that the residence of the devotees of Parameṣṭhin who are desirous of enjoyment of pleasures has been assigned by the trident-bearing lord of Devas.

28. Flowing out from Viṣṇu's feet and flooding the sphere of the Moon, Gaṅgā falls all round the city of god Brahmā.

29. O Brāhmaṇas, after falling there it became divided into four branches in accordance with the four quarters. The branches are called : Sītā, Alakanandā, Sucakṣu and Bhadrā.¹

30. Sītā flows through the aerial path from mountain to mountain along the east of Meru. Flowing through the eastern sub-continent across Bhadrāśva, it falls into the sea.

31. O excellent Brāhmaṇas ! Similarly, Alakanandā, entering the Bhārata Varṣa from the south of Meru splits itself into seven branches and falls into the ocean.

32. The Sucakṣu crosses the western mountains, enters the western Varṣa called Ketumāla and flows into the ocean.

33. O great sages, the Bhadrā traverses through the chain of northern mountains and the northern Kurus and falls into the northern ocean.

34. The mountain Mālyavān and Gandhamādana extend upto Nīla and Niṣadha. In the middle of the two chains of mountains Mt. Meru stands like the pericarp of a lotus.

1. De identifies Sītā with the Jaxartes (Sir-Daria), Sucakṣu with the Oxus, and Bhadrā with the Yarkand or Zarafshan. M. Ali differs but the description of the rivers and the regions watered by them tallies more with M. Ali's description in *Op. Cit.* Ch. IV (and also Chs. V-VIII).

35. The sub-continent Bhārata, Ketumāla, Bhadrāśva and the Kurus are the petals of the lotus of the universe outside the Border-mountains.

36. Jaṭhara and Devakūṭa¹ are the two boundary mountains extending from the south to the north as far as Nīla and Niṣadha mountains.

37. Gandhamādana and Kailāsa extend from east to west. They go deep within the ocean to the extent of eighty Yojanas.

38. Niṣadha and Pāriyātra are the two border-mountains situated as before to the west of Meru.

39. Triśṅga and Jārudhi² are the Varṣa mountains in the north. They run east and west between the two oceans.

40. O Brāhmaṇas ! O great sages ! The eight border-mountains have been described by me. Jaṭhara and other mountains are stationed all round the Meru.

CHAPTER FORTYSEVEN

Ketumāla and other sub-continent

Sūta said :

1. In the sub-continent Ketumāla,³ men are (black like) crows and have Jackfruit for their diet. Women have the lustre of the petals of the lotus. They live for ten thousand years.

1. M. Ali identifies Devakūṭa with modern Altin Tagh-Nan-Shan-Tsing-Ling and Jaṭhara with Kuruk-Tagh (*Op. Cit.* p. 100). Devakūṭa thus fulfils all conditions; along with Jaṭhara (Kuruk-Tagh), it joins the Nīla (Tien-Shan) and the Niṣadha (Kunlun).

2. M. Ali identifies the Jārudhi range of mountains with Kirghiz-Zailai Ala-Tau, Ketmen chain. Its twin, the Kara Tau, Talars, Kungei, Ketmin chain which extends westwards is the Triśṅga or Śṛṅgivān mountain of the Purāṇas (*Op. Cit.* p. 83).

The chapter shows the acquaintance of the author of KP. with the main mountain systems and river-systems in Asia.

3. Ketumāla signified the whole of ancient Bactria i.e. mod. Afghan Turkistan, the lower Hari Rud Valley, the basin of Murghal Kashka

2. In the sub-continent Bhadrāśva,¹ men are white in complexion and women resemble the rays of the moon. They live for ten thousand years and cooked food constitutes their diet.

3-4a. In the sub-continent Ramyaka,² men and women have complexion lustrous like silver. They live for eleven thousand five hundred years.

They live on Nyagrodha fruits as their food. They adhere to Sattvaguṇa.

4b-5. In the Hiraṇmaya,³ sub-continent, the people have complexion of golden lustre. They live on Śrīphalas (coconuts). Both men and women live for twelve thousand and five hundred years like those residing in Devaloka.

6. People in the Kuruvarṣa,⁴ live for fourteen thousand and five hundred years. Their bodies are dark in colour and they regularly take in milk as their diet.

7. In the continent Candradvīpa, people are born of legal cohabitation. They are perpetually happy. They always worship Śiva, the great lord.

8. O Brāhmaṇas, men in the Kimpuruṣa⁵ continent resemble gold in complex. With Plakṣa (fruits) for their food, they live for ten thousand years.

system and the basins of the Surkhan, Kafiringan, Vakhsh and Vaksu rivers (For details *vide* M. Ali—*Op. Cit.*, pp. 88-98). It is significant that many of the Puranic names of Principalities or sub-regions were used in mediaeval times as well.

1. M. Ali identifies Bhadrāśva with North China (*Op. Cit.*, p. 108).

2. Ramyaka or Ramaṇaka Varṣa is the same as ancient Sogdiana (M. Ali—*Op. Cit.*, p. 83).

3. Hiraṇmaya Varṣa lies between the Śveta (Nur-Tau-Turkistan-Atbashi chain) and Śṛṅgavān (Kara Tau-Kirghiz-Ketman chain) — M. Ali *Op. Cit.*, p. 73.

4. Kuru-Varṣa or Uttara Kuru was the region between Śṛṅgavān and the Northern Arctic Ocean or 'in other words the Western Siberian Region (M. Ali—*Op. Cit.*, p. 85). With respect to the Puranic description of these northern regions, M. Ali remarks : "In fact this is a major contribution of the Purāṇas to the knowledge of these lands which were either unknown or imperfectly known till the 16th cent. A.D." (*Op. Cit.*, p. 85).

5. Nepal (De., p. 100).

9. Endowed with reverential devotion and with their mind concentrated on meditation, they always worship the four-armed lord with four heads.

10. In the continent Harivarṣa,¹ the people resemble Mahārajata (i.e. gold). Imbibing sugarcane juice, they live for ten thousand years.

11. There, the people always worship with devotion god Viṣṇu, Lord Nārāyaṇa, the eternal source of the origin of the universe.

12. There, in the grove of Pārijāta trees is a splendid palace of Lord Vāsudeva. It is white, brilliant like the moon and it resembles pure crystal.

13. With its four entrances with four arched door-ways and its ten surrounding ramparts, it is incomparable, impassable and invincible.

14. It is provided with a crystal hall adorned all round with thousands of golden columns. It stands comparison with the residential palace of the king of gods.

15. It is fitted with golden stairs and is beautified with various kinds of jewels. It is furnished with a celestial throne and it is endowed with all brilliance and beauty.

16-17. Its beauty is enhanced by the lakes of sweet water and by rivers. The place abounds in Yogins devoted to Nārāyaṇa, pure persons devoted to the study of the Vedas, persons meditating on Hari, the Puruṣa, and persons eulogising and making obeisance to Mādhava by means of *Mantras*.

18. There, on all occasions, the kings eulogise the greatness of Viṣṇu of unmeasured splendour, the overlord of Devas.

19. Charming young ladies always interested in bedecking themselves sing and dance there.

20. In the sub-continent Ilāvṛta,² the people have the colour of the lotus. They drink the juice of Jambū fruits

1. Harivarṣa included the western portion of Tibet (De., p. 74).

2. Ilāvṛta is the region round Meru and bounded by Mālyavān on the east and Gandha-mādana on the west. The Puranic statements about the locations of these mountains are conflicting. After closely scrutinising

which they consume regularly. They have the steady (fixed) longevity of thirteen thousand years.

21. In the Bhārata¹ sub-continent, the women and men are of various complexions. They are engaged in the worship of many gods, and they perform different kinds of holy rites and professions.

22. O sages of holy vows, their maximum expectation of life is a hundred years. This sub-continent is reported as extending to nine thousand Yojanas.

23-25. O Brāhmaṇas, this is the land of holy rites of those men who are eligible. There are seven important mountain ranges viz. Mahendra, Malaya, Sahya, Śaktimān,² Ṛkṣaparbata, Vindhya and Pāriyātra. There are eight other continents viz. Indradvīpa, Kaserukmān, Tāmraparṇa, Gabhastimān, Nāgadvīpa Saumya, Gandharva, Varuṇa. This continent (Bhārata Varṣa) situated in the sea is the ninth one.

26. This continent extends from the south to the north for a thousand Yojanas. To the east of it there are Kirātas and to the west are Yavanas.

27. The people who live herein are the Brāhmaṇas, Kṣatriyas and Vaiśyas who maintain themselves with Yajñas, fighting and trading activities. The Śūdras stay amongst them (serving them).

28-31. Many holy rivers originating from various mountains flow here. They are : Those originating from the ridges or

the Puranic evidence, M. Ali concludes that Gandhamādāna is the northern ridge of the Hindukush arch with its northern extension, the Khwaja Mohammad range while Mālyavān is the Sarikot range to the east of Pāmirs. (*Op. Cit.*, pp. 58-59)

1. This is obviously pre-Partition India. The description of variety in complexions of men, their modes of worship, etc. is found applicable even today.

2. Śu (Śa)ktiman is the portion of the Vindhya range joining Pāriyātra and Ṛkṣa mountains, including the hills of Gondwana and Chhota Nagpur (De., p. 1961). M. Ali, in the topographical map of Bhārata, shows it as a ring of ranges encircling the Mahānadi basin, very nearly coinciding the present Mahakośala (the Puranic Dakṣiṇa-Kosala) region.

foot-hills of the Himālaya¹ mountains are : the Śatadru, Candrabhāgā, Sarayū, Yamunā, Irāvati, Vitastā, Vipāśā, Devikā, Kuhū, Gomati, Dhūtapāpā, Bāhudā, Dr̥ṣadvati, Kauśikī, and Lohinī (v.l. Lohitā). Those originating from Pāriyātra mountain² are : Vedasmṛti, Vedavati, Vrataghnī, Tridivā, Varṇāśā, Candanā, Carmaṇvati, Surā, Vidiśā and Vetravati.

32-33. The sacred rivers flowing from the mountain R̥kṣavān³ are : Narmadā, Surasā, Śoṇa, Daśārṇā, Mahānadi, Mandākinī, Citrakūṭā, Tāmasī, Piśācikā, Citrotpalā Viśālā, Mañjulā and Vāluvāhinī. They dispel all sins of men.

34-35. The following rivers originate from the Vindhya mountains:⁴ Tāpī, Payoṣṇī, Nirvindhya, Mahānadi, Śighrodā, Vinnā (v.l. Veṇyā), Vaitaraṇī, Balākā, Kumudvati, Mahāgaurī, Durgā and Antaḥśilā. They dispel sins of men instantaneously.

1. The modern names of the rivers are given in brackets : Śatadru (Sutlej), Candrabhāgā (Chenab), Irāvati (Rāvi), Vitastā (Jhelum), Vipāśā (Beas), Devikā (Deeg—a tributary of the Ravi-right bank), Kuhū (Kabul), Dhūta-pāpā (Śaradā with its head-streams), Bāhudā (Rapti). Dr̥ṣadvati (Chitang, a tributary of the Ghaggar) Kauśikī (Kosi with its three head-waters, Dudh Kośī, Sun Kośī and Tamba Kośī), Lohini or Lohitā (Brahma-Putrā).

(M. Ali—*Op. Cit.*, pp. 114-115)

2. Modern names are bracketed : Vedasmṛti (Banās), Vedavati (Berach), Vrataghnī (Banganga-utangan), these were big, perennial rivers in ancient Matsya country (now a part of Madhya Pradesh), Tridivā (Kāli Sindh), Varṇāśā (W. Banās which flows west of Aravallis), Candanā (Sābarmati), Carmaṇvati (Chambal), Surā (Gambhira, also mentioned as Rūpā in the Mt. P.), Vidiśā (Bes, on its bank is Beśnagar), Vetravati (Betwa).

(M. Ali—*Op. Cit.*, pp. 116-117)

3. The following rivers are in the Bundelkhand Region : Darśanā (Dhasan), Citrakūṭā, Tāmasī or (Osā (Tons), Citrotpalā (Citopalā)—probably due to coloured stones or gravel in its bed.

The other rivers are : Viśālā (Betwa—near Sāgar ?), Vañjulā (Jamni—a tributary of the Betwa). The ranges of R̥kṣa and Vidhya mountains are so much mixed up that some rivers (e.g. the Narmadā) are attributed to either of them.

4. Modern names are bracketed : Payoṣṇī (Pain-Gaṅgā—De 150), Nirvindhya (Newuj—between Ujjain and Vetravati), Vinnā or Veṇyā (Wain-Gaṅgā), Vaitaraṇī (Baitarani), Kumudvati (Suvarnarekhā).

36-38. O excellent Brāhmaṇas, the rivers of the southern land (Deccan) originating from the ridges of the Sahya mountain are : Godāvarī, Bhīmarathī, Kṛṣṇā, Veṇā, Vāśyatā, Tuṅgabhadrā, Suprayogā and Kāverī. The rivers originating from the Malaya mountain are Ṛtumālā,¹ Tāmraparṇī, Puṇyavatī and Utpalāvatī. All of them contain cool water. The rivers Ṛṣikulyā and Trisāmā flow down from the Gandhamādāna.²

39. The rivers originating from Śaktimān (Śuktimān) mountain³ are Kṣiprā, Palāśinī, Ṛṣikā and Vamśadhārīṇī. They dispel all sins of men.

40. O leading Brāhmaṇas, the branches and tributaries of these rivers are in hundreds. For ablution, charitable gifts and other rites (on their banks), these rivers are meritorious and destructive of all sins.

41-44. The people of the middle country etc. are the Kurus and Pāñcālas. The people of the eastern territories are the residents of Kāmarūpa. So also of the Puṇḍras, the Kālīngas, the Magadhas the people of the southern Deccan region, the people of the western territories, the Saurāṣṭras, the Śūdras, the Hīnas (indigent ones), the Arbudas, the Mālakas, the Malapās, the residents of Pāriyātra, the Sauvīras, the Saindhavas, the Hūṇas, the Mālyas (v.l. Śālvas), the residents of Bālya, the Mādras, the Rāmas, the Āndhras and the Pārasīkas.⁴ These people always stay near these rivers and drink their waters.

45. Wise men have said that there are four Yugas in the Bhārata sub-continent and not anywhere else. They are Kṛta, Tretā, Dvāpara and Kali.

1. Ṛtumālā or Kṛtamālā (Vaigai which rises in Kottai-Malai Peak of Cardamom Hills ?)

2. M. Ali attributes the sources of the river to the Mahendra Parvata and not to Gandha-mādāna. But one wonders why other rivers of (*Op. Cit.*, p. 124) the Mahendra Parvata are not given when Vāyu and Mt.P. mention them.

3. The rivers from mt. Śa (Śu-) ktimān : Palāśinī (Jonk—Raipur Dist., M. P.), Ṛṣikā (Ṛṣikulyā, according to M. Ali —*Op. Cit.*, p. 125).

4. The list of peoples and their provinces in Bhārata is illustrative and not exhaustive. Cf. Mt.P. 113.34 ff.

46. O great sages, in the eight sub-continent such as Kimpuruṣa and others there is neither sorrow nor dispiritedness, neither the fear of hunger nor any sort of exertion.

47. The subjects are happy and comfortable. They are devoid of agony; they are free from all sorts of misery. All of them enjoy steady and perpetual youth and sport themselves in various ways.

CHAPTER FORTYEIGHT

The description of Jambūdvīpa¹

Sūta said :

1. The crystalline mansion of Parameṣṭhin the lord of Devas, is on the beautiful great peak of the mountain Hemakūṭa.

2. There, Devas and Siddhas alongwith the sages, always perform the worship of the Trident-bearing overlord of Devas, the ruler of living beings.

3. Mahādeva, the Pināka-bearing lord, Maheśvara, Gīṛiṣa, accompanied by the goddess, shines there forever, surrounded by his goblins.

4. Mount Kailāsa with its beautiful and separate peaks stands there. It is the residence of a crore of Yakṣas and of the intelligent Kubera.

5-7. There too stands the great abode of lord Śiva, the overlord of Devas. The holy river Mandākinī, beautiful with its translucent waters is embellished with many and various kinds of lotuses. Waters of the highly sacred and beautiful

1. This chapter gives a mythological description of the abodes of gods etc. in Jambūdvīpa. M. Ali in *The Geog. of the Purāṇas* has located some of these mountains. It appears that Jambūdvīpa covered practically the major part of Eurasia (and probably some part of N. Africa also).

river are always drunk by Devas, Dānavas, Gandharvas, Yakṣas, Rākṣasas and Kinnaras. They are holy and very beautiful. There are many other rivers, hundreds of them, bedecked with golden lotuses.

8. On the banks of those rivers are the abodes of Lord Parameṣṭhin as well as of Nārāyaṇa. They are resorted to by Devas and sages.

9-10a. On its peak (?) is the splendid and auspicious grove of Pārijāta trees. The large abode of Indra adorned with jewels is also there. It contains crystal columns, and is bedecked in golden domes and ornamental gateways.

10b-12a. The holy abode of lord Viṣṇu, the *Ātman* of the Universe, the lord of Devas, is situated thus. It is beautiful and bedecked with all kinds of jewels. The glorious Nārāyaṇa, the lord of the Universe, the excellent lord of everyone, the eternal deity, abides there.

12b-13a. Similarly, on the mountain peak called Vasudhāra, there stands the holy abode of Vasus, the most excellent of all abodes. It is bedecked in jewels and is unthwartable by the enemies of gods.

13b-14a. The seven sacred hermitages of the noble-souled seven sages are on the excellent mountain Ratnadhāra. The hermitages are sacred and are joined to the residences of the Siddhas.

14b-15a. The highly auspicious and pure abode of god Brahmā, born of the Unmanifest, is also there. It is built of gold and is embellished with diamonds, sapphire and other precious gems, and it has four doorways.

15b-16a. O Brāhmaṇas, Devas and sages, Siddhas and other Brahmanical ascetics worship the unborn Pitāmaha, the great lord of Devas, there.

16b-17a. The four-faced deity is always worshipped alongwith the goddess Sāvitrī by everyone. He is the greatest goal of all quiescent ones. For the welfare of the world he stays there.

17b-18. On one of its summits, which is decorated with great lotuses, there is a great sacred lake which is very fragrant with nectar-like pure water. Near that is the holy hermitage of Jaigīṣavya which is frequented by leading Yogins.

19. It is here that the venerable sage stays always surrounded by all his distinguished disciples who are noble-souled, devoid of faults and sins, and knowers of Brahman.

20-21. His disciples are Śaṅkha, Manohara, Kauśika, Kṛṣṇa, Sumanas and Vedavāda. Thanks to his grace, they are engaged in all yogic activities and are quiescent. With their bodies dusted with *Bhasma* (ashes), those preceptors, engrossed in the Brahmavidyā (Learning of the Brahman), worship him (Jaigīṣavya).

22. In order to bless the recluses of tranquil minds, Maheśvara remains near them there along with the goddess.

23. On that excellent mountain, there are many hermitages of sages whose minds are absorbed in Yoga. There are many lakes and rivers too.

24. In those hermitages blissfully live Brāhmaṇas engaged in Yoga, the performers of Japa, of fully controlled sense-organs and of minds attached to and absorbed in the Brahman, and devoted to spiritual knowledge.

25. With their *Ātman* (individual soul) fixed on the Cosmic soul, they meditate on the lord Īśāna stationed on the peak of the mountain but pervading the universe.

26. There is Sumegha, the abode of Indra, resembling a thousand suns in brilliance. There abides Lord Indra, the overlord of gods, along with his consort Śacī.

27. The abode of Durgā is on the mountain Gajaśaila. It has jewelled portals. Goddess Durgā, the great Īśvarī herself stays there.

28. Waited upon and served everywhere by different Śaktis (divine powers), she drinks the Yogic nectar pertaining to Lord Śiva, after obtaining it directly from him.

29. O Brāhmaṇas, on the summit of the mountain Sunīla, shining brilliantly, thanks to the various kinds of minerals, are the cities of Rākṣasas as well as hundreds of lakes.

30. O Brāhmaṇas, similarly, on the mountain Mahācala that has a hundred (beautified) peaks, there are hundreds of cities with crystal columns. They are inhabited by Yakṣas of boundless prowess.

31. On the summit of the mountain Śvetodara is the city of the noble-souled Suparṇa (Garuḍa). It has ramparts and arched gateways and is embellished with jewelled portals.

32. The glorious Garuḍa stays there like another Viṣṇu incarnate. He meditates upon the Supreme, immutable refulgence, within his *Ātman*.

33. O leading sages, there is another holy abode of Goddess Śrī on the peak called Śrīśṛṅga. It is of gold, richly endowed with jewels and fitted with portals studded with jewels.

34-35. The greatest Śakti of Viṣṇu, Lakṣmī of infinite prosperity, very charming and eager to fascinate the whole universe, occupies that abode. She is revered by the Gandharvas, Siddhas and Cāraṇas. The goddess should be contemplated upon as the source of origin of the universe and refulgent with the rays of her own divine power.

36. At that very place is the great abode of Viṣṇu, the lord of Devas. There are four lakes there, containing beautiful lotuses of variegated colours.

37. On the mountain Sahasraśikhara (having a thousand peaks), there are eight cities of the Vidyādhara, which are fitted with jewelled staircases and are embellished with lakes.

38. The rivers hereof contain pure (crystal clear) water and are the receptacles of very wonderful blue lotuses. There is a divine grove of Karṇikāra flowers where Śaṅkara himself (v.l. with Ambā) stays.

39. The auspicious city of Mahālakṣmī is on the mountain Pārijāta (v.l. Pāri-pātra). It is endowed with beautiful palaces and is decorated with bells and chowries.

40. It is beautified by the troupes of celestial damsels dancing here and there, and is filled with the sound of tabors (Mṛdaṅgas) and Paṇavas and resonant with the notes of flutes and lutes everywhere.

41. It is crowded with Gandharvas and Kinnaras and encircled by extremely brilliant Siddhas. It is teeming with great palatial buildings.

42. It is resorted to by the lords of Gaṇas and is extremely attractive to look at for the virtuous. It is there that the goddess, engaged in Yoga abides forever.

43-44a. Only the sages who have accomplished Siddhis and are expounders of Brahman (or Veda) can visualize there the three-eyed great goddess Mahālakṣmī, the wielder of an excellent trident and surrounded by all divine powers and identical with them.

44b-45a. The excellent city of Sarasvatī is on the northern side of Supārśva. O excellent ones, the lakes thereof are frequented by the Siddhas. They are worthy of being enjoyed by Devas.

45b-46a. On the summit of the mount Pāṇḍura which abounds in wonderful trees, there are hundreds of cities of Gandharvas teeming with celestial women.

46b-47a. In them, proud and inebriated men and women, full of charms, eager after enjoyment of pleasure, joyfully sport forever.

47b-49a. On the summit of the mount Añjana is the excellent city of celestial ladies. Rambhā and other Apsaras stay there eager in their sexual dalliance. Citrasena and other suppliants come there (as Suitors) forever. O excellent ones that city is rich in all kinds of precious stones.

49b-51a. O excellent ones ! On the Kaumuda (mountain top) there are many cities of Rudras whose *rajo-guṇa* (or passion) is subsided and whose minds are attached to Īśvara (Śiva). Those Rudras of great Yogic power and (capable of) moving in the inner circle of god Śiva and occupying the position of god Śiva's lustre abide in that city.

51b-52a. On the summit of mountain Piñjara, there are three cities of the lords of *gaṇas* (Śiva's attendants). In the city called Kapila of Nandīśvara, that highly intelligent Gaṇa-chief Nandīśvara stays.

52b-53a. On the summit of Jārudhi is the shining holy abode of Bhāskara (the Sun-god) of unmeasured splendour, the intelligent lord of Devas.

53b-54a. To the northern side of the same is the excellent abode of the moon-god. It is there that the lord of cool rays and beautiful soul stays.

54b-56a. O great sages, on the mount Harṁsa there is a divine abode. It extends to a thousand Yojanas. It is fitted with golden portals studded with jewels. Lord Brahmā,

the soul of the Universe, praised by groups of Siddhas and accompanied by Vāsudeva (v.l. Vāmadeva) and others stays there in the company of his consort Sāvitṛī.

56b-57a. To the southern side of the same is the excellent city of the Siddhas where leading sages headed by Sanandana and others dwell quietly.

57b. The three cities of Dānavas are on the summit of the mountain Pañca-Śaila.

58-59a. Not far from it is the abode of the intelligent preceptor of Daityas (viz. Śukra). The holy hermitage of Kardama is on the peak of the mountain Sugandha, the beauty of which is heightened by rivers. The holy sage stays there.

59b-60a. To the eastern side of the same, a little to the south stays Sanatkumāra, the holy sage, the greatest among the knowers of Brahman.

60b-61. O leading sages, on all these mountains and others there are lakes, rivers of translucent waters and the shrines of deities. There are sacred Siddhaliṅgas installed by the sages.

62. It is impossible to enumerate those shrines. Thus the description of Jambūdvīpa is given in brief. It is impossible for me to recount it in detail even in hundreds of years.

CHAPTER FORTYNINE

The description of Plakṣa and other continents

Sūta said :

1. The island-continent called Plakṣa,¹ twice in extent to that of Jambūdvīpa, stands surrounding the milky ocean. (rather—the brimny sea).*

1. The older view dismissing the Purāṇic Dvīpas (continents) as fanciful fables is itself dismissed by later researchers. They try to identify these continents on the basis of the climatic and vegetational data. Thus the *Plakṣa* tree is regarded as the main feature of the land called *Plakṣa dvīpa*.

**Kṣīroda* : a misprint for *Kṣāroda*

2. O leading Brāhmaṇas, there are seven Kulaparvatas (ranges of border Mountains) in the Plakṣa Dvīpa. They have thousands of Siddhas* inhabiting them and are well-divided.

3-5. Gomeda is the first among them (i.e. Kulaparvatas). The second is called Candra. The others are Nārada, Dundubhi, Maṇimān and Meghanisvana. Vaibhrāja is the seventh among them. It is the most beloved of Brahmā. The unborn god Brahmā, the *Ātman* of the Universe, the perceiver of the Universe, (the omniscient) deity, the cosmic witness of all, is worshipped by Devas, sages, Gandharvas and Siddhas. The countries therein are holy. There are no ailments or mental agonies.

6-8. There are no persons committing sins in any way. The rivers in those sub-continentes are seven and they fall into the sea. In them the Brahmanical sages always worship Pitāmaha (God Brahmā). The well-known names of these rivers are Anutaptā, Śikhā, Vipāpā, Tridivā, Kṛtā, Amṛtā and Sukṛtā. There are many well-known small rivers and many lakes as well.

9-10. In these continents, there is no revolution of the cycle of the different Yugas. Men are long-lived. They are classified as Āryakas, Kururas, Videhas, Bhāvins, etc., and are said to be the four castes viz. the Brāhmaṇas, Kṣatriyas,

and it indicates the land of warm temperate climate of the mediterranean basin (M. Ali—*Geog. of the Purāṇas*, pp. 39-42). F. Wilford shows how the name Plakṣa still persists in Placia, a town in Mysia. The inhabitants speak a peculiar dialect spoken by Pelagisi of Cristone—spoken by the Pelagis who lived on the shores of Hellespont at the time of Herodotus (*Asiatic Researches* VIII. 267-346). The close similarity in the names Plakṣa, Pelagisi is significant. V. V. Iyer, in 'The Seven Dvīpas of the Purāṇas' locates Plakṣa dvīpa in Greece and adjoining lands i.e. the climatically Mediterranean belt.

The above approach of identifying these *dvīpas* or 'human regions' by their climate and vegetation is saner than speculating their identity on the basis of the mountains or rivers as the names of these can be distorted to suit one's theory.

*The reading should be : *ṛjvāyatāḥ* as in V. 14 below. It means : "The mountains are broad and straight."

Vaiśyas and Śūdras in this continent. Lord Īśa is worshipped by the people of all castes residing there.

11. O leading sages, they have the Empire of Soma (v.l. intimate union with) and similarity of form of Soma. All of them are engaged in pious duties. All of them are delighted in their minds.

12-13. They live without any ailment for five thousand years. The island continent Śālmali¹ is twice the Plakṣadvīpa in extent and is encircled by the sea of sugarcane juice. There are seven Varṣas (sub-continents) and seven dividing ranges of mountains there also.

14-16. O observers of good vows, the mountains are long and straight with excellent knots (and ridges). The rivers are also seven in number. The names of the mountains are Kumuda, Annada, Balāhaka, Droṇa, Kaṁsa, Mahiṣa and Kakudmān. The rivers that dispel the sins of the people are—Yonī, Toyā, Viṭṣṇā, Candrā, Śuklā, Vimocanī and Nivṛtti. O excellent Brāhmaṇas, there is no avarice or anger among the people.

17. There is no fixation of the period for the different Yugas. People live without ailment. The people of all castes worship the eternal Vāyu there.

18-19a. It is but proper that they achieve this (v.l. they realize *Sāyujya* type of salvation with him (i.e. Vāyu). They realise the *Sārūpya* and *Salokatā* forms of salvation (with Vāyu). Brāhmaṇas are mentioned to be tawny coloured. The kings are pink in complexion. O Brāhmaṇas, in this continent the Vaiśyas are yellow-coloured and the Śūdras are black.

19b-22. Kuśa-dvīpa which is twice the extent of Śālamali-dvīpa stands encircling Suroda (the ocean of wine). The seven mountains (thereof) are: Vidruma, Homa, (v.l. Hema) Dyutimān, Puṣpavān, Kuśeśaya, Hari and Mandara. The seven great rivers are Dhūtapāpā, Śivā, Pavitrā, Sammitā, Vidyut, Prabhā and Rāmā. O Brāhmaṇas, there are hundreds of other auspicious rivers with crystal-like water.

1. 'The land of silk-cotton tree'. The name indicates warm equatorial region. M. Ali identifies it with the tropical part of Africa bordering the Indian ocean on the west including Madagascar.

23-24a. Devas and others worship Īśāna. Brāhmaṇas there are called Draviṇas; Kṣatriyas are known as Śuṣmins, Vaiśyas, Stobhas (v.l. Snehas) and Śūdras, Mandehas.

24b-26a. Men are endowed with perfect knowledge and possess friendliness and other attributes. They keep their word or perform religious activities as prescribed in the Śāstras. They are engaged in the welfare of all living beings. By performance of various sacrifices, they worship the highest god Brahmā. They attain *Sāyujya* (absorption in the deity), *Sārūpya* (similarity with the form of the deity) and *Sālokya* (residence in the region of the deity) types of Muktis with god Brahmā.

26b-27a. Krauñca-dvīpa¹ which is twice the extent of Kuśadvīpa in area stands encircling the ocean of clarified butter, O Brāhmaṇas.

27b-28. The Border-mountains are: Krauñca, Vāmanaka, Adhikārika, Devābda, Viveda, Puṇḍarīka and Dundubhisvana.

29. The following are the main rivers viz. Gaurī, Kumudvatī, Sandhyā, Rātri, Manojavā, Kobhi and Puṇḍarikākṣā.

30. O excellent Brāhmaṇas, the four castes are Puṣkala, Puṣkara, Dhanya and Tiṣya respectively (in the places of) Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras.

31. They worship Mahādeva by the performance of sacrifices, charitable gifts, self-control, etc., holy vows, fasts, Homas, and Tarpaṇa rites of the Pitṛs.

32. Thanks to the grace of Rudra, they attain Rudra-Sāyujya, the rarest Sārūpya (with Rudra), Sālokātā (co-residence with Rudra in his region) and Sāmīpya (nearness).

33. Śāka-dvīpa² is twice the extent of Krauñca-

1. M. Ali decides it to be the basin of the Black Sea (*Op. Cit.*, pp. 45-46) while V. V. Iyer identifies it with Asia Minor (*Quarterly Journal of Mythical Society* XV. 119-127).

2. Its description in Purāṇas shows it to be a Monsoon land with teak-wood forest and heavy rainfall. M. Ali identifies it with the region now known as Malaya, Thailand, Indo-China and Southern China—The ocean of Milk mentioned in V. 40, is probably the turbulent and foamy South China Sea.

dvīpa in area and it is situated encompassing the ocean of curds.

34. The mountains thereof are, Udaya, Raivata, Śyāma, Kāṣṭhagiri (v.l. śyāmaka, Astagiri), Āmbikeya, Ramya and Kesarin.

35. The main rivers are—Sukumārī, Kumārī, Nalinī, Veṇukā, Ikṣukā, Dhenukā and Gabhastī.

36. Men who drink waters of these rivers live there free from ailments, sorrow, passion and hatred.

37. The Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras are respectively called Mṛga, Magadha, Mānasa and Mandagas.

38. By performing holy rites and observances of various sorts, they perpetually worship Divākara (the sun-god) the lord of Devas, the sole witness of all worlds.

39. O Brāhmaṇas, thanks to the favour of the Sun, they attain Sāyujya (identity) with the sun, Sāmīpya (nearness), Sarūpatā (similarity in appearance) and Salokatā (residence in the solar region).

40. Encircling the Śāka Dvīpa is the ocean of milk, and in its middle is Śveta dvīpa. The people thereof are devoted to Nārāyaṇa.

41. The territories thereof are meritorious and full of miracles. Men born there are white in complexion. They are devoted to Viṣṇu.

42. There is neither mental agony nor physical illness; there is no fear of old age or death. People are devoid of anger and covetousness, delusion and mutual rivalry.

43. They are forever magnificently provided and thriving. They are devoid of dispiritedness and awe; they are perpetually delighted and they enjoy pleasures forever. They are equal to (or look like) Nārāyaṇa and are devotedly attached to Nārāyaṇa.

44. Some of them, Yogins of fully controlled sense-organs are always devoted to meditation. Some perform Japas. Some perform penance; while others are endowed with perfect spiritual wisdom.

45. Others are purified by meditating upon Brahman and by observing *Nirbija* ("seedless") yoga. They meditate on the great Brahman, the eternal Vāsudeva.

46. Others are Ekāntins (followers of Ekānti-dharma) without support (solely depending on him). They are great devotees of the lord. They see the great Brahman called Viṣṇu beyond Tamas (of ignorance).

47. All of them have the four-armed form; They are the wielders of Śaṅkha, Cakra and Gadā (mace); all of them wear good yellow robes; their chests are marked by the line of golden hair called Śrīvatsa.

48. Others are devoted to Maheśvara. Their foreheads, are marked by Tripuṇḍras (three lines of ashes on the forehead), refulgence emanating through practice of excellent Yoga. They have great Garuḍas as their vehicles.

49. All are endowed with Śakti; they have perpetual bliss and they are pure. Persons who closely move with Viṣṇu stay there.

50. The city of Nārāyaṇa named Nārāyaṇapura is also there. It is impassable to others; it cannot be assailed or transgressed; it is heightened in beauty by means of palaces.

51. It is fitted with golden ramparts and crystal paṇḍāls and halls, the lustre of which is diffused in a thousand ways; it is splendid and unthwartable.

52-54. It has mansions and palaces full of great apartments. It has thousands of golden archways shining with different jewels. It contains splendid sheets and covers; it is embellished with wonderful articles; its beauty is enhanced by delightful parks of various shapes and flowing rivulets; there are lakes all round; many banners of variegated colours beautify it.

55. Everywhere it has streets; the steps and staircases are bedecked in jewels; it has hundreds and thousands of rivers; it is reverberating with divine songs and music.

56. It abounds in swans, ducks and ruddy geese; it has four main gateways; it is incomparable and inaccessible to the enemies of Devas.

57-61. Its beauty is enhanced by bebies of divine damsels who dance and who know the technique of different kinds of music difficult of access even to Devas; who are richly

endowed with different modes and ways of dalliance; who are very tender and passionate; whose faces resemble the moon; whose anklets jingle and tinkle; who smile slightly; whose lips are like the red cherry (*Bimba*) fruits; whose eyes resemble the beautiful eyes of tender fawns; who possess all types of riches; who are graced with slender waists; whose gait resembles the movements of the royal swans; whose dress and features are fine; whose voice is sweet; who are efficient in conversations and pleasing talks; who are richly adorned with divine ornaments and who are stooping down with the weight of their breasts; whose eyes roll about due to the intake of wine; whose limbs are of variegated colours and who are fond of different pleasures and sexual dalliance.

62. The city is beautified with parks and gardens with full blown flowers and hundreds of living beings. Innumerable Devas also beautify it. It has numerous attributes.

63. The city of the Lord and the consort of Śrī, of unmeasured splendour is very sacred and glorious. In its middle is a highly-splendid spot of lofty ramparts and arched ornamental gateways.

64-65. It is the divine abode of Viṣṇu, the bestower of Siddhis on the Yogins. In it, the sole lord having the lustre of lotus petals, lord Hari from whom the entire Universe is born lies down on Śeṣa his serpent-couch. He is being meditated over by the leading Yogins, the chief of whom is Sanandana.

66-68. He drinks in the nectar of the bliss of his own *Ātman*. He is the deity beyond darkness; he is the yellow-robed large-eyed deity of great Māyā and mighty arms. His pair of feet is stroked forever by the daughter of the milk-ocean; that goddess, the beloved of Hari, worthy of being worshipped by the Universe, stays at his feet for ever with her mind resting on him imbibing the nectar of Nārāyaṇa. Evil men of impious activities do not go there; nor those who dwell in the abodes of other Devas.

69. It is the abode named Vaikuṇṭha. It is revered even by Devas. My intellect is not competent to describe the entire region.

70. Only this much can be said: it is indeed the city of

Nārāyaṇa. He alone is the great Brahman; He is the eternal Vāsudeva.

71-72. The glorious Nārāyaṇa, deluding the Universe with his Māyā, lies down there; this Universe is born of Nārāyaṇa; it is stabilised in him alone. At the end of the Kalpa period, the world resorts to him. He is the ultimate goal.

CHAPTER FIFTY

The description of Puṣkaradvīpa

Sūta said :

1. The milk ocean extending to twice the size of Śāka-dvīpa encircles it. The continent Puṣkaradvīpa¹ rests in it.

2. O leading Brāhmaṇas, there is only one mountain viz. Mānasottara. It rises up to fifty thousand Yojanas in height.

3. Its girth is also that much. It is globular all round. The mountain Mānasottara is stationed exactly in the middle of the continent (v.l. *saṃjñita*—Half of the continent is called Mānasottara).

4. The same blessed tract of land is divided into two. In that continent, two holy and splendid territories are situated.

5. They are on either side of the mountain Mānasa. They are as Mahāvīta Varṣa and Dhātakī khaṇḍa.

6. The island continent Puṣkara is encircled by the ocean of sweet water. There is a great tree in that island (continent). It is the Nyagrodha (Holy Banyan) tree worshipped by the immortal.

1. The description of Puṣkaradvīpa in the KP. and other Purāṇas indicates that it is the tract of land including Japan, Manchuria and the South-eastern Siberia (M. Ali—*The Geog. of the Purāṇas*, pp. 43-44).

7. O tiger of a sage, (i.e. leading sage), Brahmā, the *Ātman* of the universe, the creator of the universe stays on it. At that very spot are the abodes of Śiva and Nārāyaṇa.

8-9. Mahādeva, Hara, resides in one half of this continent. The unchanging Hari resides in the other half. They are worshipped by Brahmā and others as well as by Kumāra and other Yogins. Īśvara who is Kṛṣṇa (black) and Piṅgala (brown) is worshipped by Gandharvas, Kinnaras and Yakṣas. The subjects are healthy and normal and the Brāhmaṇas are hundred times more brilliant. (v.l. lustrous like god Brahmā.)

10. They are devoid of ailments and sorrow; they are free from passion and hatred; neither truth nor falsehood finds a place there; there is neither excellent, nor base nor middling there.

11-12. They do not follow the rules and rites of the different castes and stages of life; there is no river, no mountain. The ocean of sweet water encircles the great Puṣkara continent all round. O excellent Brāhmaṇas, its situation in the world is beyond (everything and every world).

13. The ground, comparable to a single golden rock, and twice its size, extends everywhere. Beyond that, is the mountain, the line of demarcation of the sphere of the sun.

14. It is partly illuminated and partly dark. It is called the Lokāloka mountain. Its height is ten thousand Yojanas.

15-16. The extent of the great mountain Lokāloka is also that much. Enveloping that mountain beyond (on its other side) is eternal darkness which in its turn is encircled by the shell of the Cosmic Egg. Thus the seven great worlds and the Pātālas have been recounted.

17-18a. The detailed description of the entire Cosmic Egg has been succinctly narrated by me. It should be known that there are thousands of crores of Cosmic Eggs like this. The *Pradhāna*¹ is present everywhere since it is the primary cause and is of unchanging nature.

1. The remaining portion of this chapter tries to synthesize the Sāṅkhya theory with the Puranic theory of creation.

18b-19a. There are fourteen worlds in all these Cosmic Eggs. There are fourfaced deities, Rudras, Nārāyaṇas and others in their respective places.

19b-20a. Each Cosmic Egg has seven out-sheaths enveloping it, each sheath being ten times in extent than the former. It is only the spiritually wise who can go there.

20b-21a. Transcending this all exists the source (Prakṛti) of the universe which is great (*mahat*), infinite, unmanifest, without beginning and without end.

21b-22a. It is infinite and endless as it is beyond calculation. It should be known as this unmanifest, eternal, Supreme Brahman.

22b-23a. It is said to be infinite everywhere in all places. Its excellent majesty and greatness has been formerly glorified by me.

23b-24. It is present everywhere and it has been in all places on the earth, in the nether worlds, in the firmament, in the wind, in the fire, in the oceans and in the heaven. There is no doubt about it.

25. This highly resplendent deity himself is even in the principle called *tamas* (v.l. in both *tamas* and *Sattva guṇas*). This Supreme Person dividing himself in various bodies sports in them.

26. Lord Maheśvara is beyond that unmanifest from which this Cosmic Egg has been produced. God Brahmā has sprung from the Cosmic world. This Universe is created by him.

CHAPTER FIFTYONE

*The description of Manvantaras: Lord Viṣṇu's glory
(his four manifestations)*

The sages requested :

1-3. O Sūta, tell us about all Manvantaras,¹ both past and future. Mention about Vyāsa (the arranger of the Vedas) in the Dvāpara Yuga. In the Kali age, how many were the disciples, the expounders of *Dharma* (Virtue) and *Artha*, of this intelligent Lord, the god of gods who arranged the branches of the Vedas. (v.l. the incarnations of god Śiva, the god of gods, for the establishment of *Dharma* in the Kali age). How many disciples did the Lord of Devas (i.e. Vyāsa) have in the Kali age? O Sūta, it behoves you to recount all these things succinctly.

Sūta said :

4-5. Six Manus have gone by. At the outset it was Svāyambhuva Manu; thereafter, it was Svārociṣa Manu; the others were Uttama, Tāmasa, Raivata and Cākṣuṣa. The present Manu is the son of the sun-god. He is called Vaivasvata Manu. It is the seventh Manvantara that is current now.

6. Svāyambhuva Manvantara at the beginning of the Kalpa has been recounted by me. Henceforth, understand the Manvantara of Svārociṣa Manu.

7. In the Svārociṣa Manvantara, Devas were Pārāvatas and Tuṣitas. The Suppressor of Asuras i.e. Indra named Vipaścit became the ruler of Devas.

1. Description of Manvantaras or Manu-epochs is an accepted characteristic of the Purāṇas. One Manu presides over an epoch of seventyone cycles of Yugas and every Manu has his sets of Indra, gods, seven sages, etc. We have a description of these Manvantaras in various Purāṇas such as Bh.P. VIII.1.1-29, NP I. 40.17-37 VP. III. 1.1-9 and others. Manus are fourteen in number. The reign of six Manus is over. The present Manu is Vaivasvata, after whom the present Manvantara is named "Vaivasvata Manvantara".

There is a general consensus among the Purāṇas about the names and other details of the first seven Manus, but not so in the case of the future Manus (For example, contrast Mt. P. 9.30-38 with Brahma P. 5.5-6). But as admitted by Kane historical explanation of the theory of Kalpas and Manvantaras is not stated anywhere (HD. V. 4. p. 688).

8. The following seven were the seven sages (*saptarṣis*) viz. : Ūrja, Stambha, Prāṇa, Dānta, Rṣabha, Timira and Arvarīvān.

9. Caitra, Kimpuruṣa and others were the sons of Svārociṣa Manu.¹ Thus the second Manvantara has been recounted. Now listen to Uttama Manvantara.

10. In the third Manvantara, the Manu was named Uttama. Suśānti, the suppressor of enemies, was the ruler of Devas.

11. There were five sets of twelve Devas namely—Sudhāmans, Satya, Śiva, Pratardana and Vaśavartins.

12. The following seven were the *Saptarṣis* (seven sages) viz. Rajas, Gātra, Ūrdhvaḥu, Savana, Anagha, Sutapas and Śakra.

13. In the Tāmasa Manvantara, the classes of gods were Surāyāsahara*, Satyas and Sudhīs. And there were twenty-seven groups (*gaṇas*) in these divinities.

14. Śibi who had the characteristic feature of having performed a hundred Yajñas, was the Indra. He was a devotee of Śaṅkara and he was engaged in the worship of Mahādeva.²

15. In that Manvantara also there were seven sages (*saptarṣis*) viz. Jyotis, Dhāman, Pṛthak, Kalpa, Caitra, Agnivasana, and Pivara (*v.l.* Jyotis, Dharman, Pṛthu, Kāvya, Caitra, Agni and Varuṇa).

16. O leading Brāhmaṇas, the Manu of the fifth Manvantara was Raivata by name. Vibhu who was the suppressor of Asuras was Indra there (then).

17. The excellent Devas (divinities) were Amitas, Bhūtis and Vaikuṇṭhas. These were the groups of Devas consisting of fourteen each.

1. It is not understood why the sons of Svārociṣa Manu are enumerated and those of other Manus are not mentioned in the KP. while other Purāṇas such as VP. III. 1 detail them.

2. This information about this Indra is given to glorify Śiva. It is not found in VP. and other Purāṇas.

*This is a misprint for *Supārā Harayastathā* as this whole verse is the same as VP. III.1-16.

18-20a. O Brāhmaṇas, in the Raivata Manvantara, the following were the seven sages : viz. Hiraṇyaroṃaṇ, Vedaśrī, Ūrdhvaabāhu, Vedabāhu, Subāhu, Sapaṛjanya and Mahāmuni. Thus the four Manus—Svārociṣa, Uttama, Tāmasa and Raivata are recorded as belonging to the line of Priyavrata.

20b. O Brāhmaṇas, in the sixth Manvantara, Cākṣuṣa was the Manu.

21-23a. Manojava was Indra. Now listen to the list of Devas. There were five groups of Devas, the heaven-dwellers viz. : Ādyas, Prabhūtabhāvyas, Prathanas, Mahānubhāvas and Lekhyas (v.l. Ādyas, Prasūtas, Bhavyas, Prthugas, ... each consisting of eight groups*). The following were among the seven splendid sages viz. : Virajas, Haviṣmān, Soma, Manusama (? equal to Manu), Avināman and Saviṣṇu (v.l. Sumedhā, Virajas, Haviṣmān, Uttama, Madhu).**

23b-24. O Brāhmaṇas, Śrāddhadeva of great splendour was the son of Vivasvān (sun). O Brāhmaṇas, the present Manu in the seventh Manvantara is Saṃvartana.*** Devas are Ādityas, Vasus, Rudras and Maruts.

25-26. Purandara, the slayer of heroic enemies, was Indra. The following seven sages make up the group of *Saptarṣis* : Vasiṣṭha, Kaśyapa, Atri, Jamadagni, Gautama, Viśvāmitra and Bharadvāja. The incomparable *Śakti* of Viṣṇu, wherein Sattva is predominant was stationed for the continuous sustenance of the Universe.

27a. All kings and dwellers of heaven were born of his rays. [It is reported that the incarnations of Viṣṇu in the seven Manvantaras were as follows :]

27b-28a. O Brāhmaṇas, by a ray (part) of him, he was born of Prakṛti. (Ākūti) and Ruci, the Prajāpati, as their mental son in the Svāyambhuva Manvantara.

**Pañcaite hyṣṭakā gaṇāḥ*

**The Veṅkaṭeśvara ed. and the v.l. recorded in it do not give the list of *seven* sages but of *six* only. The list in the Cr. ed. of the KP. is as follows : Sumedhas, Virajas, Haviṣmān, Uttama, Madhu, Atināmā and Sahiṣṇu.

*** Probably a misprint for *Sa vartate* there rules Śrāddhadeva, etc.). 23b-24a form one sentence.

28b-29a. When the Svārociṣa Manvantara arrived, the lord was born of Tuṣitā along with the deities Tuṣitas.

29b-30a. In the Uttama Manvantara, Viṣṇu, Janārdana, the excellent among Devas (the Truth incarnate) was born of Satyā along with Satyas (*Devas* of that name). He was also called Satya.

30b-31a. When the Tāmasa Manvantara arrived, Hari was born of Haryā as Hari, alongwith Devas called Haris.

31b-32a. In the Raivata Manvantara, Hari was born as the highly splendoured mental son of Saṁkalpa alongwith Devas called Mānasas.

32b-33a. In the Cākṣuṣa Manvantara, Puruṣottama was born of Vikunṭhā as Vaikuṇṭha, alongwith Devas (known as) Vaikuṇṭhas.

33b-35. When the Vaivasvata Manvantara arrived, Viṣṇu was born of Aditi and Kaśyapa as Vāmana (the Dwarf). Measuring these worlds with three paces and conquering the three worlds and uprooting the thorns (i.e. enemies) the noble-souled lord gave those worlds to Purandara. These are the incarnations of that lord in the seven Manvantaras.

36. O Brāhmaṇas, seven have been the bodies (incarnations) with which the subjects and the entire universe had been protected by the noble-souled Vāmana.

37. Hence, in all incarnations he is praised by all gods as the slayer of Daityas. Keśava creates everything in the beginning, then protects and destroys it.

38-39a. Śruti says that lord Nārāyaṇa is the immanent soul of all living beings. With a particle (ray) of his, Nārāyaṇa pervades the entire universe and is stationed in it. The pervading deity is manifested in four forms both endowed with attributes and bereft of them.¹

1. VV. 39-43a give a synthesis of the *Vyūha* theory of the Pañcārātrins with the Purāṇic trinity Brahmā, Viṣṇu and Śiva, identifying Śiva with Saṅkarṣaṇa and Brahmā with Aniruddha and Viṣṇu with Pradyumna. It appears that as Vāsudeva—the first Vyūha is specifically stated as *guṇātīta* (V. 40), the remaining *Vyūhas* are regarded as *saguṇa* (endowed with attributes).

39b-40a. The first form of the Lord is the auspicious, blemishless embodiment of knowledge. It is termed Vāsudeva. It is beyond all Guṇas. It is Niṣkala or indivisible and unsullied.

40b-41a. The second form is termed Kāla. It is characterised by *tamas* and is designated as Śiva (Śeṣa or Saṅkarṣaṇa). It is the highest form of Viṣṇu, the destroyer of everything in the end.

41b-42a. The third form is that in which Sattvagūṇa is predominant. It is termed Pradyumna. It sustains the entire universe. It is the permanent nature of Viṣṇu.

42b-43a. The fourth form of Vāsudeva is termed Brahmā. It is the Rājasa form termed as Aniruddha. It is the cause of creation.

43b-44a. It is the Lord who having annihilated everything sleeps alongwith his manifestation called Pradyumna. He is god Brahmā designated as Nārāyaṇa. He brings forth the creation of progeny.

44b-45a. By what is declared in scriptures as the auspicious personality of Nārāyaṇa which is called Pradyumna, the whole universe consisting of gods, Asuras and human beings is fascinated and deluded.

45b-46a. Hence, it is glorified as Prakṛti, the embodiment of the Universe, while Vāsudeva, the absolute, infinite soul, is attributeless.

46b-47a. He is Pradhāna, Puruṣa and Kāla.¹ He is the excellent Trio of Sattva and other attributes. All this is eternally constituted of Lord Vāsudeva. It is by realizing this that one is liberated from Saṁsāra.

47b-48a. It is this glorious Lord Vāsudeva, Acyuta who is also Pradyumna and Hari, divided (classified) the one (Vedic Saṁhitā) consisting of four parts into four Vedas.

48b-49a. Lord Hari the all-pervading Viṣṇu Nārāyaṇa out of his complete free will, incarnated himself as Kṛṣṇa-dvaipāyana Vyāsa (the arranger).²

1. The three saguṇa vyūhas are identified with three Sāṅkhya principles as follows : Pradhāna (Pradyumna), Puruṣa (Aniruddha), Kāla (Saṅkarṣaṇa, Śeṣa or Śiva).

2. This shows the great veneration of the Purāṇa-writer to Vyāsa—Kṛṣṇa Dvaipāyana.

49b-50a. Neither gods nor sages could realise this Supreme Brahman which is beginningless and endless. It is only this one venerable Vyāsa, the master who knows it fully.

50b. O excellent sages, thus the greatness of Viṣṇu has been recounted. This is the truth. Again I assert that it is the truth. After realizing like this, one is not deluded.

CHAPTER FIFTYTWO

Branches of the Vedas

Sūta said :

1. Formerly, in the present Manvantara, in the first Dvāpara yuga, the great lord Svāyambhuva Manu himself is considered to be Vyāsa.¹

2. At the behest of lord Brahmā, he divided the Vedas into many branches. In the second Dvāpara, Prajāpati was Vedavyāsa.

1. Vyāsa or the arranger (of the Vedas and the Purāṇas) is the designation of the person or office-bearer whose job is to classify the mass of Vedic Mantras and divide them into Vedas. This person in-charge carries out this job at the end of each Dvāpara Yuga. This sage is regarded as an “incarnation” of Vyāsa and the list of such Vyāsas is repeated in VP. III. 3. Vāyu P. I.23.109-214, Bh. P. I. 4.14-25 and others.

The *Kūrma* gives the list of the following 25 persons who carried out the job of Vyāsa and came to be considered as the “incarnations” of Vyāsa:

(1) Svāyambhuva Manu (But god Brahmā according to VP. III. 3.11 and LP. I. 24.12). (2) Prajāpati (His name was Satya according to LP and Vāyu P.), (3) Uśanas, (4) Bṛhaspati, (5) Savitr, (6) Mṛtyu, (7) Indra, (8) Vasiṣṭha, (9) Sārasvata, (10) Tridhāman, (11) Rṣabha, (12) Sutejas, (13) Dharma, (14) Sucakṣus, (15) Trayyāruṇi, (16) Dhanañjaya (17) Kṛtañjaya, (18) Rtañjaya, (19) Bhāradvāja, (20) Gautama, (21) Vācaśravas, (22) Nārāyaṇa, (23) Tṛṇabindu, (24) Vālmiki, (25) Kṛṣṇa-dvaipāyana. (It is noteworthy that the names of Vyāsas in the 25th and 26th Dvāpara Yuga are not mentioned in the Venk. ed. of KP. Vārāṇasi edition names them as Śakti and Parāśara who—if similarity in names be not deceptive—may be presumed to be the grandfather and father of Kṛṣṇa-dvaipāyana Vyāsa). Venk. ed. brackets a half-verse and mentions the great sage Jātūkarnya as the Vyāsa in the 27th Dvāpara. Other Purāṇas (and the Varanasi ed. of KP.) mention 28 avatāras of Vyāsa.

3. Vyāsa in the third Dvāpara was Uśanas; in the fourth Dvāpara, Bṛhaspati; in the fifth Dvāpara Savitṛ; in the sixth Dvāpara, Mṛtyu.

4. Indra was Vyāsa in the seventh Dvāpara; Vasiṣṭha in the eighth Dvāpara; in the ninth Dvāpara, Śārasvata was Vyāsa and Tridhāman was Vyāsa in the tenth Dvāpara.

5. The Vyāsas were Ṛṣabha in the eleventh, Sutejas in the twelfth, Dharma in the thirteenth and Sucakṣus in the fourteenth Dvāpara.

6. Trayyāruṇi in the fifteenth; Dhanañjaya in the sixteenth; Kṛtāñjaya in the seventeenth and Ṛtāñjaya in the eighteenth Dvāpara.

7. Bharadvāja was Vyāsa in the nineteenth; Gautama thereafter; Vācaśravas in the twentyfirst and thereafter Nārāyaṇa, the great.

8-10. Tṛṇabindu, in the twentythird, Vālmiki thereafter; when the twentyfifth Dvāpara arrived (there was a Vyāsa. In the twentysixth Dvāpara there was another Vyāsa—*These two are omitted in the text). The great sage Jātūkarna was Vyāsa in the twentyseventh Dvāpara. (In the twentyeighth Dvāpara) Vyāsa was Kṛṣṇa Dvaipāyana, son of Parāśara. He alone was the demonstrator (propounder) of the Vedas and Purāṇas.

11. The great Yogin Kṛṣṇa-Dvaipāyana, Hari, the son of Parāśara propitiated, realised and eulogised the three-eyed lord Īśāna and thanks to his grace,¹ the holy sage classified the Vedas.

12-13. He accepted four disciples who were the masters of the Vedas² viz; Jaimini, Sumantu, Vaiśampāyana

*The critical edition of KP reads: *Pancaviṃśe tathā Śaktiḥ Sadviṃśe tu Parāśaraḥ*. Śakti was Vyāsa in the twentyfifth and Parāśara in the Twenty-sixth.

1. The KP. gives the credit of Kṛṣṇa-Dvaipāyana's contribution to Śiva's grace—(a Puranic propaganda of Śiva ?)

2. The following verses give the names of the disciples of Vyāsa and their expertise in particular Veda :

and the fourth sage Paila. I was also his disciple, the fifth one. The great sage made Paila as the reciter of the Ṛgveda.

14. He enjoined Vaiśampāyana as the expounder of the Yajurveda and Jaimini as the expounder of Sāmaveda.

15. He accepted the excellent sage Sumantu as the expounder of Atharvaveda. He appointed me to narrate Itihāsas and Purāṇas.

16. Originally, the Yajurveda was one, but he divided it into four. There are four sacrificial priests who are to perform the Yajñas thereby.

17. O excellent Brāhmaṇas, it is the work of Adhvaryu to repeat the *mantras* of the Yajurveda, of the Hotṛ to recite the *mantras* of the Ṛgveda,* of the Udgātṛ to sing the Sāman and of Brahmā to accomplish *yañña* by *mantras* of the Atharvan.

18. Then the holy sage composed the Ṛgveda after extracting it from the *Yajña*; through the Yajur Mantras he composed Yajurveda and the Sāmaveda through Sāman verses.

19. Formerly, he divided the Ṛgveda in twentyone branches. He composed Yajurveda with a hundred Śākhās (Branches or Sections).

20. He divided the Sāmaveda into a thousand branches. Kuśaketana (Sage Kuśadhvaṇa?) divided Atharvaveda (v.l. He divided the Atharva in nine branches.)

Name of the disciple

1. Paila
2. Vaiśampāyana
3. Jaimini
4. Sumantu
5. Romaharṣaṇa

Name of the Veda mastered

1. Ṛgveda (21 branches)
2. Yajurveda (101 branches)
3. Sāmaveda (1000 branches)
4. Atharva (9 branches)
5. Purāṇas (18 works)

In concluding the chapter, the author identifies *Om̐kāra* with the Vedas. In passing, it may be pointed out that the classification of the Vedas given here is found in other Purāṇas such as Bh. P. I.4.14-25, VP. III. 3.2-31 and in the Mbh. II.63.85-90.

**Syād agnihotram* in the printed text is probably *syād ṛgbhīr hotram* as the context shows.

21. The Holy sage Vyāsa composed Purāṇas with eighteen different volumes. Thus the original ancient Veda which was one whole became of four parts.

22. Omkāra was born of Brahman, it wipes off all sins and defects. The eternal Vāsudeva, the lord, can be known only through the Vedas.

23. He, the greatest one, is sung by the Vedas; he who knows him is the knower of Vedas; this Vāsudeva is the greatest Brahman, the excellent brilliance and bliss.

24. Vāsudeva is Reality, expounded by the words of the Vedas. He is the highest region (goal to be reached). This knowledge is known through the Vedas and it is a sage devoted to the Vedas who knows the Vedas and consequently Vāsudeva.

25. The Supreme Lord who breathed out the Vedas knows the highest unknowable (*avedam*). The glorious Lord Maheśvara, the embodiment of the Vedas, is realised through the Vedas.

26. He alone is the object of knowledge and the Veda itself. One is released from Saṁsāra by resorting to him.

27. The great sage, son of Parāśara knows thoroughly this imperishable Veda, Omkāra the undecaying Veda, the knowable and the unknowable.

CHAPTER FIFTYTHREE

The incarnations of Śiva in the Vaivasvata Manvantara

Sūta said :

1. O sages, observers of good vows, the incarnations of Veda-Vyāsa in the Dvāparayuga have been recounted; now listen to the incarnations of Mahādeva¹ in the Kaliyuga.

1. In the previous chapter the 28 'incarnations' of Vyāsa in the Dvāpara Yuga are enumerated. This chapter gives the list of corresponding

2. In the first Kaliyuga of the Vaivasvata Manvantara, the lord of Devas of great brilliance, incarnated as Śveta for the welfare of the Brāhmaṇas.

3. He was born on the beautiful peak of the Himavān, the most excellent of all mountains. His disciples and their disciples were of immeasurable lustre.

4. They were four Brāhmaṇas of noble souls viz. Śveta, Śvetaśikha, Śvetāśya and Śvetalohita. They were all masters of the Vedas.

5. The incarnations of Śiva in the first seven Kaliyugas were: Sutāra, Madana, Suhotra, Kaṅkaṇa, Lokākṣi, Yogīndra and Jaigīṣavya in the seventh Kaliyuga.

6-7. Dadhivāha was the incarnation in the eighth; lord Rṣabha in the ninth; Bhṛgu in the tenth and thereafter Ugra; Pura in the twelfth Kaliyuga,* Bāli (a misprint for Bali) in the thirteenth; Gautama in the fourteenth and Vedadarśin thereafter.

8-9. The other incarnations (in succeeding Kaliyugas) are Gokaṇṇa, Guhāvāsa, Śikhaṇḍadhṛk, Yajamālin (v.l. Jātāmālin) Aṭṭahāsa (v.l. Caṇḍahāsa), Dārūka, Lāṅgalin,

twenty-eight incarnations of god Mahādeva in Kaliyuga (VV. 2-9) and the names of their disciples as each incarnation had four disciples (VV. 10-25). VP. III. 3.11-20 and Brahmāṇḍa P. I.2.35.116-125 give a similar list of incarnations of Vyāsa with Drauṇi as the 29th Vyāsa but not those of god Śiva. Vāyu P. I.23.114-255 and Śiva P.—Śatarudra—Chs. 4 and 5 give the list of Vyāsa's incarnations, Mahādeva's incarnation and the disciples of each together as distinct from the lists in the KP.

It is worth noting that the lists of Śiva's incarnations and their disciples included the names of some ancient Śaivite teachers like Nakuliśvara.

For ready reference, the list of Śiva's incarnation is given below :

1. Śveta, 2. Sutāra, 3. Madana (v.l. Damana), 4. Suhotra, 5. Kaṅkaṇa 6. Lokākṣi 7. Jaigīṣavya, 8. Dadhivāha 9. Rṣabha, 10. Bhṛgu, 11. Ugra 12. Atisamākhyāta, 13. Bāli (or Vāli), 14. Gautama, 15. Vedadarśi, 16. Gokaṇṇa 17. Guhāvāsa 18. Śikhaṇḍa-dhṛk, 19. Yajamālin (Jātāmātya), 20. Aṭṭahāsa, 21. Dārūka, 22. Lāṅgali, 23. Mahāyāma, 24. Śūli, 25. Diṇḍamuṇḍīśvara, 26. Sahiṣṇu, 27. Soma-śarmā, 28. Nakuliśvara.

*The critical ed. reads *Para* for *Pura* (in v. 6) and *atri*, for *ati* (in v. 7). It means : "thereafter Ugra in the 11th and Atri in the 12th Kaliyuga were Śiva's incarnations.

Mahāyāma, Muni, Śulin, Diṇḍamuṇḍīśvara, Sahiṣṇu, Somaśarman and Nakulīśvara.

9a. In the Vaivasvata Manvantara the incarnations of Śambhu, the trident-bearing deity are said to be twenty-eight in number.

9b. In the end of the Kaliyuga the lord incarnates in a holy centre as (v.l. in a holy place called Kāryāvatāra) Nakulīśvara.

10-11. There (i.e. in each of these incarnations) the overlord of Devas had four disciples who were good (and famous) ascetics. O leading sages, each one of them had as their disciples eminent sages who had good self-control, were serenely delighted in their minds, and had cherished devotion to Īśvara. I shall enumerate in due order, those Yogins who were the most excellent among the knowers of Yoga.

12. They were Śveta, Śvetaśikha, Śvetāśya, Śvetalohita* (*the line 12a. is bracketed in the Veñk. Text), Dundubhi, Śatarūpa, Ṛcika, Ketumān, Viśoka, (v.l. Viśvakeśa), Vikeśa, Viśākha, Śāpanāśana.

13. Sumukha, Durmukha, Durdama, Duratikrama, Sanaka, Sanātana, Sanandana.

14. Dālabhya (v.l. Bāṣkala) the great Yogin, all pious souls (Dharmātman,) and endowed with great (spiritual) power (*Mahaujas*) Sudhāman, Virajas, Śaṅkhavāṇi, Aja.

15. Sārasvata, Mogha, Dhanavāha, Suvāhana, Kapila, Āsuri, Voḍhu, Pañcaśikha.

16. Parāśara, Garga, Bhārgava, Aṅgiras, Balabandhu, Nirāmitra, Ketuśṛṅga, Tapodhana.

17. Lambodara, Lamba, Vikrośa, Lambaka, Śuka, Sarvajña, Samabuddhi, Sādhyā, Asādhyā (v.l. Sādhyā, Satya).

18. Sudhāman, Kāśyapa, Vasiṣṭha, Varijas, Atri, Ugra, Śravaṇa, Suvaidyaka.

19. Kuṇi, Kuṇibāhu, Kuśarīra, Kunetra, Kaśyapa, Uśanas, Cyavana, Bṛhaspati.

20. Uccāśya (v.l. Utathya), Vāmadeva, Mahākāla, Mahānīla, Vājaśravas, Sukeśa, Śyāvāśva, Supathīśvara.

21. Hiraṇyanābha, Kauśilya, Akākṣu, Kuthubhidha (v.l. Lokākṣī, Kuthumī) Sumantavarcas, the learned, Kabandha, Kuśi-kandhara.

22. Plakṣa, Darvāyaṇi, Ketumān, Gautama, Bhallācī, Madhupiṅga, Śvetaketu, Tapodhana (Ascetic).

23. Uṣidhā, Bṛhadrakṣa, Devala, Kavi, Śālahotra, Agni-veśya, Yuvanāśva, Śaradvasu.

24. Chagala, Kuṇḍakarna, Kunta, Pravāhaka, Ulūka, Vidyuta, Śādraka, Āśvalāyana.

25. Akṣapāda, Kumāra, Ulūka, Vasuvāhana, Kuṇika, Garga, Mitraka and Ruru.

26. These noblesouled ones were the Yogic disciples in different incarnations.¹ They were free from impurities, ever engrossed in the Brahman, and greatly devoted to the path of knowledge.

27. At the behest of Śiva the Lord of Yoga, they incarnate frequently for the welfare of the Brāhmaṇas and for the establishment of the Vedas.

28. Those Brāhmaṇas who remember and bow down to them perpetually, who propitiate and worship these, will attain Brahmanvidyā (the lore of Brahman).

29-31a. Thus the Vaivasvata Manvantara has been recounted in detail. The eighth Manvantara is Sāvarṇa, the ninth is Dakṣasāvarṇa; the tenth is Brahmasāvarṇa, the eleventh is Dharma Sāvarṇa. Rudrasāvarṇa is the twelfth and Raucya is the thirteenth. Bhautya is the fourteenth. Thus, the future Manvantaras have been enumerated in serial order.

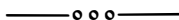
31b-33a. Thus the first half of the Purāṇa as related by Nārāyaṇa has been recounted. The story is developed further by past, present and future events.² He who listens

1. As noted above, the list of śiva's disciples contains great teachers belonging to different schools of philosophy e.g. Kapila, Āsuri and Pāñcāśikha are Sāṅkhyas; Akṣapāda, Ulūka (repeated twice viz. VV. 24 and 25) are logicians.

2. This is the *Phalaśruti* of fruits accruing from hearing the KP. 1st half. The last verse shows its original Vaiṣṇava form.

to, reads or narrates it to excellent Brāhmaṇas becomes free from all sins. He is honoured in the Brahmaloka.

33b-34. One should read this in a temple or on the bank of a river after taking bath in the river. With devotion he should bow down to Nārāyaṇa the Supreme Person. Obeisance to the overlord of Devas, to the Supreme soul of Devas. Obeisance to the ancient Puruṣa, the powerful Viṣṇu (v.l. of the Tortoise form).



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THE KŪRMA-PURĀṆA

TRANSLATED AND ANNOTATED BY
GANESH VASUDEO TAGARE

PART II

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PUBLISHER'S NOTE

The purest gems lie hidden in the bottom of the ocean or in the depth of rocks. One has to dive into the ocean or delve into the rocks to find them out. Similarly, truth lies concealed in the language which with the passage of time has become obsolete.

But he has neither the means nor the leisure to embark on that course. We have, therefore, planned to help him acquire knowledge by an easier course. We have started the series of *Ancient Indian Tradition and Mythology* in English Translation. Our goal is to universalize knowledge through the most popular international medium of expression. The publication of the Purāṇas in English translation is a step towards that goal.

PREFACE

The present volume contains the *Kūrma Purāṇa*, Part II (Chapters 1-46) completing the second half (*Uttarārdha*) of the text in English translation. This is the Twentyfirst Volume in the series of fifty volumes which we have planned on *Ancient Indian Tradition and Mythology*.

The project of the series was envisaged and financed in 1970 by Lala Sundar Lal Jain of Messrs Motilal Banarsidass. Hitherto twenty volumes of the series, (comprising English translation of *Śiva*, *Liṅga*, *Bhāgavata*, *Garuḍa*, *Nārada* and *Kūrma* have been published and released for sale.

This volume, (*Kūrma* pt. II,) like all other volumes, is encyclopaedic in character. It deals with miscellaneous topics such as the Pāsupata Yoga, the Vibhūti Yoga, the Yoga of Īśvara as the means of crossing the ocean of Worldly existence. In Religion and Ethics, it places emphasis on the performance of duties of one's own profession (*Varṇa-dharma*) in relation to one's stage of life (*Āśrama*). In Philosophy it follows the Sāṅkhya system of thought in regard to the concept of Puruṣa and Prakṛti and the evolution of Universe by the union of both. In Geography it describes the holy centres situated in the different parts of the country, on the Narmadā river in particular. It comments upon the topics of creation, sustenance and dissolution. As a special feature, the present part mentions some expiatory rites for the person who fails to observe duties prescribed for him in the Dharma-śāstra. For further specialities of this Purāṇa, the reader is referred to Introduction prefixed to Part I of this Purāṇa.

The present translation is based on the Sanskrit text of the *Kūrma Purāṇa* as published by Messrs Kṣemarāja Śrīkṛṣṇadāsa, Veṅkaṭeśvara Press, Bombay. This text constructed on the collation of mss. and supported by the evidence of citations found in the Smṛti granthas, is fairly accurate.

The present Part, the second half includes besides translation and notes of Kūrma, the Preface, Abbreviations, Contents and the General Index to the complete Purāṇa.

Acknowledgment of Obligation

It is our pleasant duty to put on record our sincere thanks to Dr. R. N. Dandekar and the UNESCO authorities for their kind encouragement and valuable help which render this work very useful. We ~~are~~ ^{are} extremely grateful to Dr. G. V. Tagare who has meticulously and delightfully accomplished this onerous task. The critical Introduction, the lucid translation and explanatory notes are, in fact, his monumental contributions to the studies in Indology. We must also thank Shri T. V. Parameshwara Iyer for his valuable assistance in the preparation of translation. We express our gratitude to all those who have offered suggestions for improving the same.

— Editor

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ABBREVIATIONS

Common and Self-evident abbreviations such as ch(s)—chapter(s), p—page, pp—pages, v—verse, vv—verses, Ftn—footnote, Hist. Ind. Philo—History of Indian Philosophy are not included in this list.

ABORI	<i>Annals of the Bhandarkar Oriental Research Institute</i> , Poona.
AGP	S. M. Ali's <i>The Geography of Purāṇas</i> , PPH, New Delhi, 1973.
AIHT	<i>Ancient Indian Historical Tradition</i> F. E. Pargiter, Motilal Banarsidass (MLBD), Delhi.
AP	<i>Agni Purāṇa</i> , Guru Mandal Edition (GM), Calcutta, 1957.
AV	<i>Atharva Veda</i> , Svadhyaya Mandal Aundh.
Bhā. P.	<i>Bhāgavata Purāṇa</i> , MLBD, Delhi 1973.
Bh. P.	<i>Bhāgavata Purāṇa</i> , Bhagavat Vidyapeeth, Ahmedabad.
Bm. P.	<i>Brahma Purāṇa</i> , GM. 1954.
Brn.	<i>Bṛhannāradiya</i> Pt. Hrishikesh Shastri, Chowkhamba, 1975.
Bs. P.	<i>Bhaviṣya Purāṇa</i> , Vishnu Shastri Bapat, Wai.
Bv. P.	<i>Brahma Vaivarta Purāṇa</i> , GM, 1955-57.
GC	<i>Caturvarga Cintāmaṇi</i> by Hemādri.
DB	<i>Devi Bhāgavata</i> , GM, 1960-61.
De or GDAMI	<i>The Geographical Dictionary of Ancient and Mediaeval India</i> —N. L. De, Orienta Reprint Delhi, 1971.
Dh. S.	<i>Dharma Sūtra</i> (preceded by the author's name such as Gautama).
ERE	<i>Encyclopaedia of Religion and Ethics</i> —Hastings.
GP	<i>Garuḍa Purāṇa</i> , Ed. R. S. Bhattacharya, Chowkhamba, Varanasi, 1964.
GS	<i>Gṛhya Sūtra</i> (Preceded by the name of the author such as Āpastamba)

HD	<i>History of Dharma Śāstra</i> by P. V. tane, G.O.S.
IA	<i>The Indian Antiquary.</i>
IHQ	<i>The Indian Historical Quarterly.</i>
KP	<i>Kūrma Purāṇa</i> , Venkateshwara Press Edt. Bombay, also Kashiraj Trust Edt., Varanasi 1971.
LP	<i>Liṅga Purāṇa</i> , GM, 1960.
Mbh.	<i>Mahābhārata</i> , Gītā Press, Gorakhpur Vs. 2014.
MK	<i>Mārkaṇḍeya Purāṇa.</i>
MN	<i>Mahābhārata Nāmānukramaṇi</i> , Gītā Press, Gorakhpur VS 2016.
Mt. P.	<i>Matsya Purāṇa</i> , GM, 1954.
MW	<i>Monier Williams</i> Sk. English Dictionary, MLBD, Delhi, 1976.
NP	<i>Nāradiya or Nārada Purāṇa</i> , Venkateshwar Press, Bombay.
PCK	<i>Bhāratavarṣiya Prācīna Caritra Kośa</i> , Siddheshwar Shastri, Poona, 1968.
Pd. P.	<i>Padma Purāṇa</i> , GM., 1957-2959.
PE	<i>Puranic Encyclopaedia</i> by V. Mani, English, MLBD Delhi, 1975.
PJ.	<i>Purāṇa</i> (Journal of the Kashirāj Trust) Varanasi.
PR or PRHRC	<i>Puranic Records on Hindu Rites and Customs</i> R. C. Hazra, Calcutta, 1948.
RV	<i>Ṛg Veda</i> , Svadhyaya Mandal, Aundh
Śat. Br	<i>Śatapatha Brahmaṇa.</i>
SEP	<i>Studies in Epics and Purāṇas</i> by A.D. Pusalkar Bharatiya Vidya Bhavan(BVB), Bombay.
SG or SGAMI	<i>Studies in the Geography of Ancient and Mediaeval India</i> —D. C. Sircar MLBD, Delhi, 1971.
SKD	<i>Śabda-Kalpa-Druma</i> —Raja R. K. Dev., Chowkhamba, Varanasi.
Sk. P.	<i>Skanda Purāṇa</i> , GM. 1960-65.

SM	<i>Sādhana Mālā</i> —B. Bhattacharya, GOS, Baroda, 1928.
SMC	<i>Smṛti Candrikā</i> —Devanna Bhaṭṭa.
Smṛ	<i>Smṛti</i> (preceded by the author's name or simply the author's name e.g. Manu Smṛti or Manu. All GM editions in the Smṛti-Sandarbhā. 1952-57.
Sv. P.	<i>Śiva Purāṇa</i> , Pandit Pustakālaya Kashi, V.S. 2020.
Va. P.	<i>Vāyu Purāṇa</i> , GM, 1959.
VP.	<i>Viṣṇu Purāṇa</i> , Gītā Press, Gorakhpur, V.S. 2026.
VR	Vālmiki Rāmāyaṇa, Gītā Press, V.S. 2020.
VRK	<i>Vālmiki Rāmāyaṇa Kośa</i> —Ramkumar Rai, (Chowkhamba Varanasi.)
Yaj	<i>Yājñavalkya</i> (Smṛti), etc.
YSP	<i>The Yoga System of Patañjali</i> —J. H. Wood. (MLBD)

CHAPTER ONE¹

The Dialogue Between Sages and Vyāsa

The Sages said :

1. O holy Lord ! The creative activity of the self-born god Brahmā has been duly recounted by you; so also the earlier extent of the Cosmic Egg and the ascertainment of (the nature and extent of) the Manvantaras (periods of different Manus).

2. It has been mentioned by you in that connection that the Lord of Lords, the Supreme god, should be propitiated by persons of all castes who are exclusively devoted to Dharma and are always engaged in the paths of knowledge and Yoga.

3. You have expounded to us the excellent knowledge which has Brahman as its only object and which leads to the complete annihilation of all the miseries of Saṁsāra (worldly existence) and where-with we can perceive that Supreme Brahman.

4. O holy lord, indeed you have acquired the entire perfect wisdom from Kṛṣṇa Dvaipāyana who is Nārāyaṇa himself. Hence we ask you again.

5. On hearing that request of the sages, the holy lord Sūta who had heard the Purāṇas from Kṛṣṇa Dvaipāyana, just began to narrate.

6. In the meanwhile, at that juncture, Vyāsa, Kṛṣṇa Dvaipāyana, himself, arrived there where the excellent sages were performing the satra (sacrificial session).

7. On seeing Vyāsa who was a deep scholar of the Vedas, whose lustre was like that of a black cloud and whose eyes

1. Chapters 1 to 11 of this part (Uttarārdha) of K.P. constitute *Īśvara-gītā*—the song of Īśvara (god Śiva) just as the BG (Bhagavadgītā) is “the song of the Lord (Kṛṣṇa)”. The similarity is not merely in titles but in the contents as well. The *Īśvaragītā* has incorporated a number of verses mainly from the BG. and next to that from Upaniṣads like Kaṭha, Śvetāśvatara.

were like the petals of a lotus, the leading Brāhmaṇas bowed to him (out of respect).

8. On seeing him, Lomahaṛṣaṇa fell on the ground like a staff. After bending down the head, he dedicated himself unto him (*v.l.* circumambulated Vyāsa and sat by his side) with the palms joined in reverence.

9. Śaunaka and other Brāhmaṇas were duly enquired after their health. Thereupon they assured the great sage (about their health) and offered him a befitting seat.

10. Then the holy lord, the son of Parāśara, addressed these words to them, "I hope there is no deficiency or difficulty in your penance, in your learning and in your practice of the self-study of the Vedas".

11-13. After bowing down to his preceptor, the great sage Sūta said:—"It behoves you to recount to the sages the perfect knowledge pertaining to Brahman. Indeed, these sages are quiescent. They are ascetics solely devoted to Dharma. They have the keen desire to hear. It behoves you to explain (everything) precisely, the divine knowledge that bestows liberation, that has been directly taught to me by you and that had been formerly narrated to the sages by Viṣṇu in the form (incarnation) of Kūrma (Tortoise)".

14. On hearing the words of Sūta, the saintly son of Satyavatī, bowed down his head to Rudra and spoke these pleasing words of discourse.

This chapter presents the setting for the proposed dialogue. The sages in the Naimiṣāraṇya wanted to get from Sūta, the supreme knowledge of the Brahman which leads to the annihilation of Saṁsāra. Sūta was about to tell when his preceptor Vyāsa came there. Sūta requested him to explain to the sages the knowledge about Brahma which Vyāsa taught him as it was explained by Lord Kūrma to the sages of old (Verse 12.)

Vyāsa now attributes the knowledge to Śiva who explained it to ten sages like Sanatkumāra and others (V. 15), who at Badarikāśrama appealed to Nārāyaṇa for this spiritual knowledge (vv. 16-30). While Nārāyaṇa was about to speak god Śiva came there (v. 31). Nārāyaṇa conveyed the request of the sages to him (v. 40) and god Śiva co-seated with Nārāyaṇa began to speak. The Pāsupata twist in this episode is obvious.

Vyāsa said :

15. I shall now narrate to you what formerly Lord Mahādeva was asked by the leading Yogins, the chief of whom was Sanatkumāra and what he himself has expounded it.¹

16-18. The following sages viz. Sanatkumāra, Sanaka, Sanandana (and Sanātana), Aṅgiras, Bhṛgu, the knower of the supreme Dharma and accompanied by Rudra, Kaṇāda, Kapila, Garga, the great sage Vāmadeva, Śukra and lord Vasiṣṭha—all of them had perfectly controlled their minds. They consulted one another. *With full self-control on their minds, they performed terrible penance in the holy Badarikāśrama.

19. They saw the sage Nārāyaṇa of great Yogic power, the son of sage Dharma, devoid of beginning and end, and accompanied by Nara.

20. They eulogised him with various hymns taken from the Vedas. The Yogins, endowed with devotion, bowed down to the deity, the most excellent among the knowers of Yoga.

21. After knowing their desire, the omniscient lord spoke in a majestic tone : “Why is this penance being performed by you ?”

22. With delighted minds, they bowed to the eternal (lord), the Ātman of the universe, lord Nārāyaṇa himself who had arrived, indicating the *Siddhi* (achievement of their desires).

23. “We have adopted the attitude of self-control** even though all of us are expounders of the Brahman. We have sought refuge in you, the only Puruṣottama.

24. You are Lord Nārāyaṇa, the ancient sage, the unmanifest Being. You know the entire Supreme esoteric doctrine.

25. Excepting you, the great Īśvara, there is no other knower. It behoves you, of such a nature, to dispel our formidable doubts.

1. As Hazra points out, this irrelevance of Vyāsa's answer is a Pāśupata interpolation (PRHRC pp. 62.63) Sūta has requested Vyāsa to narrate the spiritual knowledge which he (Vyāsa) heard from Lord Kūrma and taught him (Sūta).

*In view of V. 25 below, a better v.l. is *saṁśaya* instead of *saṁnyata*. v.l. means, ‘but had their minds engrossed in doubt.’

**v.l. *saṁśayam āpannāḥ* (Although all of us are expounders of Brahman) we are entangled in a doubt.

26. What is the cause of all these (things in the world) ?* Who undergoes worldly existence for ever ? What is the Ātman ? What is salvation ? What causes the rebirth or recurring worldly existence ?

27. What is (the nature of this) worldly existence ? Who is Īśāna, who perceives everything ? What is the supreme Brahman ? It behoves you to explain everything''.

28. After saying this, the sages stood looking at Puruṣottama, who shedding off his guise as an ascetic, was stationed there in his own brilliance.

29-30. He was shining free from impurity. He was embellished with a halo of brilliant splendour. He was the lord having the lustre of molten gold. He was marked by the Śrīvatsa mark on his chest. He was holding Śaṅkha, Cakra, mace and the Śārṅga bow in his hands. He was enveloped by glory and splendour. Thanks to his brilliance, Nara was not even seen from that moment.

31. In the meanwhile, Maheśvara, the great lord, whose coronet was marked with the (crescent of the) moon, Rudra (the deity) appeared before them disposed to bestow Grace upon them.¹

32. On seeing the three-eyed moon-bedecked lord of the universe, Parameśvara (Śiva), they were delighted in their minds. With devotion they eulogised the great lord :

33. "O Īśvara, be victorious, O Mahādeva, O Śiva, the lord of the goblins, be victorious; Glory unto you, O Lord of the sages, O lord worshipped by means of penance.

34. O Ātman of the universe, O God of thousands of forms, O activiser of the machine of the universe, O Infinite one, be victorious. Glory to you, O cause of the origin, sustenance and annihilation of the universe.

35. Be victorious O Īśāna, O Śambhu, O thousand-footed one, O deity bowed down by leading Yogins, O consort of Ambikā. O lord Parameśvara, obeisance to you."

*or 'What is the (nature of this) entire cause ?'

1. This uninvited entry of Śiva is a ruse to Pāśupatise this text.

36. On being thus eulogised, the three-eyed lord Īśa, favourably disposed towards the devotees, embraced Hṛṣikeśa (lord Viṣṇu) and addressed him in a majestic tone :

37. “O Puṇḍarikākṣa (lotus-eyed god), why have these leading sages, the expounders of Brahman, come to this place. O Acyuta, what is to be done for them by me ?”

38. On hearing those words of his, Janārdana, the lord of Devas, spoke to Mahādeva who was standing there well-disposed to confer grace.

39-40 “O lord, these sages and ascetics have shed off their sins. If the lord be delighted with the sages who have sought refuge in you, who are desirous of your perfect vision and whose Ātmans are purified, it behoves you to impart to them that divine wisdom in my presence.

41. O Śiva, indeed, you know your own Ātman. No one else does so. You explain your own Ātman yourself. Reveal your Ātman to the leading sages”.

42. After saying thus, Hṛṣikeśa (Nārāyaṇa) looked at the bull-bannered Deity (Śiva) and exhibiting his accomplishments in Yoga, instructed the great sages (as follows) :

43. “It behoves you to realise precisely that you are all blessed by the vision of the Trident-bearing Śaṅkara, the great Īśa. You now deserve to know precisely (the divine knowledge).

44. It behoves you to see the lord of devas who stands in front and who is visible in form. He alone is capable to say precisely everything in my presence”.

45. After hearing the words of Viṣṇu and bowing down to the bull-bannered deity, those sages the chief of whom was Sanatkumāra, asked Maheśvara :

46. In the meanwhile, a holy auspicious divine seat shone there for the sake of Īśvara. It appeared from the sky in an unimaginable way (lit. was beyond the ken of imagination).

47. The creator of the universe, the Yogic Ātman, occupied it along with Viṣṇu. Lord Maheśvara shone there filling the universe with his brilliance.

48. Then the expounders of the Brahman saw Śaṅkara, the overlord of the chiefs of Devas, shining brilliantly on the faultlessly pure seat.

49-50. They saw the lord of the Bhūtas (goblins or living beings) seated on the throne, the lord, within whom all the universe exists, and from whom the universe does not exist separately. They saw Īśāna, the great Īśa accompanied by Vāsudeva. On being asked, Parameśvara spoke to the sages about the excellent Yoga of the Ātman, after glancing at Puṇḍarīkākṣa. "O sinless ones ! Listen ye all, with calm minds the knowledge (as it is) recounted by me. It is the pure knowledge pertaining to Īśvara. Be ye all calm in minds."

CHAPTER TWO

The Yoga of Īśvara.

Īśvara said :

1. This perfect knowledge of mine is an eternal mystery and secret. It cannot be adequately expressed. Devas do not know it even though they strive for it, O twiceborn ones.

2. Resorting to this perfect knowledge, excellent Brāhmaṇas have become identical with Brahman. They, the earlier expounders of Brahman, do not undergo worldly existence i. e. Saṃsāra (cycle of births & deaths consequent to sufferings).

3. It is the secret of secrets. It must be strenuously guarded. I shall explain it to you who are expounders of Brahman and endowed with devotion.

4. This Ātman is absolute, pure, clean (v. l. quiescent) subtle and eternal. It exists within everything. It is the pure consciousness itself. It exists beyond the darkness of ignorance.

5. According to Vedas He is the immanent Being, the Puruṣa, the vital Breath, Maheśvara, Kāla (Time). Here he is unmanifest but He knows.

6. The universe is born of him. In him alone it gets dissolved. He is the master of the Māyā but unfettered by it (the Māyā), he assumes various bodies (or forms).

7. He does not undergo the process of worldly existence (i. e. birth and death). The lord is not identical with the physical world, He is neither the Earth nor the water nor the fire nor the wind nor the Ether.

8. He is not the Vital breath, nor the mind nor the Pradhāna nor the unmanifest. It is neither the sound nor the touch nor the colour nor the form nor the taste nor the smell nor the ego nor the Agent of an act or speech.

9. O excellent Brāhmaṇas, the Ātman is (not a sense organ as he is) nor the foot, neither the anus nor the genitals. He is neither the doer (the agent of an action) nor the enjoyer, neither the Prakṛti nor the Puruṣa.

10-11. As a matter of fact, Caitanya* (consciousness) or the Ātman is neither Māyā nor the Vital Breath. Just as the relation between light and darkness cannot be deemed possible, so is the relation between Prapañca (the visual illusory world of diversity) and the supreme Soul.

11b-12a. Just as shade and the sunlight are mutually distinct and different in this world, in the same manner, the world and the puruṣa are intrinsically and factually different.

12b-13a. Should it be argued that the Ātman is innately soiled or dirty, created and changeable, it can never be liberated even in hundreds of births.

13b-14a. The liberated sages visualize that their Ātman is intrinsically devoid of aberrations or change, free from Dvandvas (mutually chasing opposites). They realise that the Ātman is blissful in form and unchanging.

14b-15a. The ideas that "I am the doer", "I am happy", "I am unhappy", "I am lean", "I am stout" etc. are caused by the ego. They are superimposed on the Ātman by the people.

15b-16a. Vedic scholars assert that the Ātman is the witness, beyond the range of Prakṛti. It is the enjoyer, imperishable, enlightened and permeating everything. Hence, the worldly existence or Samsāra of all embodied beings originates from ignorance.

*v.l. accepted as *mā caiva* of the *veṅkṭ*. Edt. gives no subject to the predicate.

17-19. Due to ignorance and erroneous conception the reality gets mingled with Prakṛti. The ever-rising self-luminous Puruṣa is the greatest and omnipresent. Due to the thoughtlessness, non-discrimination of the ego, one considers himself, "I am the doer". But the sages realize the unmanifest soul as eternal and Prakṛti of the nature of *sat* and *asat* (existence and non-existence). He takes Pradhāna to be Puruṣa and begins to argue that it is the Brahman that is the cause. Thereby the Ātman, though steady and unsullied becomes (associated with it) by contact.

20. He (therefore) does not comprehend that his own Ātman is in reality the imperishable Brahman. (What he has then) is the (erroneous) notion of the Ātman in what is the non-Ātman. Hence it is misery.

21. All defects such as passion, hatred etc., are brought about due to wrong notions. Its greatest defect is performance of actions meritorious or otherwise. This is the state.

22. It is due to that cause that everyone is invested with different kinds of physical bodies. The soul, however, lies concealed within, yet it is everywhere, eternal and free from blemishes.

23. It stands* single by his Māyā power and not by its nature. Hence the sages say that non-dualism is the ultimate truth.

24-25a. The difference is due to the nature of *Avyakta* (the unmanifest). That Māyā has the Ātman for its support. Just as the sky does not become dirty or soiled due to the contact with smoke, so also the Ātman is not vitiated due to the effusions of the *Antaḥkaraṇa* (the inner sense-organ or mind).

25b-26a. The unattached (pure) crystal piece shines by dint of its own lustre, without any conditioning cause, so also does the pure Ātman shine untouched by any conditioning causes.

26b-27a. Clever people call this universe as being of the

*As this statement is contradictory, the other reading *ekaḥ sa bhidyate* is preferable. It means "Although the Ātman is one, it appears as many through his Māyā Power and not due to his inherent nature".

form of knowledge. Other people with vitiated vision* (followers of heretic paths) see it in the form of matter or the objects.

27b-28a. The Ātman or spirit is by nature steady, devoid of Guṇas, omnipresent and of the nature of consciousness. But it is looked upon as matter by men of wrong (heretical) outlook.

28b-29a. Just as the pure crystal when in contact with a red object like Guñjā seeds appears to be red, so also the great Being is seen (in the form of the objects or Guṇas).

29b-30a. Hence the Ātman should be worshipped, pondered over and heard by the seekers of liberation, as being in the form that is imperishable, pure, eternal, omnipresent and unchanging.

30b-31a. When consciousness ever appears everywhere in the mind of a faithful Yogin, he attains the knowledge of the self.

31b-32a.** When {one observes all living beings as abiding in the Ātman and the Ātman in all living beings, the Brahman is realised.¹

32b-33a. When the Ātman is in the state of *Samādhi* (Trance), he does not perceive the living beings. Then he has become one with the Supreme Soul. The Ātman is absolute then.

33b-34a. When all the passions that stick to the heart, drop off, the scholar becomes immortalised and attains welfare (*mokṣa*)†.

34b-35a. When he realizes the whole variety or the separate states of the living beings as stationed in the One and as evolved from just that One—he attains the Brahman.

*The word *jñāna-dṛṣṭibhiḥ* in the text is unsuitable. It should be *sajñāna-dṛṣṭibhiḥ*)

**BG, 6.29

1. The Yoga of Īśvara is based on Sāṅkhya philosophy. Īśvara explains the nature of Ātman (vv. 3-29) and exhorts that Ātman should be meditated upon. He (Ātman) is in all beings. When this specialised knowledge is realized, one becomes identical with Śiva. This is the Sāṅkhya Philosophy (vv. 30-41). Concentration on this knowledge is Yoga. Yoga and knowledge are interdependent.

†BG, 13.30

35b-36. When he observes the absolute Ātman factually, and the entire universe only an illusion, he experiences the greatest bliss.

37. When one derives the perfect knowledge of the absolute Brahman, the sole panacea for the miseries of births and old age as well as ailments, he becomes Śiva.

38. Just as the rivers and rivulets get mingled with the ocean and become one, so also the Ātman becomes one with the imperishable and the unsullied Brahman.

39. Hence perfect knowledge alone exists. Neither the universe nor its existence is real. Perfect knowledge is enveloped by ignorance in this world, thereby the world gets deluded.

40. Perfect knowledge is blemishless, subtle, free from doubts and unchanging. Everything else is *Ajñāna* (Ignorance). This entire (thorough) realisation is considered *Viññāna* (perfect knowledge).

41. Thus the Sāṅkhya which is called excellent knowledge has been recounted unto you. It is certainly the essence of all Vedānta (Upaniṣads). Yoga is the single-minded concentration on this knowledge.

42. Knowledge originates from Yoga and Yoga functions due to knowledge. There remains nothing unaccomplishable to one endowed with both Yoga and Knowledge.

43. That which the Yogins attain is also attained by Sāṅkhyas. He who sees Sāṅkhya and the Yoga as one, is the knower of the real principle*.

44. O Brāhmaṇas, other Yogins, very much attached to *Aiśvarya* (prosperity and glory), get submerged in those different activities. So also those whose intellects are impeded and blunted.

45. At the end of the body (i. e. on death), one who is endowed with *Jñāna* and *Yoga* shall attain the great, pure and divine *Aiśvarya* (prosperity and glory of Brahmahood) which is approved by all.

46. This Ātman is I myself, the unmanifest Master of

Mâyā, the great Īśvara. I am glorified in the Vedas, as being the Ātman of all and having faces in all directions.

47. I (i. e. the Ātman) have within me all forms, tastes fragrances. I am free from old age and death. I have hands and feet all round. I am the eternal immanent soul.

48. Though handless and footless I am the speediest grasper, and am stationed in the heart of all. (Though) eyeless I observe and (even if) earless, I do hear.*

49. I know all these. No one knows me. Persons of truthful vision call me as being one, the only great Puruṣa.

50. Sages of subtle visions see the cause of the Ātman (?) They see the excellent *Aiśvarya* of the Nirguṇa form which is blemishless.

51. I shall mention to you what Devas, deluded by my Mâyā, do not know. Ye all the expounders of Brahman, listen with concentration of your minds.

52. I am by nature beyond the ken of Mâyā. Hence I cannot be praised** (?) by all. I, however, urge it the reason of which the wise sages know.

53. Hence, the Yogins who have visualised Reality get into my secretmost (inner) personaliy which is omnipresent, and attain complete identity with me.

54. Those who have crossed my Mâyā which is of universal forms, attain the great and pure Nirvāṇa (beatitude) along with me.

55. They have no return (to saṃsāra) even in hundreds and crores of Kalpas, thanks to my favour. O leading Yogins, this is the injunction of the Vedas.

56. The (perfect knowledge) should be imparted (only) to sons, disciples and Yogins. Thus the perfect knowledge which is a synthesis of Sāṅkhya and Yoga (lit. Sāṅkhya based on Yoga) has been expounded by me.

*Śvet. Up. 3.19 : apāṇipādo javano grahitā paśyatyacakṣuḥ sa śṛṇotyakārṇaḥ.

**If *Prāśastāḥ* in the text is amended as *Prāśāstā* (as in the Crt. Ed.) it means, "I am not the ruler of all the world".

CHAPTER THREE

Prakṛti and Puruṣa

Īśvara said :

1. Kāla (Time), Pradhāna or Prakṛti and the supreme Puruṣa originated from the unmanifest (Brahman). All these (objects of the universe) were born of them. Hence the universe is identical with Brahman.

2. All round it has (the extremities of) hands and feet; it has eyes, heads and mouths on all sides; all round, it has ears; it exists enveloping the world*.

3. It appears to possess the attributes of the sense organs but it is devoid of all sense-organs. It is the support of all; it is perpetual bliss, unmanifest and devoid of duality. **

4-5. It is non-comparable. It is beyond all means of valid knowledge and is yet comprehensible; it is devoid of all alternatives; it is free from appearances (?); it is the abode of all; it is the supreme deathless one. It is non-different (from the universe) yet it is stationed separately on a different footing). It is constant, unchanging and eternal. It is devoid of Guṇas. It is the highest brilliance. Sages know that to be perfect knowledge.

6. It is the Ātman of all living beings; he is both within and without; he is the supreme (beyond all). I am that Ātman, the omnipresent, quiescent, the great Īśvara and the embodiment of knowledge (consciousness).

7. All this universe consisting of the mobiles and immobiles has been pervaded by me. All beings exist in me.† He who has realized this knowledge is the real knower of the Vedas.

8. That entity is said to be both Pradhāna and Puruṣa. Kāla, manifesting through their union, is said to be the greatest and beginningless.

9. All these three are devoid of beginning and end; they are stationed in the Unmanifest Brahman, but the wise sages

*BG. 13.13, Śvet. 3.16.

**BG. 13.14, Śvet. 3.17.

†BG. ix. 4.

knew that my form (person) is both identical with as well as different from them.

10. That which is said to be Prakṛti gives birth to the entire universe beginning with *Mahat* and ending with *Viśeṣas* (the particularised forms). It deludes all embodied beings.

11. Stationed in the Prakṛti, the Puruṣa enjoys the attributes of Prakṛti.* Since it is devoid of the ego, it is called *Pañcaviṃśaka* (the total of twenty-five Principles or the twenty-fifth Principle).

12. The first evolute of Prakṛti is called *Mahat*. Through its knowledge of being endowed with knowledge, *Ahaṁkāra* (ego) was evolved out of it.

13. The principle called *Mahat* is one and it is (also known as) Ātman. He is also called *Ahaṁkāra* (the principle individuation). It is called *jīva* (the individual self) and the inner soul by the thinkers of the real principles.

14. It is through it (ego) that (the soul) experiences pleasure and misery in the (various) births. It is of the nature of *Viññāna* (knowledge) and the *Manas* (mind) is its accessory.

15. Puruṣa identifies himself (with the world) even due to that (ego) and is involved in *Samsāra*. That ignorance originates due to the union of Prakṛti and Kāla.

16. Kāla (Time) creates the living beings, Kāla annihilates the subjects. Everything is dependent on Kāla; Kāla is not under the control of anyone.

17. He is eternal and restrains everything from within. He is called *Prāṇa* (the vital breath); omniscient, Lord *Puruṣotama* (The Supreme Puruṣa).

18. Learned men say that *Manas* (mind) is superior to and beyond the sense-organs. *Ahaṁkāra* is greater than and beyond *Manas*, and the principle *Mahat* is greater than *Ahaṁkāra*.**

19. *Avyakta* (the unmanifest *Prakṛti*) is greater than and beyond *Mahat*, *Puruṣa* is Superior to and beyond *Avyakta*; Lord

*BG. xiii. 21.

**BG. III. 42; also Kātha Up. VI. 7, 8 and III. 10; 11.

Prāṇa, the vital breath, is greater than and beyond *Puruṣa*; all this universe belongs to and is controlled by him.

20. *Vyoman* (the ether) is greater than and beyond *Prāṇa*; the fire-god is beyond *Vyoman*; I am that unchanging Brahman; the quiescent one. This universe is beyond *Māyā* (v.l. I am the embodiment of knowledge, the supreme lord).

21-22. There is no other living being greater than I. By realising me, one is liberated. The living beings including the mobile and the immobile ones in the universe are not eternal with the exception of me, the unmanifest, Maheśvara of the form of the *Vyoman*, (the universe has no separate existence). I create everything; I annihilate the universe for ever.

23. The lord, master of *Māyā* and identical with it, is united with *Kāla*. Due to my presence this *Kāla*, the infinite Ātman, creates the entire universe and controls it (by propelling it to work). This is the injunction (teaching) of the Vedas.

CHAPTER FOUR¹

The Glory of Śiva

Īśvara said :

1. I shall recount the greatness of the God of the gods from whom everything is produced (or functions). Ye, expounders of the Brahman, listen with concentration of the mind.

1. In this chapter full of quotations from the BG., the author describes the greatness of Śiva in Vedantic epithets emphasising the path of Bhakti for god-realisation. The description of his own self by Īśvara constantly reminds one of Kṛṣṇa's discourse in the BG. He explains how the process of this universe goes on due to his potencies called *Māyā*, *Vidyā*, and *Tāmasi* or *Kāla* (18-23). He classifies the devotees according to the path of Karma, *Jñāna*, Bhakti and *Dhyāna* (meditation or Yoga ?) followed by them (24-26). He proclaims his identity with Hari by stating that devotees of Hari also propitiate him.

2. I cannot be realised by men, by means of the various kinds of penances or by means of charitable gifts or by means of sacrifices.* Without ardent and excellent devotion it is impossible to know me.

3. Indeed I abide within all living beings, all round. But the leading sages, people do not know me, the cosmic witness.

4. I am the *Dhātṛ* (creator) and *Vidhātṛ* (the dispenser of destiny), Kāla (Time), the Fire-god with faces all round. All this universe exists in me and I am the transcendental annihilator of all (v.l. and I, the supreme deity inherent in all).

5. The sages, the *Pitṛs* and the heaven-dwellers do not see me. Nor do the others of well-known prowess such as Brahmā, the Manus, and Śakra (the king of gods) know me.

6. The Vedas perpetually eulogise me as the only Supreme Lord (*Paramēśvara*). The Brāhmaṇas worship me with various kinds of Yajñas and Vedic *Makhas* (sacrifices).

7. All the worlds, god Brahmā, the grand-sire of the world, do not perceive me. The Yogins (however) meditate on me, the luminous God, the lord of all creatures.

8. As everything gets submerged in me and as I am the *Ātman* of all, I assume the bodies of all the gods and become the enjoyer (receptient) of all *Havis* (sacrificial offerings) and the dispenser of the fruits thereof.

9. Pious scholars, the expounders of the Vedas see me here itself. I am always present near them who always worship me devoutly.

10. Virtuous Brāhmaṇas, Kṣatriyas and Vaiśyas worship me. On them I bestow that supreme abode that is the bliss of *Ātman* itself.

11. Even the others (such as) Śūdras, other persons of low birth, who observe duties and are endowed with devotion are liberated even though they are united with Kāla (v. l. liberated in due course and become one with me).

*BG. 11.48.

G. 9.24.

12. My devotees do not perish. My devotees are devoid of sins. It has been promised by me at the very outset that my devotees do not perish.*

13. The fool who censures my devotee actually censures me the lord of Devas. He who worships him with devotion, perpetually worships me.

14. Whether it be a leaf, a flower or a fruit or mere water, if any devotee of mine regularly offers it by way of propitiating me, is beloved of me.**

15. At the beginning of universe, I created Brahmā, Parameṣṭhin and handed over to him the Vedas that came out of myself.

16. I alone am the unchanging (eternal) preceptor of all Yogins; I am the protector of the virtuous and the slayer of those who hate the Vedas.

17. I am the liberator of Yogins here from all worldly bondage. I am the cause as well of worldly existence though I am bereft of all worldly ties.

18. I alone am the annihilator, the creator and the protector of the universe. Māyā, the enchantress of the worlds, is my own potency.

19. What is called as *Vidyā* (knowledge) is my own transcendental power. Stationed in the hearts of Yogins, I annihilate that Māyā.

20. I am the originator and restrainer of all powers. I am the support of all potencies. I am the storehouse of nectar (or immortality).

21. Presided over by me, one of my powers which inheres in all and is identical with me assumes the form of god Brahmā and creates this world which is full of variety and diversity (O Brāhmaṇas who have resorted to the supreme Yoga, I am not the prime mover or propeller (of the universe).

22. Another immense power of mine becomes Nārāyaṇa, the infinite, the Lord of and the pervader of the world, and sustains (with stability) the universe.

*BG. 9.31.

**BG. 9.26.

23. The third great *Śakti* annihilates the entire universe. It is mine and is called *Tāmasi* as well as *Kāla*. It is in the form of Rudra.

24. Some perceive me through meditation, others through the path of spiritual knowledge; others through the path of devotion and still others through the path of action.

25. Among the devotees, he who always propitiates me through spiritual knowledge and not otherwise, is my most beloved devotee.

26. Others who are the devotees of Hari but who (thereby) propitiate me also, attain to me. They do not return again to *Saṁsāra*.

27. This entire universe constituted of Prakṛti and Puruṣa is pervaded by me.¹ The *Citta* or mind (v.l. *Viśva* or the universe) is stationed in me alone. The universe is impelled on (or directed) by me.

28. O Brāhmaṇas ! I am not the (direct) impeller but by adopting the highest Yoga, I urge on the entire universe. He who realizes this is immortal (i.e. is liberated from *Saṁsāra*).²

29. I (hereby) observe this entire universe as if existing of itself (naturally). It is Lord *Kāla*, the master of great Yogins who creates, maintains and destroys it.

30. It is I who am mentioned as Yogin and Māyin (Master of Māyā) in the scriptures by wise sages; (I am) He, the master of Yogins, Lord *Īśvara* of the great Yoga himself.

31. The greatness of parameṣṭhin is due to his being the most excellent of all *Sattvas* (living beings). Lord *Brahmā* is mentioned as identical with the great Brahman. He is free from blemish.

32. There is no doubt in this that he who knows me like this as the overlord of all the masters of Yoga is united with me through the sure path of Yoga (or by *nirvikalpa* meditation).

33. Such am I the impelling God. Resorting to the supreme bliss, I, the Yogin, dance on for ever. He who knows it is the knower of Yoga*.

1. BG. 9.4; 18.46.

2. Śvet. Up. 3.1; 3.13.

*v.l. I impel the entire universe. He who knows it, is the knower of the Vedas).

34. This secret-most knowledge is the decision enshrined in the Vedas. This should be imparted to one of pure mind, to one who is virtuous, and to one who maintains the sacrificial fires (as an *Āhitāgni*).

CHAPTER FIVE¹

Śiva's Dance—Śiva eulogised by Sages

Vyāsa said :

1. After saying this much to the Yogins, Lord Parameśvara began to dance demonstrating his supreme divine nature.

2. They saw *Īśāna*, the greatest treasure-house of splendour, the sovereign lord, dancing along with Viṣṇu in the clear firmament.

3. In the firmament, they saw that lord of all living beings whom the Yogins, the knowers of the principles of Yoga who have their minds under control, realize.

4. The sovereign Lord of the universe who impels the world into action which is the creation of his *Māyā*, was verily seen dancing by *Brāhmaṇas*.

5. They saw the lord of *Bhūtas* (creatures or elements) dancing, the lord by remembering whose lotus-like feet a man can eschew the fear originating from ignorance.

6. Those who have conquered their sleep and controlled their breath, who are quiescent and endowed with devotion, see him as full of brilliance, that is how Śiva the Yogin was seen.

7. In the firmament, they saw the great Rudra, the liberator, the delighted lord, favourably disposed to his devotees and who instantaneously liberates the devotees from ignorance.

8. They saw the lord with a thousand (i.e. innumerable) heads, a thousand feet, a thousand shapes, and a thousand arms,

1. This chapter describes the Cosmic dance of Śiva but takes care to emphasize the identity of Śiva and Viṣṇu (V. 17).

with matted hair and with his coronet embellished with the crescent Moon.

9. The lord was wearing the tiger's hide; his mighty hand was holding the trident; he had a staff in his hand; he had the sun, the moon and the fire as three eyes.

10. By his brilliance he had enveloped the whole of the cosmic egg; he was standing with a refulgence equal to that of a crore of suns; he appeared terrible due to his fearful large teeth and was unthwartable.

11. They saw the Lord, the creator of the universe dancing and emitting flames of fire and thereby burning (as it were) the entire universe.

12. They visualised the great God, the veritable great Yoga incarnate, the divinity of celestial beings, the lord of all Paśus (individual souls), the supreme Ruler, the imperishable bliss and Light.

13. They saw the Pināka-bearing Lord of large eyes : the antidote for those who ail from worldly existence (saṁsāra), the lord who was the soul of Kāla, the lord of Devas; the slayer of Kāla.

14. They saw the consort of Umā, the great deity of large eyes and full of Yogic bliss; the lord who is the abode of knowledge and detachment; the eternal lord of the path of knowledge.

15-17a. The sages who were well-versed in Vedas, saw the lord of eternal prosperity and glory; the lord who is difficult to approach yet is the support of Dharma; who is bowed to by Upendra (Viṣṇu) and Mahendra who is honoured by groups of great sages; who abides in the hearts of Yogins who become united with Īśvara in a trice; and was enveloped by Yogic Māyā; who was the source of the origin of the universe; who was identical with Nārāyaṇa and free from all ailments.

17b-d. Having seen that Lordly form in which Rudra was identical with Nārāyaṇa (or which showed the identity of gods Śiva and Viṣṇu), the sages who were the propounders of the Vedas felt that they had achieved their ultimate goal in life.

18-20. Sanatkumāra, Sanaka, Bhṛgu, Sanātana, Sanan-

dāna, Aṅgiras, Vāmadeva, Śukra, Atri the great sage, Kapila and Marīci saw Rudra, the lord of the universe with his left side being occupied by Padmanābha (Viṣṇu). They meditated on him who was enshrined in their hearts. With palms joined in reverence, they bent down their heads again and again. Having uttered the sacred syllable OM, they saw the lord abiding in the cavity of the heart. Their minds were filled with bliss. They eulogised the lord in the words of Vedic Sūktas.

The Sages extolled : Eulogy of Śiva

21. All of us bow down to you, the only supreme Ruler, the ancient Puruṣa, the lord of the Prāṇas (vital breaths), RUDRA of infinite Yogic Power. You are stationed in the cavity of the heart, you are Pracetas (of lofty mind), holy and identical with Brahman.

22. After meditating within their self in their (physical) bodies on the absolutely immovable or unagitated *Kavi* (the seer or the wise) who is supremely superior to the greatest, the quiescent sages of perfect self-control perceive you, the pure, gold-complexioned God originating from the Brahman (or the creator of God Brahman).

23. The mother of the universe (*Prakṛti*) is born of you; though minute like the atom, you experience (perceive) everything. You are minuter than the minute atom and greater than the greatest being.* Sages say that you alone are all.

24. Hiraṇya-garbha, the inner soul of the universe, the ancient Puruṣa was born of you; even as he was being born, he was immediately enjoined by you to create everything in accordance with the injunctions.

25. The Vedas are born of you; and ultimately they find stability in you alone. We see that you are the cause of the universe. We see that you who abide in our own hearts, are dancing.

26. This wheel of Brahman (the creation etc. of Brahmanāṇḍa) is made to revolve by you alone. You are the master of Māyā and the only lord of the worlds. We seek refuge in you and bow into you; the very soul of Yoga, who dance the divine dance.

*Kāṭha Up. 2.20; Śvetā. Up. 3.20

27. We perceive you who dance in the middle of the highest firmament and we remember your grandeur. Experiencing constantly the supreme bliss of the Brahman, you who abide in the souls of all, permeate the universe on all sides.

28. The syllable OM, the seed of liberation, is your (expressive) symbol. Imperishable though you are, you lie concealed in the primordial Nature (Prakṛti). Such as you are, saints here aver that you, the self-luminous one of such prowess are the Reality.

29. The Vedas perpetually eulogise you. The sages whose blemishes have been wiped off, bow unto you. Ascetics engrossed in Brahman, with quiescent souls and truthful as well enter unto you, the excellent one.

30. You are the destroyer of the earth; you are without beginning. You have the universal form. You are Brahmā the Parameṣṭhin and Viṣṇu the most excellent. Those who are not unsteady and those who are ever liberated, experience the bliss of their Ātman and enter into you, the self-luminous one.

31. Though one as Rudra you are, you create the universe; you protect the entire universe; with all its forms; all these (visible worlds) attain to you as their ultimate abode. We seek refuge in you and make obeisance unto you.

32. The Veda which has many branches and is infinite is one. It reveals you alone who are of a single form. Those Brāhmaṇas who seek refuge in you who are worthy of being respected, cross the Māyā in this very world.

33. They call you the only poet (kavi), the Supreme Rudra, eulogising the Veda, Hari, fire and Īśa; they call you the eternal Rudra, the wind-god; the consciousness, the creator, the sun-god of many forms.

34. You are the supreme imperishable one that should be realised, You are the ultimate receptacle of this universe. You are the unchanging one, protecting the eternal Law (dharma). You are the most excellent Puruṣa, the eternal one.

35. You alone are Viṣṇu; you are the four-faced deity (Brahmā); you alone are Rudra, the lord Īśa as well; you are verily the lord of the universe; you are Prakṛti, the basis of all. You are the lord of all, the supreme Īśvara.

36. The sages say that you are the ancient Puruṣa, one without a second, of the brilliance of the sun beyond the darkness (of ignorance). They call you, the consciousness itself the unmanifest, of infinite forms, the void, the firmament, the Brahman, the Prakṛti and the Guṇas (v. l. above i. e. transcendental to the Guṇas).

37. This form of yours is something that cannot be conceived of; within it all these (visible worlds) appear; it is unchanging and blemishless, but is one single form; it is beyond the ken of thought and indescribable; all that appears within it is you alone, (or : your form is so wonderfully indescribable that the Reality shines in it).

38. Seeking refuge in you, all of us make obeisance to you, the gracious lord of Yogas, the greatest goal of infinite power, the ancient one with the body of Brahman, O Lord of Bhūtas, O Maheśa, be gracious unto us

39. By remembering your lotus-like feet, the seed (cause) of the entire worldly existence becomes dissolved. After controlling the body and concentrating the mind, we propitiate you, the only Supreme Lord.

40. Obeisance to Bhava, the source of origin of the worlds; to Kāla, to Śarva, to you the annihilator; obeisance be to Rudra with matted hair. Obeisance to you. O Lord, who are the fire; obeisance to Śiva."

41. Thereafter, the bull-vehicled Lord with matted hair delightedly withdrew his great cosmic form. Bhava (Śiva) manifested his normal (usual) form.

42. On seeing Bhava, the lord of everything past and future, remaining as before and lord Nārāyaṇa (also in that state), the sages were struck with wonder and they spoke these words.

43. "O eternal lord, O lord of the past and future, O deity marked by the emblem of the bull ! On seeing your grand form we are delighted. (v. l. attained quiescence).

44. Thanks to your grace, there is born our unswerving devotion to you, the great Supreme lord, the blemishless one.

45. O Śaṅkara, now we wish to hear about your greatness as well as the eternal reality about Parameṣṭhin".

46. On hearing their words the lord, the bestower of Yogic siddhi on the Yogins, glanced at Mādhava and said in a majestic voice.

CHAPTER SIX¹

The Glory of Śiva

Īśvara Said :

1. O Ye sages, listen all of you, I shall recount the greatness of the supreme Lord (Parameṣṭhin) precisely as it is known by those who know the Vedas.

2. I am the sole creator of the entire universe, the sole protector of all peoples and the sole annihilator of all worlds. I am the eternal universal Ātman.

3. I, Maheśvara, am the *Antaryāmin* (the Immanent soul) of all subjects. Everything is stationed within me, but I am not everywhere in the universe.

4. A wonderful form of mine which has been seen by you is my similitude. O Brāhmaṇas, verily my Māyā has been demonstrated by me.

5. Stationed within all beings, I propel the entire universe. This is my *Kriyāśakti* (the power of action).

6. This universe stirs and moves due to me. That follows my will. I am Kāla and I urge the entire universe consisting of the elements.*

7. O leading sages, with one single part of mine, I create the entire universe; by another form I annihilate, nevertheless, my sameness (stability) is unchanged.

8. I am devoid of beginning, middle and the end; I am the activisor of the principle of Māyā; at the beginning of creation, I make both *Pradhāna* and *Puruṣa* co-agitate.²

1. Īśvara explains his immanence and describes the working of his *Kriyā Śakti* (Power of action).

*According to Pāśupatas, Kāla signifies the elements of the gross or material world (vide *Sarva-darśana-Saṅgraha*)

2. KP. subscribes to theistic Sāṅkhya.

9. When the pair of them become mutually united, the universe is born in the order of *Mahat* etc. My splendour and glory become manifested therein.

10. Hiraṇya-garbha, the Sun-god, who is the witness unto all worlds and who makes the wheel of Time function, is also born of my body.

11. O Brāhmaṇas, in the beginning of the Kalpa, I who am perfectly self-possessed, gave unto him the four Vedas, my own divine glory and the eternal path of knowledge.

12. It is at my behest that god Brahmā who has been created out of me permanently understood (v.l. always carries) my sovereign divine glory.

13. That self-born omniscient god, the creator of all the worlds, becomes a four-faced deity and brings forth the creation (of the universe) as per my command.¹

14. He who is called Nārāyaṇa, the infinite one, the immutable source of all worlds and who is only another form of mine, performs the duty of protection.

15. Lord Rudra, of the nature of Kāla (Death), who is the annihilator of all living beings (is also) a manifestation of mine. At my behest, he will annihilate the universe for ever.²

16. It is due to his being charged with my divine energy that the Fire (god) carries (sacrificial) oblations to gods and food (*Kavya*) etc. to its consumers (viz. Pitṛs) and carries out the function of cooking etc.

17. At the behest of *Īśvara* the firegod Vaiśvānara (the fire of digestion) digests the food eaten by day or by night.

18. The leading god Varuṇa, who is the source of origin of all waters shall enliven everyone at the bidding of *Īśvara*.

19. Lord Prabhañjana (Wind god) who stays within and without the bodies of living beings, sustains the physical bodies of all living beings at my command.

1. VV. 13-15 describe how creation, maintenance and destruction of the universe is due to Śiva.

2. In the remaining portion of the Chapter, *Īśvara* tells that all deities function in their respective spheres due to his energy and at his behest. Nay everything that happens is at his command.

20. Soma (the Moon god) who is the enlivener of men and the storehouse of nectar for Devas, is activated through my bidding.

21. The sun who illuminates the entire universe everywhere through his own refulgence, brings about the rainfall through his own rays (at the bidding) of the self-born deity.

22. God Śakra, the lord of all immortal beings, who rules over the entire universe and who is the bestower of fruits on those who perform sacrifices, functions at my bidding.

23. Yama, the son of Vivasvān, the god who chastises the wicked ones, abides regularly at the bidding of the Lord of Devas.

24. Even Kubera, who is the presiding deity of all riches and who is the distributor of all wealth, behaves so at the behest of Īśvara.

25. God Nirṛti who is the lord of all Rākṣasas and who is the bestower of benefits on those who are Tāmasaic by nature, always behaves so at my command.

26. Īśāna who is the lord of the groups of Vetālas (ghosts) and Bhūtas (goblins) and who is the bestower of the fruits of enjoyment of pleasures on his devotees, also abides at my bidding.

27. Vāmadeva who is the disciple of Aṅgiras, who is the leader of groups of Rudra and who is the protector of Yogins does so far ever through my behest.

28. Vināyaka who is worthy of the worship of all the worlds and who is the leader of obstacles (i.e. one who dispels them) is engaged in piety evidently at my instance.

29. The self-born god Skanda who is the most excellent among the knowers of the Brahman, and who is the lord of Devasenā (Goddess of that name or the army of Devas) behaves so always, on being urged by my command.

30. Marīci and other great sages who are progenitors of the world create different kinds of worlds, only through the bidding of the supreme Deity.

31. Śrī the Goddess of Wealth who is the spouse of Nārāyaṇa and who bestows large fortune on all living beings, behaves so through my blessings.

32. Goddess Sarasvatī who bestows ample fluency, functions, so, on being urged by the bidding of Īśvara.

33. Sāvitrī,¹ who, on being remembered will redeem all men from the terrible hell, is one who carries out my behests.

34. The supreme goddess Pārvatī who, on being specially meditated upon, is the bestower of the spiritual love (Brahma-vidyā) is also one who follows my utterances.

35. Ananta, the serpent Śeṣa who has infinite greatness, and is the lord of all immortal beings and who holds the worlds on his hoods does so at the bidding of the lord.

36. The Fire-god Saṁvartaka (destroyer of the universe at the time of dissolution of the worlds) who is stationed in the form of submarine fire eternally drinks up the entire ocean at the order of Īśvara.

37. The fourteen Manus whose prowess is well-known, protect all subjects at his bidding.

38. Ādityas (sons of Aditi or the sun-god), Vasus, Rudras, Maruts and two Aśvinī-Kumāras and all other divinities are created (v.l. are appointed) at my command.

39. Gandharvas, Garuḍa and others, Siddhas, Sādhya Cāraṇas, Yakṣas, Rākṣasas and Piśācas are created by and established there as per order of the self-born deity.

40. The (divisions of Time such as) Kalās, Kāṣṭhās, Nimeṣas, Muhūrtas, days, nights, seasons, fortnights and months abide by the commandment of Prajāpati.

41. The Yugas and the Manvantaras remain within my control. So also the Paras, Parārdhas and other varieties of time-units.

42. The four categories of living beings, both mobile and immobile, do abide by the bidding of the lord, the supreme Ātman.

43. All the nether worlds, the upper worlds and the Brahmāṇḍas do follow the injunctions of the self-born deity.

44. The innumerable universes of the past which were all over endowed with floods (multitudes) of objects functioned at my command.

*Known popularly as Gāyatri Mantra (RV. III. 62.10).

45. The future Brahmāṇḍas, along with the Ātmans present in them, will carry out the injunctions of the greatest Ātman.

46. The Earth, the Waters, the Fire, the Wind, the Ether, the mind, the intellect, the Ahaṅkāra and the primordial Prakṛti stay within my injunction.*

47. Māyā which is the source of origin of the entire universe and which fascinates all embodied beings, transforms itself for ever at the bidding of Īśvara.

48. Puruṣa who is the lord of all embodied beings, and who is cited as the supreme Ātman, eternally exists and functions as per instruction of Īśvara.

49. The intellect too, through which one observes that region, (i.e. the supreme self), after eschewing all the confused delusions, invariably abides by the will of the great god (Maheśa).

50. What need there is of prolixity, the entire universe is constituted of my potency (*Śakti*). The whole of the universe is urged on by me and in me does it dissolve in the end.

51. I am the lord Īśa, the eternal entity that is self-luminous. I am the great Ātman, the supreme Brahman. There is nothing other than I.

52. Thus, this greatest knowledge has been communicated to you by me. After knowing this, a creature is liberated from the bondage of births and worldly existence.

CHAPTER SEVEN¹*The Vibhūti-Yoga of Śiva : Fundamentals of Pāśupatism*

Īśvara Said :

1. Ye Sages, listen all of you to the prowess of Paramēṣthin on realising which man becomes liberated and does not fall into the worldly existence again.

2. That is my greatest abode, the Brahman, which is greater than the greatest, eternal, steady and immutable, of perpetual bliss, devoid of doubts and alternatives.

3. Among the knower of Brahman, I am god Brahmā the self-born deity with face all round. Among the wielders of Māyā, I am the ancient, imperishable god Hari.

4. Among Yogins, I am Śambhu, among ladies I am goddess (Pārvatī), the daughter of the lord of mountains. I am Viṣṇu among sun-gods and am the fire-god among Vasus.

5. Among Rudras, I am Śaṅkara; among those who fly (i.e. birds), I am Garuḍa; among the leading elephants, I am Airāvata and among those who bear weapons (warriors), I am Rāma.

6. Among the sages, I am Vasiṣṭha; among Devas, I am Śatakratu (one who has performed a hundred sacrifices i.e. Devendra); among craftsmen I am Viśvakarman and among the enemies of Devas, I am Prahlāda.

7. Among ascetics I am Vyāsa; among the Gaṇas (attendants of Śiva) I am Vināyaka; among heroes, I am Vīrabhadra; and among the Siddhas, I am ascetic Kapila.

8. Among the mountains, I am Meru; among constellations, I am the Moon; among the weapons of striking potentiality I am the thunderbolt; and among holy rites, I am truthfulness.

1. This chapter corresponds to Ch. X of the BG. The list of the best person, deity or thing is claimed to be Himself by Śiva here, as was done by Lord Kṛṣṇa in BG. X.

This chapter includes also the fundamentals of Pāśupatism. The explanations of the technical terms like Paśu, Pāśa, Kleśa are given in the latter part of the chapter.

As most of the Vibhūtis are practically borrowed from the BG., it is not necessary to give reference to their parallels in the BG.

9. Among serpents, I am Ananta (Śeṣa); among generals of armies, I am lord Pāvaki (son of the firegod i.e. Skanda); among the stages of life, I am the householder's stage and among Īśvaras (Rulers) I am. Maheśvara.

10. Among Kalpas, I am Mahākālpa (the greatest Kalpa); among the Yugas, I am Kṛtayuga; among the Yakṣas, I am Kubera and among grasses, I am Vīrudha (plant which grows after being cut) (v.l. am Vīruka among Gaṇeśas)

11. Among the Prajāpatis (progenitors of the world), I am Dakṣa; among the Rākṣasas I am Nirṛti; among powerful persons, I am Vāyu, and among the continents, I am Puṣkara.¹

12. Among the leaders of beasts, I am the lion; among mechanical devices (weapons), I am the bow; among the Vedas, I am Sāmaveda and among Yajur Mantras I am Śatarudrīya (Vaj. Sam. XVI. 1-66).

13. Among the Japyas (Mantras for the purpose of Japa), I am Sāvitrī, (RV. III. 62. 10); among mystic secret Mantras, I am Praṇava (*Om*), among the hymns, I am the Puruṣasūkta (RV. X. 90) and among the Sāman Mantras I am Jyeṣṭha Sāman.

14. Among the scholars of Vedic topics, I am Svāyambhuva Manu; among territories, I am Brahmāvarta² and among holy centres, I am Avimuktaka (Vārāṇasī).

15. Among Vidyās (lores), I am the Ātmavidyā (spiritual science, leading to realization of Ātman). Among types of knowledge, I am the greatest knowledge pertaining to Īśvara; among the elements, I am the Ether, and among the entities (or realities) I am Mṛtyu (Death).

16. Among the nooses and fetters, I am Māyā, and among the Calculators, I am Kāla (Time), among goals I am

1. M. Ali identifies Puṣkara dvīpa with the region now called Japan, Manchuria and South-eastern Siberia (*The Geography of the Purāṇas*, p. 44), while De (p. 163) locates it in Central Asia commencing from the north of the Oxus including Western Tartary. He believes Puṣkara is derived from Bhushkara (Bokhara).

2. Brahmāvarta—The country between the Sarasvatī and Dṛśadvatī later on known as Kurukṣetra (DC. p. 40). KP. does not imply Brahmāvarta Tirtha near Bithur Cawnpur Dist. (U.P.)

liberation (from saṁsāra) and among the greatest ones, I am Parameśvara (the supreme) God.

17. Whatever else be in the world that stands most prominent by means of Sattvaguṇa, brilliance of power, you can vouchsafe for it that it is a manifestation of brilliance.*

18. All the Ātmans existing in the world are said to be *Paśus*. I am remembered as their lord, Paśupati by the wise sages.¹

19. In my sportive activity, I bind all these Paśus by means of the noose of the Māyā. Expounders of the Vedas say that I am the liberator of the Paśus (Individual souls).

20. Excepting me, the great Ātman, the unchanging overlord of the Bhūtas, there is no other liberator of those who are bound with the noose of the Māyā.

21. The twenty-four principles, the Māyā, the Karman and the three Guṇas—these are the nooses (in the hands) of Paśupati; and distresses are the bondages of individual souls (Paśus).

22. The mind, the intellect, the ego, the firmament, the wind, the fire, the water, and the Earth—these eight are Prakṛtis (causes) and the other things are Vikāras (effects).

23-24. The ears, the sense of touch, the eyes, the tongue and the fifth one the nose (these are the sense-organs of knowledge), the anus, the genitals, the hands, the feet and the organ of speech (these are the organs of activity), sound, touch, colour, taste and smell (these are the five objects of pleasure)—these fifteen together with the eight objects mentioned before (Verse 22) constitute the twenty-three Prākṛtas or Products of Prakṛti.

25. The twenty-fourth principle is the *Avyakta* (unmanifest), Pradhāna characterised by its Guṇas. It has neither beginning nor middle nor destruction. It is the supreme cause of the universe.

*BG. x. 41.

1. From v. 18 to the end is the discussion on Pāśupatism. Though the sect poses to be independent, the influence of the Sāṅkhyas is obvious (vide vv. 18-27).

26. Sattva, Rajas and Tamas—these are called the three Guṇas. The state of equilibrium of these, they know to be the *Ayakta Prakṛti* (the unmanifest *Prakṛti*).

27. Sattva is knowledge; the Rajas and the Tamas are ignorance (*Ajñāna*) (v.l. Rajas is) a mixture of knowledge and ignorance. The wise sages know that the inequality of the Guṇas is due to the disequilibrium in intellect.

28. What are called Dharma and Adharma (Virtue and Evil) are the binding nooses called Karmans. But those Karmans dedicated unto me are conducive to liberation and not to bondage.

29. *Avidyā* (Ignorance); *Asmitā* (Egotism), *Rāga* (Passion) *Dveṣa* (hatred) and *Abhiniveśa* (attachment) are called the *Kleśa* (miseries).¹ They are themselves the bonds that fetter the Ātman.

30. Māyā alone is called the cause of these Pāśas. It is the original unmanifest Prakṛti. That Śakti (divine power) stays in me.

31. He alone is the primordial nature or Pradhāna as well as Puruṣa and the product such as Mahat etc. He is the eternal God of gods.

32. He alone is the bondage and the maker of bondage; He alone is the Pāśa and the sustainer of the Paśus. He knows everything but no one knows him. They call him the Primordial and ancient Puruṣa.

CHAPTER EIGHT

The Means of Crossing the Ocean of Worldly Existence.

Īśvara said :

1. O leading Brāhmaṇas I shall tell you another esoteric knowledge whereby the creature (the Jīva) can cross the terrible ocean of worldly existence.

1. The same as in the Pātañjala Yoga Sūtra II. 3. They are regarded as 'bonds' or 'fettters' (Pāśa) in Pāśupatism.

2. This Brahmā is quiescent thanks to penance (v. 1 I am the same as the Brahman, eternal etc.). He is eternal unchanging and blemishless. He is one without a second and is the absolute supreme Lord.

3. My womb is the great Brahman (Prakṛti). I sow my seed therein and that is named Mūlamāyā (Original Māyā). This universe is born thereof.

4. All these were born viz. Prādhāna, Puruṣa, Ātman, Mahat, Bhūtādi (ahamkāra) the Tanmātras (subtle elements), the mind, the (gross) elements and the sense organs—all these were born from it viz. (Mūlamāyā).

5. Thence a golden Egg having the luster of a crore of suns was born; the great Brahmā was born of it. He was invigorated through my Śakti.

6. Innumerable other Jīvas are all identical with him. Deluded by my Māyā they do not perceive me their father.

7. The sages know that (Māyā) is the supreme source (Mother) and I alone am the father of the various species in which all those forms (creatures) are born in this world.

8. He who thus knows me as the sower of the seed, the lordly father, is a hero in all the worlds and he does not get deluded.

9. I am the lord of all lores, the supreme controller of all creatures, the veritable Praṇava (the sacred syllable OM) incarnate, the master endowed with six divine powers, god Brahmā, the lord protector of all beings.

10. He who perceives Parameśvara present equally in all living beings, but as imperishable when they perish, perceives factually.¹

11. Inasmuch as he perceives the lord equally present everywhere, does not injure his real self (Ātman by his (lower) self, he therefore attains the greatest goal.²

12. He who, having realized the seven subtle principles³ and the great God with his six limbs⁴ (potencies), knows the role

1. The same as BG., XIII. 27.

2. BG. XIII. 28.

3. vide v. 13 below.

4. vide v. 14 below.

assigned to Pradhāna (understands the distinction between the material principles and the self) reaches the highest Brahman.

13. Omniscience, joy of satiety, eternal knowledge, independence, ever-inexhaustible power and infinite strength—these are the six ‘limbs’ of the great God for realization.

14. They (the knowers) call the following as seven subtle principles viz. the five subtle elements, mind and the soul. That which is the cause (of this creation) is the Primordial Matter (Prakṛti). It is also called Pradhāna, the bondage by moral discipline (a better v.l. *vinīyoga* - application).

15. There is a Śakti (power) latent in form in the Prakṛti. It is mentioned in the Vedas as the cause (of the world) and the source of origin of Brahmā. In front of her is her Puruṣa, Parameṣṭhi, the great God, the very embodiment of the Reality.

16. He alone is Brahmā, the great Yogin, the supreme Ātman, the huge one pervading the sky, the ancient one comprehensible only through the Vedas. He alone is the only Rudra, the cause of annihilation, the unmanifest, the sole seed, the universe itself.

17. Some say he is one : Others say that he is many. Some say that you are the self. Some say that he is another. The great God (Mahādeva) is proclaimed as minuter than an atom and greater than the greatest and omniformed (with the universe as his form).

18. The intelligent person who realizes that supreme Master, immanent in the cavity of the heart, that ancient Puruṣa, whose form is the manifested universe and is the highest goal of the wise and the intelligent, transcends the sphere of *Buddhi* (intelligence).

CHAPTER NINE

The unsullied (Niṣkala) form of Śiva

The Sages said :

1. O Mahādeva, the Supreme God is unsullied, pure, eternal and devoid of activities. Hence, explain to us how you become identical with universe in form.

Īśvara replied :

2. O Brāhmaṇas, I am not the Universe (in reality). Nor does the universe exist without me. In this respect Māyā is the cause and she is supported by me in my Ātman.

3. Māyā is a Śakti (a potency) which has neither beginning nor destruction. It is supported in the *Avyakta* (the unmanifest). This world is caused by it and is indeed born of *Avyakta*.

4. They (the sages) say that the unmanifest which is bliss luminous and imperishable is the cause. I am the Supreme Brahman and nothing else exists without me.

5. In my unity and diversity (or apparent identity and separateness from the universe) the expounders of the Vedas have decisively concluded my being universe-formed.

6. I am that greatest Brahman, the eternal supreme Ātman. O Brāhmaṇas. As I am said to be the non-cause, no fault can be attributed to Ātman.

7. The divine powers are infinite, unmanifest, permanent and established by Māyā. The absolute *Avyakta* (unmanifest) which is abiding in the heavenly region (beyond the reach of this world) shines eternally.

8. The unmanifest eternal Brahman which is without any beginning or end and which is permanent is united with Māyā and thereby is called diverse and divided though it is an undivided whole.

9. Just as the manifestation of the Puruṣa's one power is not concealed or obscured by another, he functions through the power of knowledge without beginning, middle and the end.

10. That is the supreme unmanifest, embellished with a halo of lustre. That is the imperishable light. That is the supreme abode of Viṣṇu.

11. Therein the entire universe is woven as if in the warp and woof of cloth. That alone is the entire universe. Having realised this, one is liberated.

12. Brahman is that entity from which words along with mind recede due to their inability to reach it. He who has realized the joy of the Brahman entertains no fear from anywhere at any time.¹

13. I know this supreme Puruṣa with the refulgence of the sun in front of me (v.l. beyond the darkness of ignorance). Having realized him as such, the knower is liberated (from Saṁsāra). Becoming identical with the Brahman, he enjoys perpetual bliss.²

14. Realizing that is his self from which there is nothing that is greater, and that is the supreme light of the luminaries stationed in the heaven, the knower becomes identical with the Brahman and attains perpetual bliss.

15. Knowers of the Brahman (or Brāhmaṇas) who are established in the Brahman, proclaim that I am however impenetrable, subtle-bodied, joy of the Brahman and the immortal abode of the universe, and after attaining whom one never reverts to Saṁsāra.

16. The lustre that appears to shine in heaven is the principle of the highest firmament of golden colour. The sages visualize it in their own supreme knowledge as the resplendent, pure (spotless) abode of heaven.

17. Thereafter, the bold (self-possessed) men observe it, after experiencing the (cosmic) Ātman directly in their individual Ātman. Parameṣṭhin, the lord himself, is the greatest one. The Lord has the bliss of Brahman.

18. That one Lord is lying hidden in all living beings. He is omnipresent, the immanent soul of all living beings. The self-possessed men who see him as one (without a second) enjoy permanent bliss and not the others.

19. He has heads and necks on all sides. He is the ultimate goal of all. He abides in the cavity of the heart of all

1. Taittiriya Up. II. 9.

2. Śvetāśvatara Up. III. 8 also, III. 21.

living beings. That lord is omnipresent. There is nothing other than he.

20. O leading sages, thus the knowledge pertaining to Īśvara has been related to you. It should be particularly guarded, as it is very difficult even for Yogis to attain.

CHAPTER TEN

The form of the Supreme Brahman Śiva—the Parabrahman

Īśvara said :

1. It has been concluded definitely that Brahman is *Liṅgas* (Symbols) ; it is one (without a second) and unmanifest is its characteristic feature. It is self-luminous, supreme, premier. It is established in the sky (transcending the phenomenal world).

2. The unmanifest which is the cause (of the phenomenal world) is the imperishable supreme region. Learned men perceive it as devoid of Guṇas and perfect knowledge.

3. The Vedas declare that to be the *Liṅga* viz. the supreme Brahman which is perceived by the sages whose concept of egotism (and other doubts) is resolved (destroyed) and who are perpetually merged in its meditation.

4. O leading sages, it is not possible to see me otherwise. There is no knowledge whereby that great Ātman is realized.

5. Only sages can know this supreme abode (v.l. knowledge). Since the universe is the product of Māyā, knowledge about it is enveloped by the darkness of ignorance.¹

1. v.l. *ajñānam itaraj jñānam* for *ajñāna-timiram jñānam* is better. Combined with the previous v.l. *jñānam* for *sthānam* in the Veñk. Text, the verse would mean : "This is the supreme knowledge which only sages knew. The other knowledge (about the phenomenal world etc.) is really ignorance, as this world is composed of illusion (Māyā)."

6. The knowledge that is immaculate, pure, free from doubts, and unsullied is my soul. The sages declare that (supreme knowledge) to be this (my soul).

7. Even those who see that greatest region as multifarious understand the unity of the unchanging principle after resorting to the greatest adherence to principles.

8. Those devotees who perceive me, the greatest principle, the Īśvara either as one or many, should be known as identical with that (Principle).

9. They directly perceive their own soul (Ātman), the supreme lord full of perpetual bliss, above doubt, Reality incarnate. This is the exact position (truth).

10. They who are established in their own self which is beyond Avyakta, are quiescent, resort to enjoy the supreme bliss which permeates everything and is identical with the universe.

11. This is the greatest liberation. This is my excellent *Sāyujya* (Identity with me). Poets know this as Nirvāṇa, identity with Brahman and Kaivalya (absolute oneness).¹

12. Hence, the only entity devoid of beginning, middle and end and the supremely auspicious one, is Lord Mahādeva. After realising him, one is liberated.

13. The sun does not shine there, nor does the moon, nor the group of stars nor the lightning. Illuminated by it the entire universe shines. It shines with great refulgence and is devoid of impurities.*

14. That which is called 'The All' (or universe) which is indivisible, immutable, pure, great, shines (brilliantly). The immovable principle which the knowers of the Brahman (or the Vedas) permanently visualize within themselves is the Īśa (the Lord).

15. All the Vedas say that the Puruṣa is pure, nectarean, perpetual bliss and embodiment of truth. Those who have come to a definite conclusion through the study of the Vedas

1. This is a synthesis of Sāṅkhya, Bauddha and Vedantic concept of Liberation.

*Kaṭha Up. iv. 15; Śvetāśvatara Up. vi. 14.

meditate on the lord by means of the Praṇava, as their vital breath.

16. Neither the Earth, nor the waters, nor the mind, nor the fire, nor the vital breath, nor the wind, nor the sky, nor the intellect, nor the consciousness, nor does anything else shine in the firmament. Only the Lord Śiva alone shines in the great sky.

17. Thus has been communicated to you this topmost supreme secret, the knowledge that is sung in all the Vedas. The Yogī alone knows this. One should incessantly practise Yoga in a secluded place.

CHAPTER ELEVEN¹

The Path of liberation of the individual soul from bondage.

Īśvara said :

1. Henceforth, I shall explain a Yoga that is very difficult of access and whereby the devotees visualize the Ātman, the Īśvara (brilliant) like the sun.

2. The fire of Yoga quickly burns the entire cage of sins. Pure and perspicuous knowledge which directly accords the attainment of Liberation (from Saṁsāra) arises thereby.

3. Knowledge originates through Yoga; Yoga functions through knowledge. The great God (Maheśvara) is delighted with one devoted to the practice of Yoga and knowledge.

4. Those who practise the great Yoga once, twice or thrice everyday or continuously should be known as Maheśvaras.

5. Yoga should be known as one of two kinds. The first one is called as Abhāva Yoga. The other one is known as the Mahāyoga (the great Yoga). It is the most excellent among all Yogas.

6. The Yoga wherein one's own soul is meditated upon

1. This chapter deals with Pāśupata Yoga (for details *vide* Introduction: Section on Pāśupatism).

as void and devoid of all false appearances is proclaimed as Abhāva Yoga whereby one realizes thoroughly one's own self.

7. The Yoga wherein one sees one's own self as immaculate, eternal bliss and identical with me is called by me as the highest Yoga.

8. Those other paths of Yogas practised by other Yogins and those Yogas which are heard (described) in other extensive works (on Yoga) do not deserve to be even one-sixteenth part of the Brahma-Yoga (Yoga leading to the realization of the Brahman).

9. The Yoga in which the liberated souls directly perceive the universe as one with Īśvara, that Yoga is considered to be the greatest of all Yogas.

10. Thousands and numerous Yogins of controlled minds who consider themselves as excluded or different from Īśvara do not perceive me as one without a second.

11. O excellent sages, (the following are the essential adjuncts of Yoga) viz. Prāṇāyāma, Dhyāna (meditation), Pratyāhāra (withdrawal of the sense-organs), Dhāraṇā (retention), Samādhi (trance), Yama (control), Niyama (Restraint and observance), Āsana (posture).

12. The adjuncts of the same Yoga have been narrated to you. Yoga is the concentration of the mind in me alone along with control of the intermediary urges.

13. *Ahiṃsā* (non-violence), *Satya* (truth), *Asteya* (non-stealth), *Brahmacarya* (celibacy) and *aparigraha* (non-possession or non-acceptance of monetary gifts). These are the Yamas (controls). They have been succinctly mentioned. They bestow purity of mind upon men.

14. It has been declared by the great sages that *Ahiṃsā* (non-violence) is non-causation of distress to any living being at any time physically, mentally and verbally.

15. There is no greater Virtue than *Ahiṃsā*; there is nothing more conducive to happiness than *Ahiṃsā*. The *Himsā* (violence) that is committed according to the injunctions (of the Vedas) is indeed glorified as *Ahiṃsā*.¹

1. This exception in the case of animal sacrifices is stoutly defended by *Mīmāṃsakas*.

16. The act of stating precisely in conformity to what is factual is called *Satya* (truthfulness) by the twice-born ones. One obtains everything through *Satya*. Everything is founded on *Satya*.

17. Removal of another man's wealth or property either by stealth or through force is called *Steaya*, (stealth). Refraining from doing it is *Asteaya*. It is a means of Virtue of merit.

18. Eschewing copulation either physically, mentally and orally in all stages, at times, and in all places is called *Brahmacarya* (celibacy).

19. Nontaking of monetary gifts voluntarily even during adversity is called *Aparigraha*. One should maintain it strenuously.

20. *Tapas* (penance), *Svādhyāya* (self-study of Vedas), *Santoṣa* (contentment), *Śauca* (purity), *Īśvara-Pūjana* (worship of God) these are mentioned as *Niyamas* (observances) succinctly. They are the bestowers of Yogic perfection (*Siddhis*).

21. Ascetics call it the excellent penance if the body is desiccated by means of fasts and observances of religious vows like *Parāka*, *Kṛcchra*, *Cāndrāyaṇa* etc.

22. Learned men say that this is *Svādhyāya* if one performs the Japa of the Vedantic passages, *Śatarudriya* (Vaj. Saṁhitā XVI. 1-66), *Praṇava* (Om) etc. It brings about the achievement of Sattva Guṇa in men.

23. There are three types of *Svādhyāyas* viz. *Vācika* (verbal), *Upāṁśu* (inaudible muttering) and *Mānasa* (mental), those who know the meanings of the Vedas say that the latter ones are better than the earlier ones.

24. The *Svādhyāya* (recitation or study of the Vedas) the words of which are clearly audible (understandable) to other listeners is called *Vācika* (vocal).

Now the characteristic of *Upāṁśu* (inaudible) *Svādhyāya* is as follows :

25. That which involves only the throbbing of lips but the words of which are inaudible to others is designated as *Upāṁśu* (inaudible *Svādhyāya*). It is better (more efficacious) than vocal Japa.

26. The contemplation of all the words (of the text of (prayer) in the proper sequence of words and syllables

without throbbing of the lips, is called *Mānasa Japa* (mental Japa).

27. Sages say that the praise-worthy attitude of the man who regards whatever wealth is acquired through luck (without striving for it) as sufficient (to him), is called contentment and it is characterised by a feeling of happiness.

28. O excellent Brāhmaṇas, *Śauca* (cleanliness) is said to be twofold—the external and the internal. The external cleanliness is by means of clay and water, while the internal one consists of the purity of the mind.

29. The extremely steady devotion to Śiva through the Verbal, mental and physical activities such as singing eulogy, recollection (of His Name etc.) and worship (of Śiva) is called *Īśa Pūjana* (Worship of God).

30. The *Yamas* and the *Niyamas* have been expounded. Now understand the *Prāṇāyāma*. Prāṇa is the air circulating within one's own body. Its restraint is called *Āyāma*.

31. Prāṇāyāma is three-fold, the *Uttama* (excellent), *Madhyama* (the middling) and the *Adhama* (lowly). Another two-fold classification of Prāṇāyāma is *Sagarbha* and *Agarbha* (i.e. Prāṇāyāma with the repetition of Om or any other *Mantra bija* is *Sagarbha* and without it is called *Agarbha*).

32-33. The lowly type of Prāṇāyāma is *Manda* and the duration (of retention of breath) is twelve Mātrās; the middling is of the duration of twenty-four Mātrās while the last type of restraint of Prāṇa is of thirtysix Mātrās. In these three types, perspiration, shivering and gasping are generated in due order. This is the most excellent of the Yogas to even ordinary men due to bliss [v. 1. The excellence of these should be judged by the bliss caused thereby].

34. That Yoga is called *Śunaphā*¹ and is the triumph of *Sagarbha* type of Prāṇāyāma. O learned ones, the sages say that this is the characteristic of the breath-control of Yogins.

1. *Śunaphā* is a particular configuration of the planets (when any one of the planets except the Sun, occupies a secondary position to the moon). This configuration is called *Śunaphā-Yoga*. But it is not clear why this astronomical term is brought in here. The crt. Edt. reads : *Sagarbham āhuḥ sajapam agarbham vijapam budhāḥ* 'the Prāṇāyāma which is accompanied by muttering (of *bija mantras*) is called *sagarbha* and that which is devoid of *japa* (muttering of mantras) is known as *agarbha*, O learned ones'.

35. Controlling one's breath, one should repeat three times the Gāyatrī Mantra along with its Vyāhṛtis (OM Bhūḥ, Bhuvah, Svah) and its head. This is called the breath-control.

36. It is mentioned in all scriptures by Yogins of fully controlled minds, that the Prāṇāyāma consists of three stages. *Recaka*, *Pūraka* and *Kūmbhaka*.

37. *Recaka* is exhalation of breath while its retention (inhalation) is called *Pūraka*. The state of equilibrium (between the two) is spoken of as *Kūmbhaka*.

38. O excellent men, it is said by good men that the restraint of the sense-organs which are naturally straying over the pleasurable objects is called *Pratyāhāra*.

39. *Dhāraṇā* is the fixation of the mind in the lotus of the heart, umbilical region, cerebral region limbs, forehead and such other spots.

40. Learned men called *Dhyāna* (contemplation) as the continuous concentration of mind which is fixed on particular spot (part of the body) and is undistracted by any other object nearby.

41. The perception of one form (object of contemplation) alone is *Samādhi* (trance) wherein the awareness of the surrounding place is absent. Only the object is perceived. This is the excellent injunction in the Yoga.

42. Twelve Prāṇāyāmas lead up to the Dhāraṇā; twelve Dhāraṇās lead into *Dhyāna*. Twelve such *Dhyānas* are said to constitute a Samādhi.

43. *Āsanas* (bodily postures) are (mainly three) *Svastika*, *Padma* and *Ardha*. This is the most excellent of all means.

44. O leading Brāhmaṇas, the soles of both the feet are placed over the thighs. Sitting thus is called the excellent *Padma* posture.

45. Both the soles of the feet are placed in between the knees and the thighs; seating oneself in this excellent posture is called *Svastika*.

46. O excellent Brāhmaṇas, when one sits placing one's foot on the other thigh (e.g. right foot on the left thigh), it becomes *Ardhāsana*. It is an excellent posture for the accomplishment of Yoga.

47. Yoga is not seen practised at in the improper time or in an unsuitable place; nor should it be practised near fire, in water or on dried leaf-stack.

48-49. The following places are also to be avoided for Yogic Practice: places where vermins abound, cremation ground, dilapidated cowpen, the quadrangle or place where four roads meet, a crowded noisy place or where there is an ant-hill or a *Caitya* (Buddhist place of worship), an unauspicious place full of wicked men, and places where mosquitoes are in plenty. Nor should one practise Yoga when the body is ailing or when the mind is dispirited.

50-51. With his mind devoted to Him (Lord Śiva), one should always practise Yoga* in a secluded place in an auspicious well-guarded place, in the cave of a mountain, on the banks of a river, in holy place, in a temple or in a clean place in the house, or in an isolated place devoid of worms or vermins.

52. After bowing down to leading Yogins,¹ their disciples, Lord Vināyaka, his own preceptor and me, the Yogin shall begin the practice of Yoga with full concentration of the mind.

53-54. He should sit in any of the postures—Svastika** Padma or Ardhāsana with his equi-poised gaze fixed on the tip of his nose and eyes partially opened. He shall be free from fear and calm; the illusory worries of worldly nature should be eschewed. One should then meditate on Parameśvara abiding in one's own soul.

55-56. The mystic lotus should be conceived at the tip of the tuft of hair (on the crown of one's head) twelve Aṅgulas in length. Dharma is its bulbous root from which it is originated. It is extremely beautiful and has spiritual knowledge as its stalk and eight divine potencies as its petals. It is white and has *Vairāgya* (Detachment) for its pericarp. One should contemplate

*BG. VI. 10.

1. Possibly a reference to *Supra* I. Ch. 53 where the incarnations of Śiva (all yogindras) and their disciples are listed. A bow to these at the beginning of the practice of Yoga is probably advised.

**BG. VI. 13-14.

gold-coloured calyx (the greatest Kośa) in the pericarp of that lotus.

57-59. Within it one should meditate on the Lord whom they call divine and unchanging, the Lord who is endowed with all *Śaktis* (divine potencies), who is directly expressed by Omkāra, is unmanifest, enveloped in flames of rays (v.l. full of brilliance); one should meditate on the great brilliance, the imperishable one. He should deposit the bliss in that brilliance.¹ He should meditate on Īśa the great cause stationed in the middle of the *Kośa* (heart). Having become (identical) with its Ātman which is omnipresent, one should not think of anything else.

60-61. This is the secret-most knowledge. Now another type of meditation is described. After having contemplated as before on the excellent lotus in the heart, the Ātman should be thought of as a doer,² with the lustre equal to that of fire. In the middle of that lotus, Puruṣa, the twenty-fifth principle should be thought of as being of the form of the flame of fire.

62-63. He should meditate upon the supreme Ātman in its middle—The Paramātmā as the supreme firmament, the principle expressed by Omkāra and called eternal, auspicious, the unmanifest, latent in Prakṛti and the supreme light, the inner highest principle, the basis of Ātman and unsullied.

64. One should meditate on it with concentration and think of Maheśvara as a single form, after purifying all the principles through Praṇava.

65. Or the Ātman should be fixed in the greatest region which is free from impurity, after purifying one's own body with the self-same water of perfect knowledge.

66. One should dedicate one's soul unto me and concentrate one's mind in me and take up the *Bhasma* from the

1. v.l. In meditation he should establish his own soul in that brilliance as being perfectly identical with that lustre.

2. *Kāntāram* in Veñkt. Ed. is obviously unacceptable.

Agnihotra fire. He should then dust all his limbs with it repeating the mantras of Agni¹ etc. and Āditya.

67. Then one should meditate upon Lord Īśāna in the form of the supreme light within one's own Ātman. This is the Yoga, pertaining to Paśupati. It is conducive to the liberation of the *Paśu* from the *Pāśa*.

68. This is the path of all the Vedāntas. The Śruti says that it is beyond all Āśramas (stages of life). This is the greatest esoteric truth that should be concealed as it bestows *Sāyujya* with absorption in me.

69-70. The observances for the twice-born celibate devotees have been recounted.² (Now I shall mention the observances) : Celibacy, non-violence, forgiveness, cleanliness penance, self-control, contentment, truthfulness, faith in Vedas, etc. These are the special ancillaries of the religious vows. Even if one of the holy vows is lacking it does not³ affect it.*

71-72a Hence, one endowed with the attributes of the Ātman deserves to take up my *Vrata* (holy vow)—Many people who are devoid of lust, fear and anger have identified themselves with me, have resorted to me and have been purified by this Yoga and have reached my state of being.**

72b As men approach me, so do I accept them.†

73. Hence, you all should worship me, the supreme Lord, by means of the path of knowledge or the path of devotion or by means of the greatest *Vairāgya* (detachment).

1. *agnir āditya-mantrataḥ*—no such mantra is traced in Bloomfield's *Vedic Concordance*. It may be in some *Āgama*. I feel it is better to take it as *agnir ityādi mantrataḥ* as in the crt. ed. of the Kp. the MS. evidence supports that reading.

2. Though I have followed Veñk. Edt., I think it better to take this line along with the above verse (no. 68). It would then mean : '(This esoteric doctrine) has been conveyed to the twice-born, devotees and Brahma-cārins.'

3. vv. 70-90 are borrowed from the BG., as can be seen from the footnotes.

*This is obviously a mistake v. l. the *lupyate* 'is lost or violated' is better than *na* in Veñkt. Edt.

**BG. IV. 10.

†BG. IV. 11.

74. Ever pure, one should worship me with the mind endowed with enlightenment. He should renounce all Karmas, accept no monetary gift and should partake of the alms (voluntarily given).

75-76a. He then attains identity with me. This secret has been communicated by me. He who does not hate any living being, who is friendly and sympathetic with all beings, who is devoid of mynness and egotism and who is my devotee, is beloved to me.*

76b-77a.** A Yogin who is ever contented, is always endowed with self-control, is firm in his resolution, who is my devotee, who has dedicated his mind and intellect unto me, is my beloved.

77b-78a. He, by whom the world is not afflicted, he, who is not afflicted by the world, and he who is devoid of gaiety, anger, fear and anxiety is dear to me.

78b-79a. He who has no expectations, is pure, prompt and efficient, unconcerned and devoid of troubles and who has renounced all undertakings and is thus devoted to me is my beloved.***

79b-80a. One who equally reacts to censure and praise, who is silent, who is contented with whatever comes to him (he gets), who has no fixed abode, whose mind is steady and who is my devotee will attain me.†

80b-81a. One who performs all rites always doing continually all action but taking refuge in me, he reaches by my grace the eternal supreme abode.‡

81b-82a. One should seek refuge in me alone after mentally dedicating all actions unto me, after becoming devoid of hopes and mynness (?) and considering me as the ultimate goal.§

82b-83a. By eschewing over-attachment to the fruits of actions and being ever contented and depending on nothing, one is enlightened by the action in which he is engaged.

*BG. xii. 13.

**BG. xii. 14-16

***BG. xii. 14-19.

†BG. xviii. 56.

‡BG. xviii. 57 ab III. 30.

§BG. IV. 20 and 22.

83b.-84a. One who is devoid of hopes, has his mind and self controlled and has abandoned all possession, attains to that supreme region by performing Karma by the body alone.

84b-85a. If one is contented with what he obtains* without efforts, if one is beyond the scope of mutually opposed pairs, the action performed by him for propitiating me is destructive of worldly existence.

85b-86a. 'Fix your mind on me; be devoted to me;** offer sacrifice to me; be solely absorbed in me, knowing me as the supreme Deity, the Lord of Yoga, propitiate me.

86b-87a. They call me the supreme Light. Thus enlightening each other and always speaking about me, they attain *Sāyujya* (union with me).

87b-88a. By means of the shining lamp of knowledge I destroy the entire darkness of those who are continuously attached to me.***

88b-89a. Those who have concentrated their mind† in me and are always worshipping me, I supply them what they need and preserve what is already possessed by them.‡

89b-90a. Others seeking enjoyment of pleasures may worship other deities. Their fruit should be known to that extent according to the capacity and power of that deity.§

90b-91a. Those who are devoted to other deities but are endowed with conceptions of me, are also liberated.

91b-92a. Hence, after abandoning all other transient deities, one should resort to me, the Lord. He attains the greatest region.

92b-93a. One must abandon love for sons and others. One should be devoid of sorrow and possessions. One should be detached and worship the *Liṅga* of *Parameśvara* until death.

*BG. IV. 22.

**BG. xviii.15.

***BG. x.10-11.

†BG. ix. 22.

‡BG. vii. 20.

§BG. ix. 23.

93b-94a. I give unto them the greatest region within a single birth, if they worship the Liṅga always, after eschewing all sensual pleasures.

94b-95a. The Liṅga of the great Ātman is the only Real (?) silver-line in lustre (v.l. stainless). The Liṅga is spiritual knowledge and is stationed in the hearts of Yogins.

95b-96. Regular devotees worship Maheśvara in the Liṅga anywhere, after sanctifying it duly. They may worship it in water, in the middle of fire, in the sky, in the sun or in other places.

97. Liṅga pertaining to Īśvara must be conceived of in jewels etc., and the Lord may be worshipped. All this is one with Liṅga and everything is within Liṅga.

98-99a. Hence one should worship the Eternal Lord anywhere in the Liṅga. The performers (of sacrifices and rituals) regard it as existing in the fire, the wise ones in water, the sky and in the sun, the fools in wood (i.e. idols made of wood) but with Yogins the Liṅga is in their hearts.

99b-100a. Even if the spiritual knowledge has not dawned, if one is detached, if one has sufficient love, one should perform the Japa of Praṇava as long as one lives. Since it is Brahmā's physical body.

100b-101a. Or a Brāhmaṇa should perform the Japa of Śatarudrīya until death. He should have full control over the mind and remain single. He attains the greatest region.

101b-103a. O Brāhmaṇas, one should remain at Vārāṇasī with full concentration until death. By means of the grace of god Śiva, he attains the greatest region. There, the lord grants the greatest knowledge to all the embodied beings at the time of departure (passing away.) Thereby they are liberated from bondage.

103b-104a. If a devotee fully dedicates himself unto me and performs the entire duties of the four castes and stages of life, he obtains perfect knowledge in the very same birth and attains the auspicious region.

104b-105. O Brāhmaṇas, all those people of lowly birth and sinful origin who reside there, cross the ocean of worldly existence, thanks to the grace of Īśvara. But obstacles befall those persons whose minds are affected by sins.

106. Hence, O Brāhmaṇas, one should always resort to virtuous activities for the sake of liberation. This is the secret of the Vedas. It should not be given (indiscriminately) to any one and everyone.

107-108. It should be given only to a virtuous one who is a devotee observing the vow of celibacy.

Vyāsa Said :

After imparting this excellent Yoga, the eternal Lord spoke to Nārāyaṇa who was seated there and who was free from ailments. "This knowledge has been explained by me for the welfare of the expounders of Brahman.

109. This auspicious knowledge of Brahman should be imparted by you to the disciples of quiescent minds". After mentioning this matter, the unborn Lord spoke to the leading Yogins.

110-111. "O excellent Brāhmaṇas, for the sake of the welfare of devotees of the twice-born caste, you too should impart to all devoted disciples, my perfect knowledge at my instance. There is no doubt in this that he who is Īśvara (Śiva) is Nārāyaṇa. This greatest knowledge should be imparted to those who do not see any difference (between the two) viz. Śiva and Viṣṇu.

112-113a. He who is called Nārāyaṇa is my Supreme personality. It abides in the soul of all beings, is quiescent and established imperishably.

113b-114a. The people who see difference (in me and Viṣṇu) and perceive me otherwise, do not see liberation. They are born again and again in the world.

114b-115a. Those who see this unmanifest Viṣṇu and me, Lord Maheśvara as identical are not born again (in Saṁsāra).

115b-116a. Hence observe and worship Viṣṇu, the unchanging Ātman without beginning and end as the same as me.

116b-117a. Those who see otherwise and think about the difference in the deities pass on to terrible hells. I am not present in them.

117b-118a. I liberate the person who does not censure Nārāyaṇa whether he is a fool or a scholar, or a Cāṇḍāla or a Brāhmaṇa depending on me.

118b-119a. Hence this great Yogin, the supreme person (Viṣṇu) should be worshipped and bowed to by my devotees in order to generate my pleasure.”

119b-120a. After saying this and embracing Vāsudeva, the Pināka-bearing Lord vanished even as all were observing.

120b-121a. Lord Nārāyaṇa eschewed his excellent body and took up the excellent guise of an ascetic.

121b-122a. He said to the Yogins — “By the grace of Parameṣṭhin (Śiva) the blemishless perfect knowledge has been acquired by you all. The perfect knowledge of Lord Maheśa is destructive of worldly existence.

122b-123a. O Lordly sages, go forth without mental affection. All of you propagate the perfect knowledge of Parameṣṭhin to virtuous disciples.

123b-124a. This perfect knowledge pertaining to Īśvara should be given to a quiescent devotee, the virtuous one who maintains the sacrificial fire and particularly to a Brāhmaṇa.”

124b-125a. After saying this, Nārāyaṇa, the great Yogin, the Ātman of the universe, the most excellent among the knowers of Yoga and Yogins, vanished from the scene.

125b-126a. Those sages bowed to Maheśvara, the Lord of Devas and Nārāyaṇa, the cause of the Bhūtas and went to their respective abodes.

126b-128. Holy lord the great sage Sanatkumāra gave the perfect knowledge pertaining to Īśvara to Saṁvarta. Who imparted it to Satya-Vrata. The leading Yogin Sanandana gave it to the great sage Pulaha. Pulaha gave it to Gautama. Prajāpati Aṅgiras gave it to Bhāradvāja, learned in the Vedas.

129-130a. Kapila gave it to Jaigīṣavya and pañcaśikha. My father Parāśara, the seer of all principles, acquired that great perfect knowledge from Sanaka. Vālmiki got it from him.

130b-131a. The great Yogi Vāmadeva, Rudra, the controller of Kāla and wielder of Pināka, the offspring of Satī and Śiva imparted this knowledge to me formerly.

131b-132a. Lord Nārāyaṇa, Hari, the son of Devakī, himself gave this excellent knowledge to Arjuna.

132b-134a. Ever since I acquired this excellent (perfect knowledge) from Rudra Vāmadeva, I have had a special devotion to Giriśa (Śiva, the Lord of mountains). I have sought special refuge in Giriśa worthy of being the shelter, Giriśa the Lord of the Bhūtas (goblins), the trident-bearing Sthāṇu, the Lord of Devas.

134b-136a. Accompanied by your wives and sons, O Gentle Sirs, you too resort to Lord Śambhu, Śiva the bull-vehicled deity. Exist by means of his grace. Worship Śaṅkara through the path of activity, worship Mahādeva, the Lord of bulls (lord of speech) having serpents for his ornament.”

136b-138a. When this was narrated, Śaunaka and others bowed to Maheśvara, eternal Sthāṇu. Delighted in their minds they spoke to Vyāsa, the son of Satyavatī the holy Lord Kṛṣṇadvaipāyana, who was Lord Hṛṣīkeśa himself and Śiva, the Īśvara of the worlds.

138b-140a. By your favour, steady devotion to the bull-bannered deity worthy of being a refuge, has arisen. This is inaccessible even to Devas. O excellent sage, please narrate the excellent path of action (Karma-Yoga)¹ whereby Lord Īśa has to be propitiated by those who seek salvation. In your presence, Sūta may hear the words of the holy Lord.

141b-143a. Hence, mention the epitome of virtue (Dharma) capable of protecting the entire worlds. This is what has been narrated by Viṣṇu the Lord of Devas, who had assumed the form of a tortoise, when he had been requested by Śakra along with the sages at the churning of the Nectar.

On hearing the words of the sages, the son of Satyavatī, explained the whole of the eternal path of Action.

143b-144a. He who always reads this dialogue of the deity clad in Elephant-hide with the sages the Chief of whom was Sanatkumāra shall be liberated from all sins.

144b-145a. He who narrates this to pure Brāhmaṇas devoted to celibacy and he who ponders over the meaning attains the greatest goal.

1. This is how *Vyāsa-gītā*, the next section is introduced.

145b-147. He who listens to this always with great devotion and steady adherence to holy rites shall be freed from all sins and honoured in the Brahmaloka. Hence, this must be read with all efforts by learned men. It must be heard and subsequently pondered over particularly in the company of Brāhmaṇas.

CHAPTER TWELVE¹

The Path of Action Duties of celibate students

Vyāsa said :

1. All of you, sages, listen to the eternal Karmayoga (Path of action) that brings about the everlasting benefit to the Brāhmaṇas. It is being narrated now.

2. To sages listening attentively to him, Manu, the progenitor of the world formerly explained this (path of Karma) that has been established in the Vedas and all the details of which were taught to Brāhmaṇas.

1. The present chapter is the first in the Vyāsa Gitā which forms a part of KP. (II chs. 12-24). In this section, Vyāsa explains the duties of all *Varṇas* and *Āśramas* (the four main divisions of the society and the four stages in the life of an individual). About its interpolatory nature vide Intro. —Pāśupatisation of the KP.

This chapter describes mainly the duties of a religious student (*Brahmacārī*). The description of the duties of a Brahmacārī are detailed in Smṛtis like Manu II, 36-249, Yāj. I. 10-50 & Purāṇas like AP. 153. 1-16, Bh. P. VII.12.1-16, VP. III 9.1-6 and a number of verses are common to them and the KP. But the special feature of KP. is *that it has incorporated practically the whole of this chapter from Auśanasa Smṛ. ch. I*. Hence there is no propriety (as A.S. Gupta does it in his Edt of KP. p. 824) in referring to Manu simply because Vyāsa is made to state that he is reporting what Manu expounded to sages in the days of yore.

KP. however, had the status of a Smṛiti and many verses from this chapter are quoted as authority in respectable works on Dharma-Śāstra, like SMC, CC, Vira-mitrodaya, Nirṇaya Sindhu and others.

3. As this path dispels all sins and is meritorious and as it is resorted to by multitudes of sages, listen to it with attentive mind, even as I narrate it to all of you.

4. O excellent Brāhmaṇas, in the eighth year of his life from the day of conception or from the day of birth¹ one should be invested with the sacred thread in accordance with the injunctions of one's own Sūtra. He should then study the Vedas.

5. He should have a ritualistic staff, wear a girdle and a sacred thread and the skin of a black antelope, subsist on alms, observe celibacy and should stay happily in his hermitage (or stage of life).

6. Cotton thread was created formerly by Brahmā for the purpose of Upavīta (sacred thread). It consists of thrice-spun yarn. It should be made of Kuśa grass or cotton.

7. A Brāhmaṇa should always wear the sacred thread and keep his tuft of hair (on the head) tied into a knot. Otherwise, whatever rite he performs shall be futile.

8. He should wear unmutilated (unsewn?) cloth of cotton (which may be) ochre-coloured. White cloth without holes (i.e. not torn) is the excellent wearing apparel.

9. The skin of the black antelope makes an excellent upper cloth. It is auspicious. If the hide of the antelope is not available, that of Ruru deer is prescribed.

10. If the thread is placed over the left arm and under the right arm it is called *Upavīta*.² This is the way in which it is always worn. If it is worn round the neck (like a garland) it is called *Nivīta*.

11. O Brāhmaṇas, if the thread is worn over the right arm and under the left arm it is called *Prācīnāvīta*. It should be followed at the time of the performance of the rites for the Pitṛs.

1. *Vide* Āśvalāyana Gr. S. I. 19.1-6. This is endorsed by Āpastamba (10.2-3) and even Patañjali (Mahābhāṣya II p. 57).

2. VV 10-13 explain the three methods of wearing the sacred thread and the occasions on which they are to be so worn. This practice is as old as *Tait. Saṃhitā* (II.5.11.1) which states :

nivītam manuṣyāṇām prācīnāvītam pitṛṇām pavītaṁ devānām

The method of wearing the thread as *upavīta*, *prācīnāvīta* is given in Gobhila Gr. S.I. 2.2-4. KP. endorses the same.

12-13. One should always wear the sacred thread as *Upavita* in the following instances viz.—in the chamber of sacrificial fires, in the cowpen, while *Homa* is performed or *Ĵapa* is undertaken, during the recitation of the Vedic Mantras, while taking food always in the presence of Brāhmaṇas, while respectfully worshipping the preceptors, at the two junctions (i.e. performing *sandhyā*-prayer at dawn and at dusk) and while meeting saintly men. This is the eternal injunction.

14. The girdle¹ of the Brāhmaṇa should be made of the Muñja grass twisted three times. It shall be soft and of equal thickness throughout. There may be one or three knots. O Brāhmaṇas, (if Muñja grass is unavailable), it may be made of Kuśa grass as well.

15. A Brāhmaṇa should hold a staff² made of Bilva or Palāśa tree. It should come up to his head (in height). It can be made of any other tree (prescribed as being) worthy of being used for sacrifices. It should be soft and devoid of crack in the middle.

16. A Brāhmaṇa should perform the *Sandhyā*-Prayers with full concentration in the morning as well as in the evening. By failure to perform it due to passion, covetousness, fear or delusion, he shall become fallen.

17. Thereafter, he should perform the rites of the fire-worship in accordance with the injunctions, both in the morning and in the evening. He should propitiate Devas, the sages as well as the *Pitṛs* only after taking bath.

18. He should worship the deities with flowers, leaves and water. He should invariably revere the elders, according to the prescription in *dharma*.

19. Desirous of* longevity and health but, excluding (request for) wealth, he should humbly bow down respectfully saying (at the same time his name). “Sir, this I am (so and so) by name”.

1. Āśvalāyana Gr. S. I.19.11, Manu II.42; II.43 allows one, three or five which Kullūka attributes to family usage.

2. Baudhāyana Dh. S.II.5.17 is accepted here.

**anwicchan* is a better *v.l.* than *sānnidhyam* (vicinity to longevity and health) adopted in the Veñkt. Text.

20. At the time of obeisance, the *Brāhmaṇa* should be told: O be longlived, O gentle one, at the end of his name, the long letter A should be added with the *Pluta* accent (of three mores) on the penultimate syllable (i.e. the vowel is prolated).

21. If a *Brāhmaṇa* does not salute in return when saluted, he shall not be honoured by learned men he is just like a *Śūdra*.¹

22. The hands should be cross-wise when touching the feet of a preceptor. His left foot should be touched with the left hand and the right foot should be touched with the right hand.²

23. One should in the first instance make obeisance to that gentleman from whom one has acquired regular, Vedic or spiritual knowledge.

24. (While paying obeisance) one should carry in one's hands, water, alms, flowers, sacrificial twigs and such other things. Now (should he do so ?) when performing the rites of gods.

25. On meeting a *Brāhmaṇa*, one shall ask him about *Kuśala* (welfare), a *Kṣatriya* should be asked *Anāmaya* (non-ailment); *Vaiśya* should be asked about his *Kṣema* (prosperity and security) and *Śūdra* should be asked about his health.

26-28. The preceptor, father, eldest brother, king, maternal uncle, father-in-law, maternal grandfather, paternal grandfather, one belonging to a superior caste and paternal uncle—all these are remembered as *Gurus* (superiors). Mother, maternal grand-mother, teacher's wife, sisters of father and mother, the mother-in law, paternal grandmother and elder brother's wife—these are elderly ladies. Thus the elder ones on the side of mother and that of the father have been detailed.

29. Mentally, Verbally and Physically one should obey these. On seeing the preceptor, one shall get up and make obeisance with palms joined in reverence.

30. One should not sit along with these; one should not argue with these for the sake of money (over money matters).

1. Manu II. 126.

2. This method of clasping the feet of the preceptor is prescribed in Dh. S. of Viṣṇu (28.15), Baudhāyana (I.2.24) and Manu II.72.

Even for the sake of remaining alive, no one should speak harshly to these out of hatred.

31. Even a person who has risen up by dint of other good qualities, incurs downfall if he hates elders. Among all these elders, five are particularly to be revered.¹

32. Among them the first three are the most excellent, (viz.) he who procreates, she who gives birth to and he by whom learning is imparted and among these three (at first) the mother (should be) highly respected.

33-36. (The three mentioned before and) the eldest brother and husband—these five are remembered as *Gurus*. These five must be specially worshipped through every effort of oneself or even by sacrificing one's life, by one who wishes for prosperity. As long as the parents are devoid of observations the son should abandon everything else and should be solely devoted to them. If the mother and the father are very well pleased with the good qualities of the son, that son shall attain all *dharma* (religious merits) due to that holy rite. There is no deity equal to the mother; there is no preceptor equal to the father.

37. There is no way of fully repaying their debts (by helping them in return). One should continuously do everything physically, mentally and verbally that pleases them.

38. Without being permitted by these two, the son should not perform any other holy rite excepting what yields salvation as well as the *Nitya* and *Naimittika* rites.

39-40a. The essence of *dharma* that yields infinite benefit after death, has been related. After propitiating the expounder duly and dismissed by him with due permission, the disciple enjoys the benefit of learning. After death he is respected in the heaven.

40b-41a. The foolish person who disrespects the eldest brother who is on a par with his father, falls into a terrible hell after death, as a result of that sin.

41b. If one is to follow the path (of religion) the master (husband) should always be honoured.

1. VV. 31-37 enumerate the persons who are to be respected as *gurus* (preceptors). Manu II. 227-237 and Devala quoted in SMC I. p. 35.

42a. Even if service is rendered to one's mother, one attains greatness in the world.

42b-43a. Holy sage Manu has said that those men who lay down their lives for the sake of the master's doles attain everlasting worlds.

43b-44. The younger people should stand up and greet¹ the followidg by saying *Asau Aham* (this I)—the people, viz.—uncles both maternal and paternal, fathers-in-law, sacrificial priests and preceptors. The initiated, though he be younger shall not be addressed by name.

45-46. The knower of virtue should address him with the prefix *bho bhavān*. The Brāhmaṇa shall be honoured, worshipped and bowed to by Kṣatriyas and others, seeking fortune. They must be honoured with due respect. The Kṣatriyas and others are not to be greeted first by a Brāhmaṇa.

47. Those who have vast learning and are endowed with perfect knowledge, holy rites and good attributes, do worship. The Śruti says that the Brāhmaṇa should offer *Svasti* (Blessings, may it be well with you) to people of all castes.

48-49a. Between people of the same caste greeting and saluting is desirable. Fire-god is the preceptor unto the twice-born; a Brāhmaṇa is the preceptor unto the people of all castes. The husband is the preceptor unto the women and the guest is the preceptor unto all.

49b-50a. Learning, holy rites, penance, kinsmen and wealth the fifth in the series—they say that these five are things worthy of honour. The earlier one is better than the latter one.

50b-51a. Any man of three castes who possesses these both in number and superiority, is worthy of being receipient of honour. A Śūdra in the tenth decade of life is also worthy of respect.

51b-52a. Way should be given (priority should be accorded) to the Brāhmaṇa, to a woman, to the king, to the blind, to the aged one, to one bending down with burden, to the sick and to the weak.

1. VV. 43b-50 deal with the etiquettes of paying respects by a junior to a senior. It consists of declaration of one's name etc. (*upasaṅgrahaṇa* and *Abhivādana*)

52b-53a. (The religious student) should, with purity of body and mind, bring alms everyday from the houses of decent people, offer it first to the preceptor and then partake of it silently with his permission.

53b-55. The excellent Brāhmaṇa who has been invested with the sacred thread should beg for alms with the word *Bhavati* in the beginning—(i.e. *Bhavati Bhikṣām dehi*—O gentle lady give the alms); the Kṣatriya should use the word *Bhavati* in the middle (i.e. *Bhikṣām bhavati dehi*—Alms O gentle lady, give) and a Vaiśya should use the word *Bhavati* in the end (i.e. *Bhikṣām dehi Bhavati*—give alms O gentle lady).¹ One should beg for alms, at the outset, of his mother, sister, mother's sister or one who does not disrespect him. He should go to the houses of the people of his own caste for begging or indiscriminately to the houses of any person of any caste taking care to avoid the house of the fallen man.

56. A Brahmacārin (a religious student) should beg for alms everyday from the houses of persons not devoid of Vedas and Yajñas and those who strictly adhere to their duties. He should be pure in mind and body.

57-58a. One should not beg for alms at the house of the preceptor or a cousin or near kinsman. If the other houses are not available, he should avoid the earlier houses, i.e. taking the last named first.

58b. Or if the houses mentioned before are impossible, he should roam the whole village with self control, exercising restraints over speech and not glancing at various quarters.

59-60a. Collecting the alms without any deceit, he should cook it (v.l. collecting alms just sufficient for his need) he should eat it always with self restraint, control over speech (i.e. silently) and with proper attention.

60b-61. An observer of the vow (of celibacy) should always subsist on alms and take food once a day. The subsistence of one who maintains himself on alms is remembered to be on a par with fast. He should honour the cooked food always and eat without despising it.

1. Baudhāyana Gr. S. II.5.47-53, also Manu II. 49-50.

62. Looking at it, he should be delighted and contented.

63. Gluttonous eating is ill for health and destructive of longevity, and it does not secure heaven. It is non-meritorious and reproached by the world. Hence, one should avoid it.

64-65. One should eat food facing the east or the sun. He should not take food facing the north. This is the eternal injunction. After washing the hands and feet he should perform *Ācamana* rite¹ twice. He should sit in a clean place and take food. After taking food he should perform *Ācamana* twice.

CHAPTER THIRTEEN

The usages of Śiṣṭas. Good Conduct.

Vyāsa said :

1-3. An excellent Brāhmaṇa should perform the *Ācamana*¹ rite (sipping water) in these circumstances (even though he had done so previously) : after taking food, after drinking any beverage, after sleeping, after bath, after walking in a street, on touching the lips without the hair, after wearing garments, after the discharge of semen, urine or faeces, on uttering an improper word, after spitting, at the beginning of Vedic study, at the time of hiccough or sigh, on coming from a quadrangle or a cremation ground and at the time of the two Sandhyās i.e. dawn and dusk. In the last case, he shall perform the *Ācamana* twice.

4-10. The *Ācamana* rite is to be performed in the following circumstances also :- After talking to a Cāṇḍala or a Mleccha;

1. Since ancient times *Ācamana* or sipping of water before, in and after certain acts, occasions etc. was regarded essential from the purificatory point of view. Elaborate rules for *Ācamana* rite are prescribed in Dharma Sūtras e.g. *Āpastamba* I.5.15.2-11; 16.1-16) and *Smṛtis* like *Manu* II. 58-62, *Yāj.* I. 18-21. The occasions for *Ācamana* detailed here, were already prescribed in *Āpastamba* Dh. S. 1.5.16.15-16, *Manu* V. 138 & 145 & *Yājñavalkya* 1.196.

after conversing with women, Śūdra and a person defiled by *Ucchiṣṭa* (stale leaving), after touching a person who is defiled by *Ucchiṣṭa* as well as food-stuff of that sort. When one sheds tears or spills blood, after taking food, performance of the *sandhyā* prayer at dawn and dusk, after taking a bath, after discharging urine and faeces and shall perform *Ācamana* twice; after sleeping, he should perform the rite only once; after touching fire, or cows. After touching women or after binding the knot of the waist-cloth, he should perform *Ācamana*. He should touch the grass, water or the earth, when he touches his hair or touches a cloth that is not washed; for the purpose of *Ācamana* the water should not be hot nor shall it contain foam. It should be pure. He should be silent at that time. A person seeking purity shall sit facing the east or the north at the time of *Ācamana*. If one performs *Ācamana* covering his head or neck with *dhoti* (waist-cloth) worn loosely without knot or tucking and the knot of the tuft of the hair united and without washing feet, one remains impure despite *Ācamana*. A wise person should not perform *Ācamana* with shoes on, standing in water, wearing a turban.

11-15a. No sensible man should perform *Ācamana* when the hand is defiled by *Ucchiṣṭa* (leavings of food) nor should he perform the *Ācamana* with the water by means of the shower, nor should he perform *Ācamana* with water supplied by a single hand. It should not be without the sacred thread. He should not be seated with shoes on (?) or on the knees. The hand shall not reach outside the knees. The water shall not be poured out by Vaiśya Śūdra etc. by means of their hands. Nor should they be defiled by *Ucchiṣṭa*. *Ācamana* should not be performed by touching water with fingers. One should not produce sounds (at the time of *Ācamana*). His mind should not be dwelling on other topics. The water should not be defective in colour or taste. The water should not be in short supply. The water should not be agitated with the hands. It should not be performed outside the room (?). A Brāhmaṇa is sanctified when the water (of the *Ācamana* rite) reaches his heart. A Kṣatriya is sanctified when the water reaches the throat. A Vaiśya is purified as soon as the water is drunk. A woman and a Śūdra are purified by merely touching the water.

15b-18. The *Tirtha*¹ (holy place) on the line at the root of the thumb is called Brāhmya (Brāhma Tirtha) (i.e. Brāhma Tirtha is presumed to exist there). The root of the index finger is the excellent Pitṛtirtha. The space after (beyond) the root of small finger is called Prājāpatya (Tirtha). At the tip of the fingers is remembered Daiva Tirtha. It is glorified for the sake of the Deva (?). Or it is enjoined at the root (of the fingers) that pertaining to Agni is remembered in the middle finger. The same itself is the Saumika (pertaining to Soma) Tirtha. Realising thus one is not deluded. A Brāhmaṇa should always perform the *Ācamana* rite through the Brāhma Tirtha.

19. He shall be pure if he performs the *Ācamana* rite by means of the body belonging to the divinity (i.e. Daiva Tirtha) Pure at the outset, a Brāhmaṇa should perform *Ācamana* three times.

20. He should touch the mouth with the root of the thumb well-covered.* (?) He should then touch the eyes by means of the thumb and the ring finger.

21. He should touch both the nostrils by joining together the tips of the index finger and the thumb. He should touch the ears by joining together the tips of the small finger and the thumb.

22. He should touch the arms with all fingers and the heart with palm. He should touch the umbilical region and the head, with all fingers. Or he shall touch both of them by means of the thumb.

23. He should drink water three times. Thereby the deities are well delighted. We have heard that Brahmā, Viṣṇu and Maheśa are delighted thereby.

24. By the wiping off (Parimārjana) of mouth the Gaṅgā and the Yamunā are pleased. When the eyes are wiped the moon and the sun are delighted.

1. The right hand (palm) used for holding water for *Ācamana* is regarded as a congregation of holy *Tirthas* as given in VV. 15-18 here. The idea that holy *Tirthas* are located at the roots and or tips of fingers is as old as *Dharma Sūtras* (e.g. Viṣṇu 62.1-4, Baudhāyana 5.14-18), though they differ regarding the location of certain *Tirthas*.

*The Venk. Text reads *Samvṛta* but *Sammrjya* 'having wiped out) will be a better reading.

25. When the two nostrils are touched, the Aśvin gods (Nāsatya and Dasra) are delighted. Similarly, when the two ears are touched the wind god and the fire god are delighted.

26. When the heart is touched, the deities are pleased. By touching the head, Puruṣa becomes delighted.

27. (While performing *Ācamana*) when the sprays (of water) touch the limbs they do not defile by means of *Ucchiṣṭa*. One shall be impure by touching the space between the teeth, when teeth are touched as well by means of the tongue and the lips.

28. If the drops of water touch on the feet when one performs the *Ācamana* rite, they are not defiled. They should be known as *Bhūmikas* (v.l. *Bhūmiga* - existent in the earth).

29. Manu says that there is no defect (of *Ucchiṣṭa*) when *Madhuparka* (mixture of honey) or *Soma* is taken or when one chews the betel leaves. Nor is one defiled like this, when one eats fruits, roots or sugarcane.

30. If a *Brāhmaṇa* becomes defiled (while eating and drinking) food and water in plenty,* he should keep down on the ground the material (that he is carrying), perform *Ācamana* (after eating) and (then purify that material) by sprinkling water over it.

31. While taking with him a bright metallic thing (such as a Pot), if *Brāhmaṇa* becomes defiled by *Ucchiṣṭa*, he should place that article on the ground. He should then perform *Ācamana* and take up that again.

32. If he takes anything without chanting the Mantras and then becomes defiled by *Ucchiṣṭa*, he should become pure on performing *Ācamana* even without placing that article (on the ground).

33-34a. It is optional in the case of wearing apparel etc. where it is not touched (?).** At night, in the forest-path infested with thieves and tigers, if anyone discharges urine and faeces with some article in his hands, he is not defiled.

*v.l. *Pracaran*—while walking.

**v.l. *tat sarispr̥ṣṭvācamed iha* should perform *Ācamana* after touching it (cloth, etc.)

34b-35a. During the day time, one should face the north and during the night he should face the south and discharge urine and faeces, after placing the sacred thread on the right ear.¹

35b-36a. He should cover the ground with wooden pieces, leaves, grass or lumps of clay before passing urine and faeces. He should cover the head at that time.

36b-37. One should not evacuate the bowels or pass urine in shady place, near the wells or rivers, cowpens or monasteries, in the middle of the path, on ashes, in burning fire, within the house or in the cremation ground. He shall not do so in the path traversed by cows, in a ploughed field, in a place abounding in great trees, in a grassy meadow nor on the top of a mountain.

38-39. While answering the calls of nature one should not remain standing nor shall he be in the nude nor on a mountain peak. He shall never pass urine etc. in a dilapidated temple or an ant hill. He shall not do so in pits and ditches where there are animals. He shall not do so while passing through the the Royal road. He shall not discharge odour on husks, charcoal or broken pots.

40. One shall not do so in a holy centre nor in the sacred water nor in a quadrangle. He shall not discharge faeces in a garden or a nearby place; nor in a barrenland nor in a very dirty place.

41-42. One shall not discharge faeces etc. with shoes on. While going in an aerial chariot (v.l. while holding an umbrella) or standing face to face with a woman, elders or Brāhmaṇas one shall not evacuate bowels. Neither in front of a shrine nor that of an idol shall one discharge urine or faeces. One shall not do so facing the luminaries or water nor in front of the sun, moon and the fire.

43. The purificatory rite shall be performed with clay brought from the banks. The stickiness and the odour shall be

1. Rules regarding answering calls of nature should be a part of hygiene. But Dharma Sūtras (e.g. Āpastamba 1.11.30, 15-30, Vasiṣṭha VI, 10-19) and Smṛtis like Manu (IV. 45-52, 56), Yāj. (I. 16-17) and Purāṇas like Vāyu (78.59-64) have dealt with this topic in details. K.P. or rather *Auśanasa Smṛti*. has summarised them here concisely.

removed. He shall perform carefully the purificatory rite with water taken out from it (before hand ?).

44. A Brāhmaṇa should not bring clay from a dusty place, or a marshy place. He shall not bring it from the high way nor from barren land. Nor from the soil defiled by *Ucchiṣṭa* of some one else performing *Śauca* (the purificatory rite.)

45. He should not bring the clay from a temple nor from a well nor from the open village nor from the waterbed. In accordance with the injunction mentioned before, he should always perform the *Ācamana* rite as well.

CHAPTER FOURTEEN¹

Duties of Brahmacārins

Vyāsa said :

1. Thus (the Brahmacārin) equipped with the staff etc. and strictly adhering to *Śauca* (cleanliness) and *Ācāra* (good conduct) should start the study of the Vedas when called upon for it. He should look at his Guru's face and start his study.

2. He should continuously keep the hands lifted (in reverence) and should strictly abide by the rules of conduct at the time of dusk (?).^{*} When permitted (by the preceptor) saying, "be seated", he shall sit facing the preceptor.²

3-4. The disciple should not remain lying down when he listens to or converses (with the preceptor). While sitting or standing or getting up near the preceptor, the disciple should not keep his face averted from his *guru*. At no time should the

1. Most of the verses in this chapter are the same as those in Ch. III of Auśanasa Smṛti.

^{*}*Sandhyācāra* but a better v.l. is *Sādhvācāra*, 'good conduct'.

2. VV. 2-37 give the code of conduct to be followed by a pupil during his stay at Guru's hermitage. These are based on Dharma Sūtras (e.g. Gautama II. 13-25) & Smṛtis like Manu (II. 177-179.).

disciple be seated on a couch in the preceptor's presence. Within the range of the vision of the preceptor, the disciple should not sit as he pleases.

5. Even when not seen by him (i.e. in the absence of his *guru*), the preceptor's name should not be directly mentioned by the disciple. Nor should he mimic the preceptor's mode of walking or behaviour.

6. If, at any place, the preceptor is found to be censured or refuted in argument, the disciple should close his ears or walk out of that place to another place.

7. When standing far away, the disciple need not worship the preceptor. He shall not revere him angrily or (while he is) in the vicinity of a woman. The preceptor should not be answered gruffly. He should not be retorted. While the teacher is standing, the disciple should not remain seated.

8. For the sake of the teacher, the disciple should fetch potfulls of water, Kuśa grass, flowers and sacrificial twigs. He should anoint, wipe off or massage his limbs frequently.

9. He should neither tread over nor step across the garland previously worn by the teacher, his bedstead, his (wooden)sandals and (leather) shoes, seat, shadow and his oblong chair.

10. He should gather tooth-pick etc. for the sake of the preceptor. He should duly inform the preceptor about the duties carried out by himself. Without taking leave of the preceptor, he should not go anywhere. The disciple shall be engaged in activities pleasing and beneficial to the preceptor.

11-12. In his presence, the disciple should never stretch his legs. In the presence of the preceptor, the disciple should avoid yawning, loud laughter, covering of the neck etc. He should not speak words while cracking the joints of fingers. He shall study the Vedas at the proper time, as long as the preceptor is not dispirited.

13. At the preceptor's instance, he may sit on a plank with mental concentration. He should not by himself ever remain in the seat, bed or a vehicle (along with the preceptor?).

14-16a. He should run after the preceptor, should he be running and follow him when he goes. He should not sit

along with the preceptor in a bullock-cart, horse-carriage, camel-cart, top portions of mansions, mats, rock, planks and boats. He should always keep subdued the sense organs. He should not be angry, be pure, and should speak sweet and wholesome words.

16b-18. The religious student should avoid using fragrant garlands of white flowers and sweet beverages. He should refrain from injuring living beings. He should not take oil-bath or apply collyrium to the eyes, nor should he hold umbrellas. The following should be avoided very scrupulously by him : passion, covetousness, fear, slumber (during day time), songs musical instruments and dancing, gambling, spreading of false rumours, glancing at or seizing women, attacking others and calumny.

19. He should collect and fetch the following things as much as necessary, viz., water pots, flowers, cowdung, clay and the Kuśa grass. Everyday, he should go begging for alms.

20. He should not witness dance-programmes. He should always be disinterested in songs etc. Artificial salt and all stale things shall be avoided. (All salted preparations, when stale, shall be avoided).

21. He shall not look at the sun (at the sunrise or sunset). He should not use tooth brush twigs. He should not go to a lonely spot in the company of unclean women nor should he have lengthy conversation with low castes and Śūdras.

22. He should do everything to please the preceptor and not out of passion or his sweet will. He should perform ablution somehow to remove impurities.

23. A Brāhmaṇa should not even think of abandoning his preceptor. If out of delusion or covetousness, he abandons (the preceptor), he shall be fallen.

24. He should never antagonise that person from whom he receives knowledge, whether secular, Vedic or spiritual.

25. Manu, however, has laid down that even a *Guru* (preceptor) can be abandoned, should he take to wrong paths, be arrogant or not know what should be done and what should not be done.

26. When the preceptor of the preceptor is nearby, the disciple should show as much devotion as towards the preceptor;

unless specifically allowed by his preceptor, he should not pay obeisance to his own elders.

27. This very behaviour should be constant in regard to the preceptors of other lores to one's kith and kin, to those who prevent one from *Adharmas* and who give instructions in beneficial things.

28. It is better that one should always behave towards the sons, wives and kinsmen of the preceptors as though towards the preceptors.

29. A young disciple should honour all persons worthy of honour (or shall help them) in the *Yajña* rite. The son of the preceptor deserves honour like him (the preceptor), if he also begins to teach.

30. The disciple should neither bathe the son of the preceptor nor apply cosmetics over his body. He should not partake of his leavings, nor should he clean his feet.

31. The wives of the preceptors should be honoured and respected like the preceptor, if they are of his own caste. But if they belong to lower castes, they are to be honoured only by greetings and standing up (when they come).

32. The disciple should not perform the following personal services to the wives of the preceptors, viz. : bathing them, anointing their bodies with oil, application of cosmetics over their bodies, and beautifying their tresses.

33. If the wife of the preceptor be a youthful maiden, she should not be bowed to by touching her feet. The disciple should touch the ground and make obeisance saying *asau aham* (This I am).

34. After return from a journey abroad, the disciple should pay respect by touching the feet of the wives of his preceptor (on the first day but afterwards) on every day, he should bow by touching the ground, remembering the duty (of good men).

35. Mother's sister, maternal uncle's wife, mother-in-law, father's sister and the wife of the preceptor—all these are to be respected equally like his preceptor's wife. They are equal to the wife of the preceptor.

36. Brother's wife of the same caste deserves greeting by touching the feet every day. The women folk of the

kinsmen and relatives are to be similarly worshipped by every Brāhmaṇa.

37. One should behave towards the sisters of one's father and mother and his own elder sister as though towards his mother. Of course the mother is greater than all of them.

38. The preceptor shall teach such a self-possessed, modest (non-arrogant) disciple, endowed with decency of conduct. He should continuously teach him the Vedas, the Dharmas (Dharma-Śāstra or smṛtis), the Purāṇas and the Aṅgas (Ancillary subjects like Śikṣā, grammar etc.)

39. If the disciple has lived a disciplined life (at his residence) for a full year but the preceptor fails to impart perfect knowledge to him, the preceptor incurs all the sins of the disciple.

40. As prescribed in the dharma-śāstra, a preceptor should teach the following ten persons : the preceptor's son, a person desirous of learning or one who serves the teacher, a person of the teaching profession, an abider by *dharma*, a (mentally and physically ?) pure person, the explainer of *sūktas* (*subhāṣitas* ?), one disinterested in erotics and a saintly person.

41. The following six should be duly instructed viz. : A grateful person, a non-malicious one, an intelligent one, a man who has rendered help, a trustworthy person and a beloved one.

42. The Brahman (Vedas) should be gifted to these and to others together what has already been mentioned (viz. Purāṇa etc. Facing the north, one should begin the Vedic study after performing *Ācamana* and remaining self-controlled.¹

43. After touching his feet and glancing at the face of the preceptor, the disciple shall say *adhiṣṭva bho* (Recite, O sir). He shall indicate "cessation" by using the word *iti* and should stop there.

44. When the disciple is favourably seated, sanctified by Pavitras and rendered holy through three Prāṇāyāmas, he deserves the Omkāra.

45. A Brāhmaṇa should duly repeat the *Praṇava* at the end. A Brāhmaṇa should always perform the Vedic study with the palms joined in reverence.

1. VV. 42 ff. describe how the teaching work was done in those days.

46. The Vedas constitute the eternal 'Eye' of all living beings. (The Brāhmaṇa should recite the Vedas everyday. Otherwise he slips and falls off from Brahminhood.

47. He who recites the ṛk Mantras everyday, propitiates the deities as if by the offerings of milk *Āhuti*s. The contented Devas delight him for ever by granting him his wishes.

48-49. He who regularly recites Yajus Mantras propitiates the deities as if by means of offering of curds. He who recites Sāman verses, everyday, propitiates (the deities as if) by means of the *Āhuti*s of clarified butter. He who recites the Atharvāṅgiras verses, propitiates the deities everyday as if by means of oblations of honey. He who reads the Vedāṅgas and the Purāṇas, propitiates devas through meat.

50. A self-controlled person following the injunctions regarding daily religious duties should, after going to the forest and in the vicinity of water (a river, lake etc.), continuously, recite the Gāyatrī Mantra with concentration of mind.¹

*51. Recitation of the Gāyatrī Mantra for one thousand times is the most excellent, for one hundred times is the medium and for ten times is the minimum. One should always mutter Gāyatrī. This is declared as the *Japa-Yajña* (sacrifice in the form of *Japa*).

52. The lord weighed once the Gāyatrī Mantra and the Vedas by means of a balance. On one side was the Gāyatrī Mantra and on the other side were the four Vedas.

1. VV. 50-58 contain instructions about the *Japa* of the Gāyatrī Mantra and its importance. Why this particular verse in RV (III. 62.10) came to be valued so much even before the Brāhmaṇa period, is anybody's guess. But even the Atharva Veda (XIX. 71-1) calls it mother of the Vedas (*Vedamātā*). Naturally Brāhmaṇa, Sūtra, Smṛti and Purāṇa works are as if competing with each other in eulogising it. The KP regards : *om bhūḥ bhuvahḥ svahḥ (ṣuvahḥ) om tat savitur vareṇyam* etc. as the Gāyatrī Mantra for Japa and not the other combinations of *vyāhṛtis* and *padas* given by Āpastamba and others.

*Due to oversight of the Printer, the Veñkt. Text has omitted the No. 51 and has printed Verse No 51 as 52 and the mistake is carried on to the end.

53. He shall first recite Omkāra and thereafter the Vyāhṛtis. Thereafter, he shall recite the Gāyatrī Mantra with full faith and great concentration.

54. The three eternal great Vyāhṛtis, “Bhūḥ, Bhuvah, Svaḥ” originated in the former Kalpa. They quell all inauspiciousness.

55. The three Vyāhṛtis in their order are regarded as follows :

(a) the Pradhāna, Puruṣa and Kāla.

(b) Viṣṇu, Brahmā and Maheśvara,

(c) Sattva, Rajas and Tamas Guṇas.

56. Omkāra is that great Brahman, Sāvitrī (i.e. Gāyatrī) is the imperishable one. This Mantra is of great potentiality. It is cited to be the essence of all essences.

57. Strictly observing the vow of celibacy, he who understanding the meaning of the Mantra, repeats Sāvitrī (the Gāyatrī Mantra) attains the greatest of goals.

58. Gāyatrī is the mother of the Vedas. Gāyatrī is the sanctifier of the worlds. There is no greater Japa (Mantra for the purpose of repetition) than the Gāyatrī. After realising this, one is liberated.

59. The rite of *Vedopākarmaṇ* (inaugural ceremony of the academic year) is to be performed on the full Moon day of the month of Śrāvaṇa. Excellent Brāhmaṇas, it may be performed on the full moon day in the month of Āṣāḍha or Bhādrapada as well.

60. A Brāhmaṇa should abandon the village and the city for a period of two and a half months. Observing celibacy he should study the Vedas, seated in a clean place, with full concentration and purity of the mind.

61-62. (?) O Brāhmaṇas, the external utsarjana (ritualistic conclusion) of the Chandas (Vedas and metres) should be performed in the month of Pauṣa. Or it may be performed on the first day of the bright half of the month of Māgha in the forenoon. O Brāhmaṇas, the Vedas and the metres are to be propitiated in their respective constellations. A man shall propitiate the Vedāṅgas and the Purāṇas in the dark half of the month.

63. Persons studying the Vedas as well as those who

teach them should avoid the *Anadhyāya*¹ day (holidays) (i.e. they shall not recite the Vedas on those days) as follows.

64-66a. Prajāpati has mentioned that the following occasions must be considered untimely for studies (till the next day) viz. at night if the wind blows with audible sound and during the day if columns of dust are raised : if there is lightning, thunder and rainfall, if there is subversion of great comets.

66b-67a. If there is the loud sound of hurricane, if there is an earthquake and when the luminaries are eclipsed, one should know that these occasions are for discontinuation (i.e. Vedic studies should be stopped) till the next day even in the rainy season.

67b-68a. If, after (sacrificial) fires have been kindled, there is the (roaring sound of) thunder and flashes of the lightning, there will be cessation of the Vedic studies till there is light (visibility). If this occurs out of season (*anṛtau*), there should be complete stoppage of studies that day (?).

68b-69a. For those who are desirous of religious merits and expertise (mastery over the subject), complete cessation of studies, both in the villages and towns, is advised when putrid smell prevails.

69b-70a. (The discontinuation of Vedic studies is prescribed) when a dead body lies in the village, in the vicinity of a Vṛṣala (an outcaste), during the (public) feasting (v.l. wailing) and in a crowd of people.

70b-71a. One should not even mentally think of (Vedic studies) in water, at dead of night, while discharging urine,

1. VV. 63-84 discuss the *anadhyāya* days i.e. the days on which new portion of the Veda should not be taught. This restriction does not apply to non-Vedic texts like Vedāṅgas, Itihāsa, Purāṇas and Dharma-sāstra (verse 82b-83a below)

The subject is discussed extensively in the Dharma (e.g. Āpastamba I.3.94 to I.3.11), Gṛhya (e.g. Śāṅkhāyana IV. 7) Sūtras, Smṛtis e.g. Manu IV. 102-128) and Purāṇas (e.g. NP. I. 25.45-57). The list of holidays is pretty long. This cessation of Vedic studies was due to personal impurity (Āśauca) and impurity of the place (Tait. Ār. II. 15) and time like certain *tithis*, occasions like eclipse, natural disturbances like storms. But they did not affect much the progress of studies as the restrictions were not applicable to non-Vedic studies.

and faeces, one is defiled by remnants of food and one who has partaken of Śrāddha food.

71b-72a. A learned Brāhmaṇa should not repeat Vedic Mantras for these days. After accepting the invitation for the *Ekoddiṣṭaśrāddha* (funeral dinner), when the king has *Sūtaka* (i.e. impurity due to birth or death of relatives) and when there is Rāhu's *Sūtaka* (i.e. Eclipse), he shall not recite Vedic passages for three days.

72b-73a. As long as the viscosity and smell of the *Ekoddiṣṭa Śrāddha* (the funeral dinner for one forbear) in the big body of the (v.l. learned) Brāhmaṇa remains, he shall not recite Vedic mantras. A person lying down or keeping the legs lifted up or sitting down with a cloth girt round the knees shall not repeat the Vedas.

73b. A Brāhmaṇa should not study the Vedas in a supine position or sitting with feet raised or sitting with a cloth girt round the knees.

74-75a. One shall not study the Vedas after eating meat or the food offered by persons with impurity. When there is fog, when the arrows are discharged and during the two Sandhyās (dawn and dusk), on the new moon day, full moon day, Caturdaśī (fourteenth) and Aṣṭamī (eighth) days, Vedic Mantras are not repeated (for study purpose).

75b-76a. The cessation of Vedic studies for three days is prescribed at the time of *Upākarma* (beginning of the academic session) and *Utsarga*, and for one day on the *Aṣṭakā* days and last day (lit. night) of the seasons.

76b-77a. There are three *Aṣṭaka* days mentioned by learned men. They fall on the eighth day during the dark half of the months of Mārgaśīrṣa, Pauṣa and Māgha. (The *Aṣṭakā* days are *Anadhyāya* days).

77b-78a. One should not carry on Vedic study in the shade of the following trees viz. : Śleṣmātaka (*cordia Latifolia*), Śālmali (silk-cotton), Madhuka (*Baslia Latifolia*), Kovidāra (*Bauhinia Variegula*) and Kapittha (*Feronia Elephantum*).

78b-79a. There is impurity for three days when a colleague or a fellow student or the preceptor dies. These days that are called *Anadhyāyas* are holes (vulnerable points) for Brāhmaṇas.

79b-81a. The Rākṣasas attack at those points. Hence, one shall avoid these (Anadhyāyas). In regard to Nitya rites and the worship of the Sandhyās, Upākarma (initial ceremony of Vedic studies after the monsoon), for completing a performance already commenced and *Homa* recitals, there is no *Anadhyāya*.

81b-82a. When the wind is very strongly blowing on the Aṣṭakā days, one may recite one Mantra out of the Ṛgveda or Yajurveda or Sāmaveda.

82b-83. There is no Anadhyāya in the case of the study of Vedāṅgas, Itihāsas, Purāṇas and other Dharma Śāstras. But Parvan days should be avoided. Thus the holy rites and duties of the religious students have been succinctly explained.

84a. Formerly, this had been recounted by god Brahmā to the sages of purified souls.

84b-85a. O Brāhmaṇa, a person who does not learn the Vedas but continues his efforts in other fields in foolish. He is out of the Vedic fold. He should not be talked to by the twice-born people.

85b-86a. An excellent Brāhmaṇa will not be contented merely by reading the Vedic texts. One who is devoid of practice (in accordance with the tenets of the Vedas) becomes dejected and dispirited like a cow stuck up in mud.

86b-87a. If the disciple wishes to remain with his teacher for ever, he should practise Yoga and serve him till the death, for he may go to the forest and perform Homa into the fire, as per prescribed method.¹

87b-88. He who has duly learned the Vedic texts but does not ponder over the meanings of the passage, is blind. He is like a Śūdra. He does not understand the real meanings of the words.

89. With absolute faith in the Veda, he should always study Veda with concentration of mind. Strictly adhering to

1. VV. 86-89 refer to life-long celibates. Śabara on Jaimini I.3.3 remarks that such perpetual celibacy is not approved by Śruti. But Viṣṇu as (quoted by SMC I. P. 63) allows it to abnormal people who are not entitled to Vedic rites.

(the procedure of) *Bhasma-Snāna* (smearing of the holy ashes all over the body), he should be always self controlled and study especially *Sāvitrī* (the Gāyatrī Mantra) *Śatarudriya* and the ancillaries of the Veda (like phonetics, prosody, grammar and others).

90. These injunctions are great and ancient ones. They have been well recounted in the Vedic treatises. This procedure is ancient and is in perfect accord with what is given in the Vedas. This is what lord Svāyambhuva Manu explained in days of old, when he was requested by great and excellent sages.

91. He who dedicates himself to Īśvara and performs all duties in accordance with the injunctions shall ward off all the shackles of delusion and attain immortality. He shall attain the auspicious region devoid of ailment.

CHAPTER FIFTEEN

The Duties of The Householder¹

Vyāsa said :

I. O excellent Brāhmaṇas, a Brāhmaṇa should obtain (i.e. learn well), one, two or all the four Vedas. After studying them and comprehending the meanings, he should perform the ablution (signifying the conclusion of the period of religious studentship).

1. The stage of householder being the main stay of the subsistence of other *āśramas* (stages) in life, has been considered as the best *Āśrama* at least since the old Sūtra period (Gautama III. 3, Manu III. 77-78, Mbh. Śānti. 270.6-7). Hence the duties (*dharma*s) of householders are discussed in details in Smṛtis, Purāṇas and digests on Dharma-śāstra. For example vide Manu IV. 33 ff. Yājñika-Valkya I.96-127, NP. I. 26.3-27, VP. III. 9.7-16, Pd. P. Svarga 54.2-42, SMC, Parāśara-Mādhava (ācārakāṇḍa) and others.

2. After giving the fees to the preceptor, he should perform the (concluding) ablution with his (*guru's*) permission.¹ One who is self-possessed and has performed all the rites (prescribed vows of Brahmacarya) becomes capable and hence deserves the the holy ablution.

3. He should hold the staff of bamboo. He should wear the undercloth and the upper garment. He should have two sacred threads, a water-pot (*Kamaṇḍalu*) with water.²

4. He should have an umbrella, an immaculately clean turban, sandals and shoes and golden earring and the Veda. He should be cleanly shaven, with nails clipped and thus shall be scrupulously clean.

5. He should continuously be engaged in the self-study of the Vedas. He should not wear garland outside. A Brāhmaṇa shall not wear a red garland except that of Kāñcana flowers.

6. He should wear white garments every day. He should use perfumes and appear neat and pleasing. If he has enough means, he should not wear old dirty clothes.

7. He should not wear red clothes or those of gaudy colours. Nor should he use the following things used by others : The cloth, the water-pot, leather shoes, garland sandals.

8. (He should not wear the following used by others, viz.: the sacred thread, ornaments as well as the skin of a black antelope. He should not wear the garment in the *apasavya* way (on the right shoulder and below the left arm) nor should he wear a loathsome garments.

9. He should duly marry a girl similar to him (in caste?) of auspicious characteristics, beauty and features and suitable to him, she should not have any defect in her reproductory organs.

10. A Brāhmaṇa should accept as wife a girl who is not

The highest compliment paid to this Āśrama is by the ancient Sūtra-kāras Gautama III.1 & 35 and Baudhāyana (Dh. S. II.6.29.42-43) who emphatically state that this is the only one real Āśrama (*aikāśramyaṁ tvācāryāḥ*)

1. Āśvalāyana Gr. S. III. 9.4.

2. VV. 3-8 deal with *Snātaka-dharmas* (duties of those who completed their studies and desire to be householders *vide* Manu IV 34 ff.

born in the *gotra* of his mother¹ and should be born in the *gotra* dissimilar to his sage (his *gotra*) and who is endowed with purity (cleanliness) and good character.

11. He should go unto his wife only on those nights (sanctioned by scripture) after the monthly menses till the conception of a son. He shall scrupulously avoid the forbidden days.

12. He shall observe the vow of celibacy and control over his senses on the sixth, eighth, twelfth, fourteenth and fifteenth days of the lunar fortnight.

13. He should maintain the *Āvasathya* fire (i.e. one of the five sacred fires to be kept in the house and used in sacrifices). He shall perform Homa in the sacrificial fire. A Snātaka (house-holder) should observe all holy vows.

14. He should actively perform everyday his duty as ordained by the Vedas. By not doing so, he immediately becomes fallen and goes to terrible hells.

15. Pure in body and mind, he should daily practise the recitation of the Vedas. He should perform the holy rites as mentioned in the *Gṛhyasūtras* as well as the *Sandhyā* worship.

16. He should cultivate friendship with persons of equal and superior status. He should always worship Īśvara. He shall attain the blessings of deities. He should bedeck his wife with ornaments.

17. He should not loudly proclaim his religious acts nor should he conceal his sinful activities; he should always do those things that increase his welfare and be sympathetic towards all living beings.²

18. He should always perform activities and speech suitable to and becoming in accordance with his age, duties, learning, nobility of birth, intellect and the Vedic injunctions.

19. He should resort to that way of life which has been invariably followed by good men, and ordained by the Śrutis and the Smṛtis. He should not wish for anything contrary to it.

20. That path through which one's fathers and grandfathers have gone should be followed by one. That is the path

1. This shows that the author is probably a north-Indian or a Mādhyandin.

2. In fact VV. 17 onward form a part of *Sadācāra*.

of the good. Going by that path, one shall cross the ocean of worldly existence.

21. He should regularly recite passages from (one's branch of) the Vedas. He should always wear the sacred thread. One who is truthful in speech and who has conquered anger, deserves to realise Brahman.

22. He who is interested in the performance of ablutions and Sandhyā-prayers everyday, who is devoted to Brahma-Yajña rite; the householder who is not malicious, who is soft and self-controlled, flourishes in heaven after death.

23. A householder devoid of passion, fear and fury, who is free from covetousness and delusion, who performs *Śrāddhas* and who is always engaged in the *Japa* of the Śāvitṛī Mantra, is liberated.

24. He who is engaged in the welfare of his parents, is interested in the well-being of cows and Brāhmaṇas, has his senses subjected, performs Yajñas and is a devotee of Devas, is honoured in the Brahmaloḥa.

25. He should always be engaged in the realisation of the three aims of life (Virtue, love and wealth), should perform worship of the deities; he shall be pure in the mind and body and bow to the gods everyday.

26. One cannot be called a *Gṛhastha* (householder) merely because one has a house to live in. He who temperamentally always shares everything with others, is endowed with forgiveness and mercy, deserves to be called a householder.

27. These are the characteristic features of a Brāhmaṇa viz: forbearance, mercy, perfect knowledge, truthfulness, mental control and control over the sense-organs and interest in the spiritual knowledge.

28. An excellent Brāhmaṇa specially shall not err from all these. He should perform his duties in accordance with his capacity; and shall avoid all prohibited and censured activities.

29. No one need entertain any doubt for the fact that if a householder, eschewing the confused state of delusion, attains the excellent Yoga, he is liberated from the bondage of Saṁsāra.

30. Forbearance is the ability to endure the defects originating from others' anger, such as censure, transgression, defiance, violence, imprisonment and killing.

31. The sages say that kindness is that mercifulness due to friendship (gentleness of heart) in regard to miseries of others in the same way as (in the case of) one's own miseries. It is a direct means of Dharma (piety).

32. The actual retention in memory of the fourteen lores should be known as *Vijñāna* (perfect knowledge. It is thereby that Dharma flourishes.

33. If, after duly studying the Vedas and comprehending the meanings, one is averse to religious activities, that (which he has acquired) is not considered to be *Vijñāna* (perfect knowledge).

34. One conquers the worlds through *Satya* (Truth); Truth is the excellent region. Learned men explain that the narration in the same order in which something has happened is truthfulness.

35. *Dama* is the subjugation of the body. *Śama* originates from the clarity of intellect. *Adhyātma* (spirituality should be known as that imperishable attainment which one does not regret.

36. That learning whereby the supreme lord Mahādeva himself is known, is glorified as *Jñāna* (knowledge).

37. The learned person who is absolutely devoted to him, wise, always free from anger and pure, is interested in (the five) "great sacrifices, becomes one with that supreme Deity.

38. One should maintain one's physical body with great effort as it is the abode of Dharma. Without one's physical body, Rudra, the greatest lord, cannot be known by men.

39. A Brāhmaṇa should invariably be engaged in Dharma (Virtue), Artha (Wealth) and Kāma (Love). He should never mentally conceive of that type of love or wealth which is devoid of Dharma.

40. Even if one perishes due to practice of Virtue, one should never take to Adharma. Dharma is the Lord himself. It is the goal of all creatures.

41. One shall always be pleasing to all living beings, he should never think of doing acts of injury against others. One

should never censure the Vedas nor the deities. One should not even associate with those people (who do so).

42. The pure Brāhmaṇa who invariably reads this chapter on Dharma, teaches it or narrates it (to others) is honoured in the Brahmāloka.

CHAPTER SIXTEEN

The Duties of the House Holder¹ *Rules of Good Conduct*

Vyāsa said :

1. One should not injure any living being. On no occasion should he speak falsehood. One shall not speak unpalatable and unwholesome things. One should by no means be a thief.

2. The person who steals properties of others even if they be a blade of grass, a lump of clay, a plant or water, falls into the hell.

3. One should not accept monetary gifts from a fallen king, Śūdra or any other person. A learned man should avoid being a suppliant in front of a blameworthy person.

4. One should never be a beggar; (if one has to beg) one should not beg the same person twice. This evil-minded beggar will deprive him of his life there-by.

1. The 'duties' of householders are described in numerous works on Dharma-Śāstra—Dharma Sūtras (e.g. Āpastamba II. 1-11, Vasiṣṭha VIII. 1-17, XI. 1-48), Smṛtis (e.g. Manu IV, Yājñavalkya I.96-127), *Mbh-Anuśāsana* ch. 97, Purāṇas (e.g. Bh. P. VII. Ch. 11, XI. Ch. 17, NP. I. Ch. 43) and digests (e. g. SMC-I. pp. 88-282, Smṛtyarthasāra, pp. 18-48). A number of these verses prescribing 'Do's' and 'Don'ts' are actually *subhāṣitās* current among the ancient Indians as a number of these are common to Pāli and Prākṛits. These verses shed light on the customs, manners, prejudices etc. of the people of those times.

The Daily duties (*Āhnikā*) of a householder are described in Ch. XVIII.

5. O excellent Brāhmaṇas, he should not be one who misappropriates especially the properties of the deity. Even in emergency, he should never take away the wealth of a Brāhmaṇa.

6. They say that poison is not dangerous but the property of a Brāhmaṇa or that of the deity is the real poison. Hence one should scrupulously avoid these assets.

7. Manu, the Prajāpati, has said that the taking of any of these things, though not handed over to one (by the owner), is not stealing viz. flowers, greens, water, firewood, roots, fruits and grass.

8-9. Flowers can be taken by Brāhmaṇas at the time of the worship of the Lord. If they are taken without permission, they should not be taken from one single person. A sensible man should take away grass, firewood, fruits and flowers openly. They must be taken only for the purpose of a religious rite. Otherwise he will face downfall.

10. O Brāhmaṇas, if deeply afflicted by hunger on the way while travelling, a handful of gingelly seeds, green gram, barley and other articles may be taken (even without the permission of the owner) by persons knowing Dharma. They should not do so otherwise. This is the established conventional practice.

11-12. Under the pretext of a holy vow, one should not commit sins and perform holy rites. A Brāhmaṇa who conceals his sins by means of holy rites and depends on womenfolk and Śūdras is despised here and hereafter by the expounders of the Brahman. A Vrata (holy rite) performed under a false pretext goes to the Rākṣasas.

13. If a non-liṅgin (a person who is not a Sannyāsin or Brahmacārī) maintains himself in the guise of a liṅgin (ascetic) he shall incur the sins of those persons and shall be born as a lower animal.

14. The religious hypocrites and impostors are the worst sinners in the world. They are the destroyers of Dharma. The fruit of their action is that they sink into sins immediately.

15. One should not even verbally revere and honour the heretics, those who indulge in wrong actions, those who perform black magic the Pañcarātras and the Pāśupatas.

16. One should not even mentally think of those people who censure the Vedas, Devas and the Brāhmaṇas.

17. The creature (person) who officiates in their sacrifice, has matrimonial alliance with them, who talks to them and who stays along with them faces downfall. Hence, he should avoid it scrupulously.

18. Incurring the displeasure of the preceptor is a crore of times worse than incurring the displeasure of Devas. Censuring of perfect knowledge and atheism is a crore of times worse than that.

19. Those families which become devoid of Dharma through (sale-purchase of) cows, (paid service of) deities, and priesthood, agriculture, king's service sink to a lower status.

20. Families decline in prosperity through these evil activities viz.—contracting despicable marriages, non-performance of holy rites, non-study of the Vedas as well as by slighting the Brāhmaṇas.

21. A family perishes immediately due to uttering falsehoods, committing adultery, eating forbidden foodstuffs and by not performing the holy rites enjoined by the Śrutis.

22. Indeed, a family perishes quickly by making charitable gifts to those who are not well-read (in the Vedas) as well as to Vṛṣalas (Śūdras), who do not strictly follow the regulations of the conduct of life.

23. One shall never stay in a village surrounded by unrighteous persons or afflicted by many pestilences. One shall never stay in the kingdom of a Śūdra, or in a place inhabited by heretics.

24. A Brāhmaṇa should not stay in any other place except in the land between the mountains Himavān and the Vindhya and between the Eastern and Western oceans.

25. A Brāhmaṇa may reside in a land naturally frequented by black-antelope or inundated by holy and well-known rivers.

26. An excellent Brāhmaṇa shall not stay anywhere else except within half a *Krośa* of the holy river (1 *Krośa* = 3 Km). He shall not stay near the village of the Śūdras.

27. He should not live in the same place with that of fallen castes, Cāṇḍālas, Pukkasas, foolish fellows, arrogant

persons, Śūdras and the people of the lowliest castes called *Antyāvasāyins*.

28-29. The following eleven defects caused by mingling of the castes are called sins of intermixture (*Sāṃkaryā Doṣas*) viz.—sharing the same bed, sharing a common seat, sitting in the same row, sharing of the same vessel, partaking of the cooked food together, presiding over the sacrifices, teaching, marriage alliance, taking of food together, studying together, and jointly presiding over the sacrifices.

30. Even by staying near-by the sin is transmitted from one man to another. Hence a sensible man shall scrupulously avoid intermingling of the castes.

31. If the people sitting in the same row do not touch one another and if ashes mark their boundary, there is no Saṃkara defect.

32. The row can be separated by means of these six :—fire, ashes, water, door, pillar and a pathway.

33. One should not pursue enmity that ends in sorrow, nor indulge in argument, nor in back-biting. Nor should one communicate to others if a cow is grazing in another man's field (!)

34. One shall not have social intercourse with a person having the impurity due to birth. One shall not touch the vulnerable points of others. One shall not indicate and mention to others the eclipse of the sun nor the rainbow nor the fire (consuming) the dead body.

35. A learned man shall never indicate and mention the moon. No man should ever incur the antagonism of the majority at the same time.

36. One should not do unto others what is unfavourable (or displeasing) to himself. He should not mention the Tithi (the serial number of that day in a lunar fortnight) of the fortnight nor should he point out the constellations (?)

37. An excellent Brāhmaṇa should not speak to a woman in her monthly course or to an unclean person. No one should prevent anything from being given to Devas, preceptors or Brāhmaṇas.

38. No one should praise himself. One should avoid censuring others. One should scrupulously avoid blaspheming Devas and the Vedas.

39. O great sages, no atonement is seen ordained in the scriptures in the case of a Brāhmaṇa who censures Devas, sages, Brāhmaṇas or the Vedas.

40. If a man loudly decries or censures the preceptors, Devas or the Vedas, he shall be cooked in the hell Raurava for hundreds of crores of Kalpas and even more.

41. If anyone rebukes or censures, it is better that one keeps quiet without saying anything by way of reply (and still better) he should close his ears and go away. He should not stop even to glance at them.

42. A sensible man should guard the secrets of others and refrain from divulging them. He should never enter into argument with his own kinsmen.

43. O excellent Brāhmaṇas, no one should call a sinner either a sinner or a sinless person. (In either case) he will be equally guilty of sins such as that of uttering falsehood.

44. The tears shed by those (innocent) persons who are falsely accused and so cry, destroy the sons and animals of those false accusers.

45. A way of expiation is mentioned by good men in the cases of Brāhmaṇa slaughter, addiction to wine, stealing and committing adultery with the preceptor's wife. But there is no atonement for false accusation.

46. One should not see the rising sun or the moon without cause. He should not see them setting, reflected in the water, stationed in the middle of the sky or under eclipse.

47. He should not see (the sun or the moon) covered with a cloth (i.e. screened by a cloth), nor reflected in a mirror. No one should even see a naked woman or a man.

48. No one should see anyone passing urine or discharging faeces or a couple in the act of copulation. No sensible man shall glance at the planets, the sun, the moon etc. while he is unclean.

49. One should not glance at a fallen person (outcaste) a maimed person, a Cāṇḍāla or a Person defiled by *ucchiṣṭa*. If

one is defiled by *Ucchiṣṭa* (or veiled) one should not glance at others arrogantly.*

50. One should not touch a person who has touched a dead body. One should not look at the face of the angry preceptor. One should not see one's reflection in oil or water; one should not touch one's wife during dinner or while her limbs are exposed due to untying of knot; one should not look at a mad and elated person.

51. One should not take food along with one's wife. Nor should one look at one's own wife urinating, sneezing or yawning, nor shall one see her cosily seated at ease.

52. One should not look out one's own reflection in water; one should not jump from one bank to another; one should not jump across a deep pit; one should never tread over urine or stand on it.

53. One should not impart intellect (i.e. topics of lore) to a Śūdra. Nor shall these things be given to him viz.—The *Kṛśara* (rice cooked with gingelly seeds), the milk-pudding, curds; nor the leavings *Ucchiṣṭa*), ghee, honey, black-antelope hide or *Havis* (sacrificial offerings).

54. Instructions regarding observance of holy vows should not be given to a Śūdra: a learned man should not expound Dharma unto him. No one should submit to anger and avoid hatred and passion.

55. Covetousness and arrogance should be avoided. One should avoid ridiculing religious travels and scorning perfect knowledge. One should desist from haughtiness and delusion, fury and hatred.

56. One should not inflict pain on anyone : one may however beat his son and disciple. One should never serve the mean and the base nor should he serve sharp-witted persons.

57. One should not dishonour oneself (the *Ātman*) ; one should scrupulously avoid dejectedness, (or should try to conceal one's miserable condition), one should not fail to honour one who is not one's disciple (?), a learned man should not praise himself.

*v.l. *avagunṭhitah* 'veiled'.

58. One should not scribble on the ground with the nails; one shall not cohabit (or lie) with a cow (?); one should not speak of (another river while bathing in one) river nor should he speak (in praise of) other mountains while resting on one mountain (?).

59. One should not abandon a fellow traveller whether one stays with him overnight or not; one should not enter water in the nude state; nor should he walk over fire.

60. One should not anoint the limbs with the oil left over after applying it over the head; one should not play with weapons or serpents; one should not touch (i.e. scrape) the private parts of one's body (with a weapon).

61-62. (One shall not touch) the hairs on the private parts; one should not travel in the company of an uncultured fellow; one should not (warm) hands and feet in the fire, one should not indulge in unsteady act of the penis, belly and ears. One should not scratch oneself with nails. One should not drink water with palms joined together.

63. One should not keep water (in tanks or rivers) with the leg or strike it with the hand; one should not fell down fruits by hurling bricks or other fruits at them.

64-65. One should not learn the language (mode of speech) of the alien tribe; one should not drag a seat by means of the leg; one should not create dissension (among friends). One should not crack the finger joints or snap the fingers; one should not cut or scrape aimlessly. The sensible man should not thrash suddenly or aimlessly. One should not keep food on the lap while eating; one should not indulge in purposeless movements of the limbs.

66. One should neither dance, nor sing, nor play on musical instruments. One should not scratch one's head with all the fingers joined together.

67. One should not try to propitiate the deities with worldly hymns or medicine; one should not play with dice; one should not rush against others for assaulting them (?); one should not urinate or discharge faeces into water.

68. One should not cohabit when defiled by *Ucchiṣṭa*; one should not bathe in the nude: one should not read or touch one's head, while walking.

69. One should not cut the hairs or nails by means of the teeth; one should not waken the sleeper. One should not bask in the early morning sun; one should avoid smoke arising from the dead body.

70. One should not sleep alone in an empty abode; one should not bring shoes by oneself (with the hands ?). One should not spit without reason; one should not cross the river by means of the arms.

71. A learned man should not wash legs with the legs; one should not warm legs in the fire; one should not wash (his feet) in a bellmetal vessel.

72. One should not extend his feet towards the idols of gods, the Brāhmaṇas or the cow, the wind, the fire, the preceptor, the Brahmins, the sun or the moon.

73. By no means should an unclean person go to bed, travel, study the Vedas, take food without bathing or set out from the house.

74. One should avoid the following during the two *Sandhyās* (dawn and dusk) as well as at midday :—sleeping, study of the Vedas, travelling, excrement, taking food and walking.

75. A Brāhmaṇa defiled by *Ucchiṣṭa* shall not touch cows, Brāhmaṇas and the fire, with the hand, nor should he touch cooked rice or the divine idol with the foot.

76. No unclean person should circumambulate the fire: nor should he glorify the gods or the sages; one should not enter deep waters; one shall not hold fire on one side (?)

77. One should not drink water by lifting it up with the left hand and nor shall he drink with the mouth directly; one shall not reply (when impure) without performing the *Ācamana* rite; nor should one discharge semen virile into the water.

78. One should not cast into water any other thing smeared with *Amedhya* (filth, rubbish), blood or poisons. One should not cross a river; one should not indulge in sexual intercourse in water.

79. One should not chop off the trees in a monastery; one should not spit into water; one should not tread on bone, ashes, skulls, hair, thorn, burning charcoal or dry balls of cowdung.

80. No sensible man should cross the burning fire, nor should he keep it anywhere beneath; No sensible man should kick it with the leg nor blow it with the mouth.

81. One should not descend into the well; an unclean person should never look into a well; one should not throw fire into fire, nor extinguish it with water.

82. No one should himself tell others about the distress or death of a friend; one should not utilise for sale any article or merchandise which is unsaleable (due to its quality).

83. No sensible man, if unclean, should kindle fire by means of wind blown from the mouth; He should plough (i.e. transgress*) a land in a holy centre, near water or on the border (of a village ?).

84. One shall not break an earlier agreement accompanied by a promise; no one should rouse up animals, serpents or birds (?).

85. One should not inconvenience others through water-sheds etc., one should not cause the artisans etc. to do great jobs and then forsake them. One should keep the doors of the house shut in the morning and in the evening to prevent the beggars.

86. One should avoid outside (over his dress) garland, alien scents, dining in the company of one's wife, argument with quarrels and entry by the bad way ?

87. A Brāhmaṇa should not stand up while eating. A sensible man should not spend much time prattling and laughing. One should not touch the fire with the hand; one should not stay too long under water.

88. One should not kindle the fire by generating the wind with a wing, a winnowing basket or the hand. He should blow the air with his mouth and kindle the fire. (It is said in the Vedas) that Agni was born of his mouth.

89. One shall not speak to another man's wife. No Brāhmaṇa should perform the Yajña on behalf of one not worthy of it. One should not enter an assembly singly. One should avoid a crowd of Brāhmaṇas; one should never go to the shrine of a deity in an anti-clockwise direction.

*Ft. note 7 in the Venk. Text.

90. One should not fan with the cloth, one should not sleep in a temple; one should not undertake a journey alone; nor should he travel with unrighteous people.

91. One should not undertake a journey in the company of persons defiled by sickness, or of Śūdras or of fallen men (out-caste). One should never travel without shoes or without taking water and other requisites.

92. At night one should not travel in the company of one's enemy. One should not travel without a waterpot. One should not go between fires, Brāhmaṇas, cows etc.

93. O excellent Brāhmaṇas, one should not transgress a woman longing for sexual intercourse. One should not censure Siddhas, Yogins and ascetics of good qualities.

94. In the temple and in the presence of *devas*, one should not wantonly tread on the shadow of the Brāhmaṇas and the cows.

95. One should not let one's own shadow to be tread on by sick persons, fallen people or others. One should never stand on burning coal or ashes or hair or similar things.

96. O Brāhmaṇas, one should avoid the dust particles rising from the broom and the water that remains in a pot after washing clothes or taking bath. Forbidden foodstuffs should not be eaten nor should one drink impotable water.

CHAPTER SEVENTEEN

Decision about Acceptable and Prohibited Food¹

Vyāsa said :

1. A Brāhmaṇa should not eat food offered by a Śūdra whether out of delusion or otherwise. He who eats it, except in an emergency, is born as a Śūdra.

1. Great importance has been attached to purity of food since ancient times. Chāndogya Up. (vii. 26.2) emphasizes the purity of food as it is conducive to the remembrance or meditation of the Ātman. The Smṛtis deal extensively with this topic. So do Mbh. *Anuśāsana* chs. 135 and 136 and Purāṇas like Bm. P. 221-109-112 Bv. P. I. 27. 3-45 and others.

2. The Brāhmaṇa who partakes of the condemned food of a Śūdra for six months becomes a Śūdra even while he is alive, and after death he becomes a dog (*v.l.* as a Śūdra).

3. O leading sages, a person is reborn as a Brāhmaṇa, a Kṣatriya, a Vaiśya or a Śūdra according as the food offered by these is still in his belly when he dies, (e.g. he dies with the food of a Brāhmaṇa in his stomach, he is reborn as a Brāhmaṇa, so on).

4. One should avoid the cooked food of six groups of people viz. : the actor, the dancer, the carpenter, the smith, a gang of rogues and the prostitute.¹

5. One should avoid food offered by an oil-monger, washerman, thief and the vendor of spirituous liquors. He should avoid the food of a minstrel, a blacksmith or an impure person.

6. He should avoid the food offered by a potter, a painter, a usurer, a fallen man, a goldsmith, a dancer, a hunter, an imprisoned fellow or an ailing person.

Vṛddha-Hārta XI. 122-123 and Bs. P. as quoted by Aparārka (P. 241) give the following classification of "pollutions" and hence prohibition of food articles:

1. *Jāti-duṣṭa* 'inherently or by nature polluted' e.g. onions, garlic.
2. *Kriyā-duṣṭa* 'polluted by action' e.g. served with bare hands, seen by a dog or an out-caste.
3. *Kāla-duṣṭa*—'polluted by passage of or inappropriateness of time.' e.g. stale food, eating during solar or lunar eclipse.
4. *Saṁsarga-duṣṭa* 'polluted by contact' e.g. contacted with a dog, insects or wine.
5. *Saḥllekha* 'disgusting to the mind' e.g. faeces.
6. *Parigraha-duṣṭa* 'polluted due to its belonging to an undesirable person' e.g. an out-caste.

The intake of 'polluted' food being a sin, the topic is treated in details by Dharma-Śāstra-writers of old. (vide KP. 17-15b and 16a below).

The KP does not deal exhaustively with this topic.

1. VV. 4-15 give the list of persons food from whom is not acceptable. That food is *Parigraha-duṣṭa* as explained above. The belief was that the eater of that food eats up the sins also of the giver (vide v. 16a below).

We find this belief and the list of such polluters in the Dharma Sūtras of Āpastamba (I. 6. 18. 16-33), Vasiṣṭha 14. 2-11 and in old Smṛtis like Manu IV 205-220 Yāj. I. 160-165.

7. He should avoid the food offered by a physician, an unchaste woman, a staff-bearer (a police-man ?), a thief, an atheist or a person who blasphemes gods.

8. One should avoid the food offered by a person who sells Soma juice and especially of Cāṇḍāla. He should avoid food offered by one who is hen-pecked or one who allows the paramour of his wife to remain in his house.

9. One should avoid taking these cooked-stuff, viz.; that of one who is defiled by *Uchiṣṭa*, that of miser, that of one who partakes of the leaving of others' food-stuffs, the cooked food of a person who is inferior—not worth allowing to sit in row for dinner, the cooked food meant for a multitude and that of one who maintains himself by means of weapons.

10. One should avoid food offered by an ascetic, by a eunuch, the food of an insane or a drunkard fellow, of a frightened one or a crying person, the food that is of inferior quality and that offered as charitable gift.

11. One should avoid food offered in *Śrāddha* or, offered by an hater of Brāhmaṇas, one who is interested in sins and a man who is defiled by the impurity of birth (*sūtaka*, the food of one who cooks in vain (?)) the food of a rogue and that of the shrewd fellow, (v.l. father-in-law).

12. One should avoid the cooked food of all these :—viz : women without children, a servant, a mason and one who sells weapons.

13. The cooked food served by these should be avoided— one who is addicted to drinking wine, a murderer, the physician, one whose organ of generation is mutilated and person who, though a younger brother, married earlier than the elder brother.

14. One should particularly avoid the food served by a widowed woman who has remarried, nor should he partake of the food served by one who carnally enjoys the wife of his dead brother. Similarly, he should avoid partaking of the food served with contempt or anger, spurning, dislike or arrogance or astonishment.

15. Even the cooked food served by the preceptor should not be eaten if it is devoid of due consecration. All the evil deeds of man are stabilised in his food.

16-17. If a person partakes of the food of anyone he shares his sins too. The following persons viz. : A farm-labourer, a friend of the family, cowherd, barber, musician, potter, ploughman of the fields. After eating food among these Śūdras, some money is given to them by the wise. The following things can be taken on payment, from a Śūdra¹ viz.:—Milk pudding, articles fried in oil, Milk products, Saktu (Powdered fried grain), oilcake and oil.

18-23. One should avoid these plants:² *Vṛntāka* (a kind of Brinjal), *Jālikāśāka* (a kind of green), the Safflower, the *Aśmantaka* (the plant) the fibres of which are used to make the girdle (*Mekhalā*) of a Brāhmaṇa. He should avoid onion, garlic, sour articles and thick exudations from trees. He should avoid *Chatraka* (Mushroom), *Viḍvarāha* (a plant growing in filth), *śaila* (Śleṣmāntaka fruit ?), beestings, *Vilaya* (a milk product ? *Simukha* and *Kavaka* (Mushrooms). A Brāhmaṇa eating *Grñjana* (the meat of an animal killed by a poisoned arrow), a fowl, the gourds, the *Kimśuka*, the *Udumbara* etc. undergoes downfall. One must scrupulously avoid (purposelessly prepared i.e. not for offering to deity), the *Kṛśara* (rice cooked with gingelly seeds), the wheatcake, Milk pudding, pie, cooked meat but not consecrated, food offerings to gods, *Yavāgu* (rice gruel), *Mātuliṅga* (Citrons), non-consecrated fish, the *Kadamba* tree, wood-apple and *Plakṣa* (Indian fig tree). During daytime* he should avoid

**divadhana* is probably a mistake for *deva-dhānya* 'God's grain', recorded as v.l.

1. VV. 16-17 give the list of Śūdras whose food was acceptable to Brāhmaṇas, cf.

su (sva-) dāso nāpīto goṣaḥ kumbhakāraḥ kṛṣṇivālaḥ |
Brāhmaṇairāpi bhojyānnāḥ pañcaite śūdra-yonayaḥ ||

—Devala Smṛ.

also Cf. Parāśara Smṛ. XI. 20-24

In fact realities of life forced the Dharma-śāstra to accept these exceptions.

2. VV. 18-23 contains the list of articles of food, vegetables, herbs etc. which were by their nature regarded as 'polluted' and are known as *Jāti-duṣṭa*.

The list of 'polluted' herbs, vegetables etc. is found in old works like the Dh. s. of Āpastamba (I. 5. 17. 25-27) Vasiṣṭha 14.33. KP. assimilated the following verses from Manu V. 5-7, 12, 14, 19.

the oilcake from which oil has been extracted as well as fried barley.

24. During night, he should scrupulously avoid everything connected with gingelly seeds as well as curds. One should not take in milk and butter milk together.

25. One should avoid food polluted by action, served indifferently (*bhāva-duṣṭa*) and polluted by bad contact (as with dogs) and by falling therein of hair, insects and disrespectfully given.¹

26. One shall avoid an article once smelt by a dog and cooked again. So also the article seen by a Cāṇḍāla, or a woman in her menses, or smelt by a cow, or seen by fallen men, shall be avoided.

27-28a. He should avoid these articles as well—that with which no worship has been performed, that which is stale, that which has been touched by crows and fowls, that which is infested by germs, that which is smelt by men or touched by a leper.

28b-30a. One should not make use of any article given by a woman in her menses, or by an unchaste woman, or by a woman angrily. Manu has said that the milk of a cow whose calf has died should not be drunk. Similarly, the milk of a camel, within ten days of her calving, shall not be drunk. So also the milk of a ewe and that of a cow milked unseasonably.²

30b-33. The following birds and animals shall not be eaten viz.³ the crane, the swan, the watercrow, the sparrow, the parrot, the osprey, the tusk of a hog, the webfooted birds, the cuckoo, the *Cāśa* (blue jay), the Khañjarīṭa (the wag-tail), the falcon, the vulture, the owl, the ruddy goose, the cock, the dove, the pigeons, the Tiṭṭibha (lapwing), the village fowl, the

1. VV. 25 ff give the list of *Kriyā-duṣṭa* foods.

2. *Sandhinī*—Mitākṣarā on Yāj. I. 17—explains it as (i) a cow in heat (2) a cow that gives milk once a day (3) a cow which yields milk on account of another calf brought to it, its own being dead.

3. Dharma Sūtras give a number of rules about the flesh of beasts, birds and fish, *vide*. Gautama 17. 27-31, 34-35 Viṣṇu 51.6, 29-31. Smṛtis like Manu v. 12-14 Yāj. I. 172-175 give long lists of such birds etc. fit to be eaten. KP based its list on the Smṛtis.

lion, the tiger, the cat, the dog, the hound, the jackal, the monkey and the donkey.

34a. All types of deer should not be eaten nor should wild birds be eaten whether the living beings move about in the water or on the land. This is the established convention.

34b-35a- Manu the Prajāpati has said that these five-clawed animals¹ may be eaten viz. Godhā (alligator), *Kūrma* (tortoise), Śaśa (hare), Śvaviṭ and Sallaki (the small and the big porcupine).

35b-36a. O excellent men, one may eat those fish with thorny scales (?) and the flesh of the deer Ruru. They can be eaten after offering them to the deities and the Brāhmaṇas and not otherwise.

36b-37a. The Prajāpati has said that the peacock, the francoline partridge, the Kapiñjala (a variety of the ruddy goose), the rhenocero and the panther can be eaten.

37b-38. O leading sages, among fishes, these are mentioned as worthy of being eaten, viz. : the Rājīvas (lotus-like ones) the Simhatuṇḍas (lion-snouted), the Pāṭhīnas and the Rohitas.² The flesh of these must be sprinkled with holy water and consecrated before eating if the Brāhmaṇa so desires.

39. One shall eat meat in accordance with the injunctions or as enjoined at a time when life is in danger. One who eats the remainder (i.e. what is left after worship) or as a medicine or when one is powerless or is deputed, he is not affected by sin.

40. If a person invited for the Śrāddha or the worship of a deity eschews meat he may have to be in the hell as many years as there are hairs on the body of the animal.³

41. The established rule is that, wine should not be drunk, should not be touched and should never be thought of by the twice-born.

1. This injunction about the eatability of five-clawed animals appears in VR, Kiṣkindhā 17.39, cf. MK. P. 35. 2-4 which shows a common source of KP. and MK.

2. Cf. Manu V. 16

3. Although KP insists on acceptance of non-vegetarian food when served in a Śrāddha, it staunchly prohibits wine under all circumstances. Dh. S. of Āpastamba 1.7.21.8, Viṣṇu 35.1 and Manu XI. 54 and Yāj. III. 227 hold that wine-drinking is a very grave sin.

42. Hence, one shall scrupulously avoid wine which is despicable. By drinking it, one incurs downfall and loses his merits (good acts) nor should he be talked to by Brahmin.

43-44. (Partly defective) By eating foodstuffs that should not be eaten and drinking that should not be drunk, a Brāhmaṇa loses his rights. He then faces downfall.

45. Hence, one should scrupulously avoid forbidden food-stuffs. He goes alone after elevation* (?). And after death goes to the hell Raurava.

CHAPTER NINETEEN

Daily Duties of a Householder

The Sages said :

1. O Great sage, please describe all the duties of a Brāhmaṇa, which have to be performed every day and whereby one is liberated from bondage of Samsāra.

Vyāsa said :

2. Listen attentively all of you, while I recount the daily duties of Brāhmaṇas and the order of their performance.

3. Getting up in the Brāhma Muhūrta (the closing part of the night just before dawn), one should think about one's duties and monetary affairs wherefore he has to exert his body. He should then meditate on Īśvara in his mind.

4. When the dawn sets in, the learned man should perform all requisite activities (answer the call of nature) and then carry out the purificatory rites duly. He should then take his bath in the pure (holy) rivers.¹

*Veñk. Text, *āroṇya yāti caiveko* is not satisfactory as the text reads : *Āpeyāni ca vipro . . .* the Brāhmaṇa avoids forbidden drinks.

1. VV. 4-16 describe the importance of morning-bath in cold water. The six types of baths described in vv. 12-16 and its emphasis of *Yaugika* bath in *Ātma-tīrtha* is significant.

5. Even those people who commit sins are purified, thanks to the morning ablution. Hence, one should assiduously perform the morning ablution.

6. They praise the early morning ablution which brings forth visible and invisible benefits; there is no doubt in this that the sagehood of the sages is due to their daily ablution in the early morning.

7. When a man is asleep, the saliva drips constantly from his mouth. Hence, no one should perform any holy rite without taking bath at the outset.

8. There is no doubt about it that poverty (*alakṣmī*), a misfortune (*Kālakarṇī*),* an inauspicious dream and evil thoughts—all these and sins are purified by means of a morning bath.

9. Hence, without the morning ablution, no morning duty is prescribed, especially in Homa and Japa activities. So one shall take morning bath regularly.

10. In case of inability, a bath keeping the head dry is enjoined. Wiping off with a wet cloth is remembered as sanctifying.** This is called *Kāpila* bath.

11. When *Āyatya**** (Dependence ?) is generated, one should perform ablution like this :- Learned men have mentioned these ablutions (viz.) Brāhma etc. in case of inability (to bathe).

12. Ablution can be briefly divided into six types viz. : 1) Brāhma, 2) Āgneya, 3) Vāyavya, 4) Divya, 5) Vāruṇa and 6) Yaugika.

13. Sprinkling with the Kuśa grass dripping with water while repeating the Mantras, is called the Brāhma ablution. Dusting of the whole body from foot to head with Bhasma is called Āgneya ablution.

**alakṣmako jalam kiñcit* in Veñk. text, is confusing. Hence the v.l. *alakṣmī Kālakarṇī ca* is accepted.

**v. 1. *Pāvanam* 'No other act is regarded (lit. remembered) as sanctifying than the morning bath.'

***v. 1. *asāmarthyē* 'in case of inability'.

14. The excellent bath by means of the dust particles raised by the kine is called Vāyavya ablution. The bath in the rain accompanied by sunshine is called Divya ablution.

15. Plunging into the water is the "Vāruṇa" ablution. The dedication of the mind by the Yogins is called Yaugika ablution, as the Yogins think about Viśva (the universe, God in the Cosmic form) etc. in the course of the practice of Yoga.

16. That is called *Ātma-tīrtha* and it is resorted to by the expounders of the Veda (or knowers of Brahman). It is purifier of the minds of men. One should always perform his ablution (there-in).

17-18a. If he is competent, the learned man should perform Vāruṇa ablution, and the act of atonement also. He should wash the tooth brush twig and then chew it duly. Thereafter he should perform the *Ācamana* rite, and perform the early morning ablution every day.

18b-19a. The toothbrush twig shall be as thick as the middle finger. It shall be twelve *Āṅgulas* long. The tooth brush twig shall have its bark in tact. One should clean (the teeth) with its tip.¹

19b. It must be cut out from a tree of milky exudation. The twigs of the Mālatī tree are auspicious. Apāmārga,* Bilva and Karavīra are particularly good.

20. He should avoid the forbidden (trees). He should avoid the sinful (forbidden) days also. In the manner mentioned, he should chew the twig. The knower of the procedure of (washing the teeth) should do this.

21. One should not split the toothbrush twig, nor should clean the teeth with the tips of the fingers. After cleaning (the teeth), he should break it and cast it carefully in a clean place.

1. There seems no regular arrangement of duties in KP. Hence the topic of 'brushing the teeth' in vv. 18-21 comes after bath. Sm tīs have laid down detailed rules about the names of trees the twig of which it so be selected, the length of the twig etc. But the view of KP is generally accepted.

*Apāmārga (the plant *Achyranthes Aspera*), Bilva *Aegle marmelos* and Karvira (*Oleander*, *Nerium odorum*).

22-24. After taking bath, he should perform Tarpaṇa¹ rites to Devas, sages and the groups of the Pitṛs. The knower of the Mantra should perform *Ācamana* twice silently. He should repeat the Mantras and sprinkle his body with Kuśa grass dripping with water. He should repeat the auspicious Mantras of Lord Varuṇa beginning with *Āpo hi śthā* and the Sāvitrī Mantra along with the Vyāhṛtis. He should perform the Japa of Gāyatrī, the mother of the Vedas. The Sāvitrī Mantra should be prefixed with the Omkāra, Vyāhṛti. With the mind fixed on the sun he should offer a handful of water to the sun.

25. *Smṛti* has prescribed that he should then be seated on the Darbha grass with the concentration of mind and he should then perform three Prāṇāyāmas and meditate on the Sandhyā.

26. What is termed Sandhyā is the source of origin of the universe. It is beyond Māyā, entire and absolute power of God, originating from the three Tattvas (principles).

27. The learned devotee should meditate on Sāvitrī stationed in the solar sphere and repeat the Mantra of Sāvitrī. A Brāhmaṇa should always perform the worship of Sandhyā, facing the East.

28. A Brāhmaṇa devoid of (the worship of) Sandhyā is impure. He does not deserve performance of any of the rites. Even if he does anything else, he shall not derive the benefit thereof.

29. Quiescent Brāhmaṇas of yore who were masters of ten Vedas and who did not think of anything else, duly worshipped the Sandhyā and attained the greatest goal.

30. If an excellent Brāhmaṇa eschews the worship of the Sandhyās and puts in his effort in other religious activities, attains Naraka (Hell) and remains there for ten thousand years.

31. Hence, one should assiduously perform the worship of Sandhyā. The greatest Deity, the Yoga incarnate, would be worshipped by him in that case.

1. *Tarpaṇa* (satiation by offering water) of gods, sages and ancestors (Pitṛs) is obligatory to all. For more instructions vide vv. 85-88 below. So is the *sandhyā-prayer* (both in the morning and evening). VV. 22-32 emphasize the supreme importance of the sandhyā-prayer the *sine qua non* of Brahminhood, the most essential part of it is the Japa of Sāvitrī.

32. The learned man should with perfect purity, be seated facing the east and perform the Japa of Sāvitrī of which the repetition for one thousand times are regarded as the maximum and best, one hundred times as average and ten times as the minimum.

33. He should then, with concentration and mental purity worship the sun, repeating the various kinds of Mantras pertaining to the sun and taken from the Ṛgveda, Yajurveda and the Sāmaveda.¹

34. After respectfully approaching the sun, the lord of Devas of great Yoga, one shall make a great bow touching the ground with the head repeating those Mantras.

Sūrya-hṛdaya Hymn :

35. Om obeisance unto you Khakholka (the sky-meteor), the quiescent, the source of the three causes. I dedicate myself unto you; the embodiment of the universe I bow to you.

36. Obeisance unto you, the compassionate one; salute to you the Sun the manifest form of Brahman. You alone are the greatest Brahman, the waters, the Brilliance, the essence, the nectar or immortal; you are the Vyāhṛtis Bhūḥ, Bhuvah, Svaḥ. You are Omkāra, Śarva, Rudra, the eternal great god.

37. You are *Puruṣa* of glory and brilliance. I bow unto Kapardin (god of matted hair), the immanent soul. You alone are the universe, that had originated in many ways and that is yet originating. Obeisance, to you, Rudra, the sun. I seek refuge in you.

38. Obeisance to you Pracetas; salutation to the most bountiful god. Obeisance, obeisance to you, Rudra. I seek refuge in you. Obeisance to you Hiraṇyabāhu (of golden arms); obeisance to Hiraṇyapati (the lord of gold).

1. The worship of the Sun is to be immediately done after Sandhyā. It appears that the cult of solar-worship has become popular, or was being popularised at the time of KP. Hence this special hymn called *Sūrya-hṛdaya*. In this hymn the identification of the sun mainly with god Śiva is significant.

In the compulsory six duties of a Brāhmaṇa as given by Parāśara I. 39, this worship is not mentioned specifically unless we extend the meaning of *devatātithi-pūjanam* to cover this worship.

39. Bow to you the lord of Ambikā; obeisance to the consort of Umā; salutation to the blue-necked. Obeisance to you, the holder of the Pināka Bow.

40. Hail to you *Vilohita* (very ruddy), *Bharga* (Brilliant) obeisance to you the thousand-eyed one. Obeisance to you for ever, to the dispeller of darkness, obeisance be to you Āditya.

41. Obeisance to you Vajrahasta (one with the thunder-bolt in the hand). Obeisance, again and again to Tryambaka (the three-eyed god). I resort unto you, Virūpākṣa, the great supreme Lord.

42. I bow to the Ātman well-preserved in the golden abode. I bow down to the supreme brilliance, to you, Brahmā, the great and the immortal one.

43. I bow to Paśupati (the master of individual souls), the universe, the terrible one, having (simultaneously) the male and female forms. Obeisance to the sun, to Rudra, the shining one, to Parameṣṭhin (the highest deity).

44-46. Obeisance to Ugra, the destroyer of all. I resort to you for ever. After performing the Japa (the repetition) of this excellent *Sūrya-Hṛdaya* hymn, one should bow down to the sun both in the morning and at Midday. This hymn to *Sūrya-Hṛdaya*, (as) pointed out by Brahmā, should be imparted to one's own son, disciple and to a virtuous twice-born. It subdues all sins; it has originated as the essence of the Vedas. It is meritorious and beneficial unto the Brāhmaṇas, and is resorted to by the multitudes of great men.

47. Thereafter, the Brāhmaṇa should return home, perform the *Ācamana* rite in accordance with the injunctions, kindle the fire duly and perform the *Homa* in the fire.¹

But this worship of the sun is to be performed at the place of bath which is presumed to be out of the house. Hence the words "after returning home" (*athāgamyā gṛham*) in v. 47 vide also vv. 56-57 below.

1. *Homa* or Fire-worship and offering oblations into the fire was essential to pay off the debt of gods. Dakṣa (II. 28) prescribes that Home is to be performed after completing the Sandhyā-worship (*Sandhyā-karmāvasāne*), but KP advises it after the worship of the sun. VV. 47-50 give general instruction about the worship of deities, recitation of Vedic passages and Japa. This is the order prescribed in KP.

48. The Homa can be performed by the Ṛtvik's son, wife, disciple or brother after obtaining the permission. It can particularly be performed by the Adhvaryu in accordance with the injunction.

49. (Whoever performs it) he should wear Pavitra (Kuśa grass made in the form of a ring with a tail) in his hand, wear white cloth, be pure in mind and body and have full control over the sense-organs. He should perform the Homa with full concentration of the mind (which does not wander elsewhere).

50. The ṛite that is performed without the Darbha grass or without the *Sūtra* (sacred thread) shall be demonic. It does not yield any benefit either here or hereafter.

51. He should make obeisance to all deities, should offer presents; flowers etc. should be given. He should then prostrate before elders.

52. He should then honour and revere his preceptor; he should do what is beneficent unto him; O Brāhmaṇas, he should then recite the Vedic passages as much as he can, with assiduity.

53. He should perform the Japa; he should teach his disciples; retain everything in memory and ponder over everything; O excellent Brāhmaṇas, he should view Dharma etc. in the light of the scriptures.

54. He should go through the Vedic Nigamas and all Vedāṅgas (Ancillary subjects of the Vedas). For the achievement of *Yogakṣema* (*Yoga*—attaining what has not been attained; *Kṣema*—preserving what has been attained) he should resort to *Īśvara*.

55. Thereafter, the Brāhmaṇa should gather together the various articles for his household. Then at midday, he should fetch clay for the bath.

56. He should also fetch flowers, raw rice grains, Kuśa grass, gingelly seeds as well as pure cowdung. He should always perform his ablution in rivers, in tanks, dug up by gods (i.e. natural), in lakes, in puddles or in fountains.

57. One should never take bath in a water reservoir

belonging to others. In emergency, he should take out at least five lumps of mud from it, before bath.

58. (He should divide the clay into many small lumps). With one of the lumps of the clay, the head is to be cleaned, with two (such lumps) he should clean the portion above the umbilical region and with three lumps he should clean the lower region. The legs and the feet shall be cleaned with six lumps of clay.

59. It is enjoined that the clay should be wet and of the size of a big myrobalan. The size of the cowdung is also that much. One should smear it over one's limbs.

60. While standing on the bank, he should first smear the body chanting the relevant Mantras. After washing his hand and performing *Ācamana*, he should then carefully take his bath.

61. Sanctifying the water with auspicious Mantras pertaining to Varuṇa and symbolic of water, he should meditate upon the unmanifest eternal Viṣṇu and get purified at heart while bathing.

62. The waters have been originated from Nārāyaṇa. Waters alone constitute his *Ayana* (receptacle). Hence a learned man should remember lord Nārāyaṇa at the time of ablation.

63. After glancing at the sun with the repetitions of the Omkāra, he should dip himself in the water three times.

64. After performing the *Ācamana* rite twice, the knower of the Mantras should repeat the following Mantra.

65. "You move about within the living beings, in the cavity of the heart, you have faces all round. You are Yajña; you are Vaṣaṭkāra; O waters, you are the brilliance, the nectarine juice".

66. He should then repeat the *Drupadā* Mantra three times, or he shall repeat the Vyāhṛtis along with the Praṇava. The learned man should repeat the Sāvitrī Mantra or the *Aghamarṣaṇa mantra*.

67. Then he should perform the Sammārjana rite (wiping off) by repeating the Mantra, *Āpo hi śṭhā mayo bhuvaḥ*

(RV. X.9.1) or the Mantra, *Idam āpaḥ Pravahato*” (RV.I.23.22), or by means of the Vyāhṛtis.

68. With the three Mantras beginning with “*Āpo hi śṭhā*” RV.X. 9.1) etc. he should sanctify the water and then dip himself under. He should then repeat the *Aghamarṣaṇa* Mantra (RV. X. 190-3) three times.

69. He should also repeat the *Dṛupadā* (Vāj. Saṁ. 20.20) or the *Sāvitrī* Mantra. That is the greatest world of Viṣṇu. Or he should repeat the *Praṇava* or remember Lord Hari.

70. (Defective) After repeating three times the Mantra established in the Yajurveda like *Dṛupadāiva* (Vāj. Saṁ-20.20) under the water, one is liberated from all sins.

71. He should take water in the palm, perform Japa and the *Mārjana*¹ rite and place that water (sprinkle it over the head. He is liberated from all sins.

72. Just as the horse-sacrifice is the king of all sacrifices and dispels all sins, so also the Mantra *Aghamarṣaṇa* is said to be destructive of all sins.

73. He should then pray unto the sun². He should throw up flowers along with the *Akṣatas* (raw rice grains) and glance at the lord who is above and beyond darkness.

74-75. Any of these Mantras pertaining to the sun and destructive of sins can be repeated³ :—Mantras beginning with *Udu tyam* (RV. I. 150.1) and *Citram* (RV.I.115.1.) *Taccakṣuḥ* (RV. VII.66.16) the Mantra ending with *Haṁsaḥ Śuciśat*, (RV. IV. 40. 5) particularly the *Sāvitrī* Mantra and other Vedic Mantras addressed to the Sun. Afterwards, he should repeat the *Sāvitrī* Mantra. This is remembered as *Ĵapayajña* (The sacrifice called *Ĵapa*).

76-77. He should repeat various other holy Mantras as well, such as the esoteric *Vidyās*, *Śatarudriya*, *Atharvaśiras* and all solar Mantras. He should be seated on the *Darbha* grass with their tips towards the east. He should be pure and he should face

1. *mārjana*—sprinkling of water with *Kuśa* grass and repeating the three RV verses *āpo hi śṭhā* (Rv. X. 9. 1-3).

2. The second (mid-day) bath is also followed by the sun-worship.

3. VV. 74-83 give instruction about the performance of Japa which is mentioned by the glorificatory term *Ĵapa-yajña*.

the east himself. He should repeat the Japya with great concentration and glance at the sun.

78. He should make the rosary with crystal beads, Indrākṣas, Rudrākṣas or Putrajīvas (Putrañjīva : *Rox burghii*). The later ones are better than the earlier ones.

79. (Defective) while repeating Japa, the sensible man should not speak, not look at any external thing, not shake the head or the neck, nor show the teeth outside.

80. Since the Guhyakas, Rākṣasas and the Siddhas remove the benefit, one should perform the Japa-rite in an isolated, pure place.

81. On seeing a Cāṇḍāla or a fallen man or one with Āśauca (impurity), one shall perform the Japa once again. If he talks to them, he should bathe again and perform the Japa once again.

82. If one sees anything impure, one should immediately perform the Ācamana rite and perform the Japa with purity. He should repeat Mantras pertaining to the sun in accordance to his capacity and the “Pāvamānī” hymns as he likes.

83. If he happens to wear wet cloth, he can perform the Japa in the middle of water. Otherwise he should sit in a pure, clean place on the Darbha grass with great concentration.

84. He should circumambulate, prostrate on the ground, perform the Ācamana rite in accordance with the scripture and then begin his self-study of the Vedas with devotion.

85-86. Thereafter, he should perform *Tarpaṇa* rite for Devas, sages and the groups of the pitṛs. He should utter Omkāra at the outset and then the name. At the end he should say *Tārāyāmī vaḥ.*” (I propitiate you). The *Tarpaṇa* rite for Devas and the Brahminical sages shall be performed with raw rice grains and water. The *Tarpaṇa* rite for the Pitṛs shall be performed with gingelly seeds and water. The *Tarpaṇa* rites should be performed with great devotion in accordance with his Gṛhyasūtra.

87. While performing the rite of *Tarpaṇa* to Devas and the sages, he should do so with his right hand supported by the left hand (below). The intelligent man should perform *Tarpaṇa* rite of the Pitṛs with handfuls of water. While performing *Deva-Tarpaṇa* the sacred thread is worn (*śavva*) as usual;

during the *Rṣi-Tarṇa* (to the sages), he should wear the sacred thread like a garland.

88. During the *Pitṛtarṇa*, he should wear the sacred thread on the right shoulder and under the left arm. After squeezing out the water from the cloth with which he takes bath, he should perform *Ācamana* silently. He should worship Devas with their own Mantras by means of flowers, leaves and water.

89. An excellent man with good conduct and devotion should worship Brahmā, Śaṅkara, Viṣṇu (the slayer of Madhu) and the sun. He should worship other deities also according to his desire.

90. He should offer them flowers with the *Puruṣa Sūkta*. All the deities are well worshipped with water, as waters are all deities.

91. One should meditate on the deities along with the Praṇava, with great concentration : Repeating the word *Namaḥ* (obesance), he should offer the flowers one by one.

92. The holiness of all Vedic rites is due to the propitiation of Viṣṇu. Hence, one should propitiate for ever Hari, the deity without beginning, middle, or end.

93. (One should propitiate Hari) with the Mantra beginning with the words *Tad Viṣṇoḥ* (RV.I.22.20 or with the *Puruṣa Sūkta*). He should do so with great concentration of mind, There is no other mantra mentioned in the four Vedas, which can be equal to these two. His soul and mind should be dedicated unto the lord. He will be calm (in mind) by (the power of) the Mantra *Tad Viṣṇoḥ*.

94. Or he should propitiate the eternal Lord Īśāna, Mahādeva, Maheśvara. He shall be sanctified by means of good feelings and thoughts.

95. With great concentration he should propitiate Maheśvara by means of the Praṇava Mantra, Rudragāyatrī, Īśāna Mantra, Tryambaka Mantra or Rudra Mantras.

96. He should worship Maheśvara with flowers, leaves, water or sandal-paste and other articles. Or he should perform Japa by means of this Mantra *Namaḥ Śivāya* (Obesance to Śiva).

97. One should make obeisance unto Mahādeva, Īśvara, the conqueror of Death. He should dedicate his own self unto Īśvara with the Mantra *To Brahmāṇam*. (AV. 5.18.49).

98. ABrāhmaṇa should circumambulate for five years (?) * He should meditate on god Īśāna, Śiva who is in the middle of the firmament.

99. Afterwards, he should repeat the RK *Haṁsah, Śuciṣat* (RV.IV.40.5) and look at the sun, etc., After going home, he should perform the five great Yajña with great attention.

100. They are Deva yajña, Pitṛ yajña, Bhūta yajña, Mānuṣya-yajña (human beings i.e. guests) and Brahma yajña (study of the Vedas).

101. If, after the tarpaṇa rite Brahma yajña rite is not performed, he should begin self-study of Vedas after performing Mānuṣya yajña (hospitality to guests).

102. At the end of Bhūta Yajña, he should sit on a heap of Kuśa grass in a spot to the west of the fire. He should be pure in mind and body and hold Kuśa grass in his hand.

103. The Vaiśvadeva rite must be performed in the sacrificial or secular fire or in water or on the ground. This is remembered as Deva Yajña.

104. If the rice to be offered as oblation is cooked on secular fire, it (the oblations) be offered to that fire. If one were to cook that on sacrificial fire, that food is obliterated to that sacrificial fire. This is the eternal procedure.

105. With the cooked food that remains after the offering unto Devas, one should offer Bhūta Bali. This should be known as Bhūta Yajña. It is the bestower of prosperity unto all embodied beings.

106. O excellent Brāhmaṇas, the cooked food should be given to dogs, cookers of dogs (i.e. Cāṇḍālas), fallen persons (i.e. outcastes) and birds, on the ground outside.

107. In the evening, his wife shall offer cooked food as Bali (offering to all beings) without uttering any Mantras. This is the Bhūta-Yajña to be performed both in the morning and in the evening.

*v.l. *Pañca-brahmāṇi vai jaṇan* 'muttering five Brahmins (Vedic Mantras)'.

108. With the Pitṛs in view, one should feed one Brāhmaṇa daily. This *Nitya Śrāddha* (with respect to manes) is called Pitṛ yajña. It is the bestower of good goals.

109. One should take up some cooked rice according to his capacity and offer it to a Brāhmaṇa scholar who knows the meanings of Vedic passages.

110. One should honour one's guest verbally, mentally and physically. The lord (guest) should be bowed to and worshipped. He should be calm and should welcome the guest who has come to his house.

111. A Brāhmaṇa should offer the alms of any of the three types.¹ *Hantakāra*, *Agra* or *Bhikṣā* by means of his right hand supported by the left (below), in accordance with his capacity.

112-113. He should give this unto the guest every day. He should consider him (the guest) as the great god. If one mouthful is given as alms it is called *Bhikṣā*. Four times that quantity is called *Agra*. Four times that which is a considerable quantity, is called *Hantakāra*. The guest should be awaited up to the time of milking a cow.

114. One should always honour and worship the guests coming to his house, in accordance with his capacity. One should give *Bhikṣā* unto the mandicant and the Brahmacārin duly. One should be devoid of covetousness and give as much food as he can, unto the suppliants.

115. If no guest is available, he should offer food unto the cows. One should be silent, while taking food. One should not find fault with the food served. One should take food along with many persons (v.l. with relatives).

116. O excellent Brāhmaṇas, if a Brāhmaṇa takes food without performing the five great Yajñas, the foolish soul shall be reborn among the animals.

117. Daily study of the Vedas, the performance of Mahā-Yajñas (the above-mentioned five great sacrifices)—an imperishable act—and the worship of gods quickly dispel all sins.

1. The three types of alms are described below in (vv. 112-113). The importance of feeding the hungry before one takes one's meals—one of the great sacrifices 'Mahā-yajña'—was a commendable feature of the old tradition.

118. There is no doubt in this that a person who, out of delusion or ignorance takes food without performing the worship of the deities, attains the hell called *Sūkara* (Boar).

119. Hence, O Brāhmaṇa, one should assiduously perform all rites and take food along with his own kinsmen and he attains the greatest goal.

CHAPTER NINETEEN

Daily Duties of a Householder : Mode of taking meals¹

Vyāsa said :

1. Facing the east or the sun, one should be seated on a good clean seat with his feet resting on the ground and take food.

2. One who takes food facing the east, enjoys longevity; facing the south, one enjoys good fame; facing the west, one enjoys glory and prosperity and facing the north, one enjoys truth and orderliness.²

3. One should take food with five things wet. The plate should be placed on the ground. Manu, the Prajāpati, says that it (such manner of eating) is on a par with the observance of fasts.

4. One should take food with five things wet as follows : the place should be well smeared (with cowdung) and clean; the hands and the feet should be washed; he should perform *Ācamana* and keep the face wet, and he should not be furious.³

1. As purity of mind depends on the purity of food consumed (Chāndogya Up. VII. 26. 2), *Bhojana* or meals has been one of the most important subject in Dharma Śāstra.

2. Mbh. Anuśāsana 104.57 and Manu II. 52.

3. *Pañcārṇḍra*—One whose five limbs (viz. hands, feet and mouth) are wet. This instruction is found in Mbh. Śānti 193-6, Vyāsa quoted in SMC. I. p. 221.

5. He should sprinkle food with water repeating the great *Vyāhrtis*. He should sip water¹ ritualistically repeating the Mantra *Amṛtopastaraṇamasi* (you are the seat of Amṛta)

6-7. He should then take in particle by particle as oblations repeating (therewith) the Omkara Svāhā (as *Om Prāṇāya Svāhā*). This is the *Āhuti* of Prāṇa etc. He should then say *Apānāya Svāhā*, *Vyānāya Svāhā*, *Udānāya Svāhā* and finally *Samānāya Svāhā* as the fifth one.² The Brāhmaṇa should know the reality of these and perform *Homa* offering oblations to the *Ātman*.

8. He should eat the remaining food as he pleases, mixing it with side dishes, pickles etc. After meditating on the Devas with full concentration. he should meditate on *Ātman*, the *Prajāpati*.

9. He should then sip water ritualistically repeating the Mantra *Amṛtāpidhānam asi*. You are the cover of the Nectar). After performing *Ācamana* rite, he should perform the rite once again, repeating the Mantra *Ayam gauḥ* etc.

10. Or he should repeat the *Drupadā* Mantra three times. It is destructive of all sins. He should then stroke his belly repeating the Mantra *Prāṇānām granthirasi* (you are the knot of vital airs).

11. (Defective verse). After performing the *Ācamana* rite, he should let go some water on the toe of the right foot from the thumb of the right hand held up. (He should do this) with concentration.

*12. With the Mantra *Śandhyāyām* he should perform the the *Kṛtānumantraṇa* rite. He should then unite his self with the imperishable Brahman with the Mantra *Brahmāṇa*.

1. This sipping of water is called *āpoṣaṇa* (Yāj. Smṛ. I. 106) and its purpose is to make food beneficial as nectar and this sipping is taken at the beginning and the end of the dinner.

2. These five morsels taken in for different vital airs (like *prāṇa*, *Apāna* etc.) are called *Prāṇāhuti*s 'oblations to Prāṇas' KP. does not mention that the 6th morsel is taken for Brahman (*Brahmaṇe svāhā*).

*The Veñkt. Text is corrupt. The verse in the Cr̥t. Text reads : *ḥutānumantraṇam kuryāt Śraddhāyām iti mantrataḥ|*

'With the mantra 'Śraddhāyām' one should perform the post sacrificial recitation.'

13. Among all Yogas, Ātmayoga is the greatest. He who shall perform everything in accordance with these injunctions is himself a wise sage.*

14. One shall take food with the sacred thread on (his left shoulder—*Upavīta* fashion) and embellished with scented garlands. He should not take food in the twilights of the morning and evening especially at dusk.

15. One should not take food immediately before the Solar eclipse.¹ If there is a lunar eclipse, he should not take food in that evening. In the course of the duration of the eclipse also, one should not take food. After the liberation (i.e. close of the eclipse), he should (first) take bath and take food.

16. When the moon is liberated, one may take food unless it happens in the second or the third watch of the night. If the sun or the moon sets before liberation (i.e. if the eclipse is not over when they set), he should take food only the next day after seeing (the liberated sun or the moon as the case may be).

17. One should not be wicked-minded enough to take food without giving anything to the lookers-on. He should partake of the remainder after the Yajña. One should not take food while one is angry or when the mind is elsewhere.

18. Indeed, one's life is in vain, if the food is solely taken only by oneself, if the intercourse is solely for sexual pleasure, if the sole purpose of learning is to take up an avocation.

19. If one takes food with the head covered with a cloth, or facing the north or with the shoes on, it is an Āsuraic (demonic) practice.

20. One should not take food at midnight or midday or when the food taken before is not digested. One should not eat food wearing a wet cloth, or sitting in a moving vehicle

21. One shall not take food from a broken vessel or from the ground or in the hands (keeping the foodstuffs in the hands).

*v.l. *sa yāti Brahmanāḥ kṣayam* 'He goes to the abode of Brahṁā.'

1. VV. 15-23 give a number of rules about taking food. We find similar rules in Smṛtis like Manu VI. 207-223, Yājñavalkya I. 167-181.

If one is defiled by Ucchiṣṭa one should not take in ghee, nor should he touch his own head then.

22. (If one is defiled by Ucchiṣṭa) one should not glorify (repeat) the Vedic passages. One should not take food without leaving something behind. One should not take food along with one's wife. One should not take food in darkness, or in the twilight periods or in temples (and similar places).

23. One should not take food with a single garment on; one should not take food in a moving vehicle or lying down in the couch; one should not take food without slipping off the sandals nor one should take food while laughing or crying.

24. After taking food, one should rest comfortable so that the food is well digested. One should elaborately ascertain further the meanings of the Vedic passages through (or with the help of) Itihāsas (Epics) and Purāṇas.

25. Then he should perform the worship of the Sandhyā in accordance with the procedure mentioned before. He should be pure. Seated and facing the west, one should perform Japa of the goddess Gāyatrī.

26. He who does not worship either the morning Sandhyā or the evening Sandhyā is on a par with a Śūdra in this world. He is devoid of all holy rites.

27. After performing the *Homa* duly, repeating the requisite Mantras after partaking of the remainder of the Yajña, one shall retire to sleep along with the attendants and kinsman. At that time his feet should be dry.

28. One should not sleep facing (i.e. with the head in that direction) the north or the west.¹ Nor should he lie under the open sky. One should not sleep in the nude, nor unclean (in body), nor should one sleep on a seat.

29. One should not sleep in a tottering cot nor in a deserted house; one should never lie down on a bed of Palāśa (wood) or of bamboos.

30. Thus the various daily activities and duties of the Brāhmaṇas have been wholly described by me. They bestow the benefit of Apavarga (salvation).

1. Viṣṇu Dh. S. ch. 70; Manu IV, 175-176; VP. III. 11. 107-109.

31. If any Brāhmaṇa does not practise his duty either due to atheism or due to lethargy, he falls into the terrible hells and is reborn as a crow.

32. There is no other way for liberation excepting performance of the duties of one's own Āśrama (stage of life). Hence one should perform the holy rites for the satisfaction of Parameṣṭhin (god Brahmā).

CHAPTER TWENTY¹

Procedure of Performance of Śrāddha¹

Vyāsa said :

1. When it is the New Moon day, the Śrāddha called *Piṇḍānvāharyaka*² should be devotedly performed by excellent Brāhmaṇas. This bestows worldly pleasures and salvation (as its fruit).

1. Chapters 20-22 constitute the *Śrāddha Kalpa* or the procedure of performing a Śrāddha. It is based on the belief of after-death survival of deceased forefathers and the existence of a separate world of manes (*Pitr-loka*). This belief is current since the Indo-Iranian period and hence pre-Vedic (vide S. B. E. IV-p. 262 for the Iranian belief). R̥gvedic people believed in and performed ancestor-worship for prosperity and continuity of one's race. As this topic forms an integral part of Hindu Dharma-Śāstra, we find it discussed in a number of Purāṇas also e. g. Āp. 163. 2-42, GP. I. 210, NP. I. 28, Pd. p (Sṛṣṭi-Khaṇḍa) 9. 140-186, V. P. III. 15. 13-49.

Most of these prescribe the same procedure as prescribed in Gṛhya Sūtras and old Smṛtis like Manu, Yājñavalkya and others; thus there is a repetition of common verses in various Smṛtis and Purāṇas.

But in the case of KP., the author has borrowed en masse practically the whole of *Śrāddha Kalpa* from the *Auśanasa Smṛti* (ch. III. 110 to the end of the Chapter and chs. IV and V.

2. *Piṇḍānvāharyaka*:

Anvāharya or *Piṇḍānvāharyaka* (=that which is performed after Piṇḍa-offerings) Medhātithi.

2. The *Śrāddha* called *Pinḍānvāhāryaka* is recommended when it is the dark half of the month (lit. the moon is on the wane). To the twice-born it is better if it is performed in the afternoon with meat.

3. All other *tithis* in the dark half of the month beginning from the first, except the fourteenth day, are excellent but the later Tithi is more commendable than the former.

4. The three new-moon days and the eighth day in the dark half of the three months beginning with Pauṣa are good days. The three Aṣṭakās are holy as well as the fifteenth day (the new moon day) in the month of Māgha.

5. Particularly in the rainy season, the Trayodaśī (thirteenth day) united with the Maghā constellation is good when the corn is ripe. These are prescribed as suitable for obligatory (*Nitya*) *Śrāddha*.

6. During the eclipse of the moon and the sun, the *Naimittika* (occasional) *Śrāddha* must be performed extensively among relatives. Otherwise, one is likely to be consigned to hell.

7. The *Kāmya* (urged by a desire for benefit) *Śrāddhas* are recommended during eclipse etc. and during the Vernal and equinotical transit of the sun and during Vyatīpāta the last giving infinite merit.

8. The *Śrāddha* at the time of Saṁkrānti (tropical transit of the sun) as well as on birthdays is of everlasting benefit. It is so particularly in all the Nakṣatras (constellations) and must be performed at the proper time.¹

It was to be performed after *Pitr-yajña* by an *Agni-hotrin* on the Amāvāsyā day (Manu III. 122-123). This funeral sacrifice is not now in vogue among the Agnihotris in the Deccan.

1. After describing the three varieties of *Śrāddha*—*Nitya* (daily), *Naimittika* (occasional) and *Kāmya* (for attaining a desired object), for such *Śrāddhas* vv. 9-15 enumerate the fruit one derives by performing a *Śrāddha* on a particular constellation (*Nakṣatra*).

It is Viṣṇu Dh. S. 78. 8-15 first, which mentions what rewards follow from the performance of *Śrāddha* on 28 Nakṣatras from Kṛttikā to Bharāṇi. KP follows the same order though not always with the same rewards. Cf. Bd. P. *upodghāta-pāda* 18. 1 ff, Bm. P. 220.33-42.

9. By performing the *Śrāddha* in the constellation *Kṛttikā* the excellent *Brāhmaṇa* attains heaven; by performing it in *Rohiṇī*, he obtains progeny; by performing it in *Mṛgaśīras* constellation, he obtains Brahminical splendour.

10. By performing the *Śrāddha* in the *Ārdrā* constellation, one attains the benefits of the holy rites pertaining to *Rudra* as well as heroism; by performing it in the *Punarvasu* star, he attains lands, and by performing it in *Puṣya* he obtains glory and prosperity.

11-12. By performing the *Śrāddha* in the *Āśleṣā* constellation, one attains all desires; in the constellation pertaining to the *Pitṛs* (i.e. *Maghā*), one attains good fortune. In the constellation to *Aryaman* (*Uttarā Phālgunī*) one attains wealth; in the (*Pūrvā*) *Phālgunī* star, the sins are quelled; if the *Śrāddha* is performed in *Hasta*, one attains excellence among Kinsmen; by performing *Śrāddha* in the *Citrā* constellation, one attains many sons. If *Śrāddha* is performed in *Svātī* constellation one attains the greatest achievement in trading transactions; by performing *Śrāddha* in the *Viśākhā* star one obtains gold.

13. By performing *Śrāddha* in the constellation *Anurādhā*, one attains many friends; in the constellation *Jyēṣṭhā*, one attains kingdom; by performing *Śrāddha* in *Mūla*, one attains (flourishing) cultivation; by performing *Śrāddha* in *Pūrvāṣāḍhā*, one attains perfect knowledge and achievement.

14. By performing *Śrāddha*, in *Vaiśvadeva* (*Uttarāṣāḍhā*) constellation one attains all desires; in the *Śravaṇa* constellation, one attains excellence; by performing *Śrāddha* in *Dhāniṣṭhā* one attains all desires; and in *Śatabhiṣak* star, one attains the greatest strength.

15. By performing *Śrāddha* in the *Pūrvābhādrapadā* constellation, one shall obtain the base metals; in the constellation of *Uttarā Bhādrapadā*, one attains excellent house; by performing *Śrāddha* in the *Revatī* constellation, one attains many cows; and in the constellation *Āśvinī* one attains horses. If one offers *Śrāddha* in the *Bharaṇī* constellation, one's life becomes perfect.

16-18. By performing *Śrāddha* on Sunday, one attains health; on Monday, good fortune; on Tuesday, success every-

where and by performing *Śrāddha* on Wednesday, one attains all desires; by performing *Śrāddha* on Friday, one attains wealth and by performing *Śrāddha* on Saturday, one attains longevity.¹ By performing *Śrāddha* on the Pratipat² (i.e. first day in the lunar fortnight), one attains auspicious sons. On the second day, one begets daughters; and on the third day, one gets animals, on the fourth day, he attains small animals or things and by performing *Śrāddha* on the fifth day, one attains splendid sons.

19. A person performing *Śrāddha* on the sixth day, attains lustre as well as good cultivation; the man who gives *Śrāddha* on the seventh day, attains wealth; he who offers *Śrāddha* on the eighth day, obtains good trading transactions.

20. He who performs *Śrāddha* on the ninth day, obtains single-hoofed animals; he who performs *Śrāddha* on the tenth day, obtains double-hoofed animals in plenty. One who performs *Śrāddha* on the eleventh day, obtains silver and sons of Brahmanical splendour.

21. One who performs *Śrāddha* on the twelfth day, obtains gold, silver and base metals. One who performs *Śrāddha* on the thirteenth day, obtains excellent kinsmen and one who performs *Śrāddha* on the fourteenth day, obtains ignoble progeny. One who performs *Śrāddha* on the fifteenth day (i.e. on the new moon day), always obtains all desires.

22. Hence *Śrāddha* should not be performed by the twice-borns on the fourteenth day. The *Śrāddha* pertaining to those killed by means of weapons should be assigned to that day.

23. There is no restriction as to the time, if Brāhmaṇas and the materials are available. Hence, the twice-borns should perform *Śrāddha* for the purpose of worldly enjoyment as well as salvation.

1. VV. 16-17 mention the reward for performing *Śrāddha* on several week-days. Cf. Viṣṇu Dh. s. 71. 1. 7.

2. VV. 18-21 state the fruit of performing *Śrāddha* on each day from the 1st to the 15th day of the dark half. Āpastamba Dh. S. II. 7. 16. 8-22. Mbh. Anuśāsana 87, Vāyu P. 81. 10-19, Bd. P. III. 17. 10-22, Brm. P. 220. 15-21 deal with same topic, though with some difference about the rewards.

24. The *Śrāddha* should be performed at the beginning of all noble enterprises. It should again be performed on the achievement of prosperity, or when a son is born and in similar instances. The *Pārvaṇa Śrāddha* is to be performed in *Parvans* (particular holy days).

25-26. *Śrāddha* that is to be performed every day is the *Nitya Śrāddha*; that which is performed for achieving a desirable object is occasional (*Naimittika*). There is *Ēkoddīṣṭa-Śrāddha* (intended for one forebear) and others *Bahūddīṣṭa* (?) (v.l. *Vṛddhi-śrāddha*) *Śrāddha* and *Pārvaṇa-Śrāddha*. These five kinds of *Śrāddha* are glorified by Manu. In the course of journey, the sixth kind is prescribed and it should be performed assiduously (or regularly).

27. A seventh *Śrāddha* has been enunciated by Brahmā for the achievement of purity. The eighth *Śrāddha* is *Daiivika* (divine) by the performance of which, one is liberated from fear.

28. A *Śrāddha* is not to be performed either in the evening or at night except at the time of eclipse.

The merit of performing *Śrāddha* at particular (holy) place is infinite.¹

29. The *Śrāddha* on the Gaṅgā, at Prayāga and at Amarakaṇṭaka is of everlasting benefit. The Pitṛs sing the religious verse and the learned men dance.

30. "Many sons of good conduct endowed with attributes should be sought by one. Perhaps (at least) one among all those may go to Gayā.

31. After reaching Gayā if one performs *Śrāddha* incidentally, the Pitṛs are redeemed by him. He attains the greatest goal".

32-36. In the following holy centres, the Pitṛs are perpetually delighted, viz.:—Varāha mountain, Gayā in particular, in Vārāṇasī where lord Hara himself is present, at the source

1. As KP. (infra II. 22. 17) states, holy places are no one's private property. Hence, vv. 28-36 recommend a list of holy places (rivers, forests, mountains, etc) where performance of *śrāddha* is more efficacious. *Vide* also Viṣṇu Dh. S. ch. 85, Śāṅkha Smṛ. 14. 27-29, Vāyu P. Ch. 77 and Ma. P. ch. 22 for the lists of such holy places for *Śrāddha*.

of Gaṅgā, Prabhāsa, Bilvaka, on the Nīla mountain, Kurukṣetra, Kubjāmbra, Bhṛgutuṅga, Mahālaya, Kedāra, Phalgu tīrtha, in the Naimiṣa forest, particularly in Sarasvatī and Puṣkara, in the Narmadā, at Kuśāvarta, Śrīśaila, Bhadrakarnaka in the Vetravatī, (the Betwa in M.P.) the Viśākhā (v.l. Vipāśā i.e. the Beas), particularly in the Godāvarī and on the banks of the other holy rivers.

37. One propitiates the Pitṛs for a month, if the *Śrāddha* is offered with grains, barleys, pulses, water, fruits and roots, Śyāmāka grains, Kāśas, Nivāras, Priyaṅgus, wheat, gingelly seeds and green gram.¹

38. At the time of the *Śrāddha*, one should offer the juice of mango, sugarcane, bunches of grapes and pomegranates. He shall also give *Viḍaśvas* and *Kuraṇḍas** (different kinds of grass).

39. He should give fried grains with honey, powdered fried grains with sugar, assiduously at the time of the *Śrāddha*. He should give water caltrops and water chestnut (*Śṛṅgātaka kaśerukas* (?)).

40. Manes are satisfied with the meat of fish for two months; with Venison for three months; with the meat of the ram for four months; with the meat of birds for five months; with the meat of goats for six months and with the meat of the spotted antelope for seven months.

41. The Pitṛs are propitiated for eight months, if *Śrāddha* is offered with the meat of *Eṇa* (deer) and for nine months with the meat of Ruru deer. With the meat of the boar and the buffalo they are propitiated for ten months.

42. With the flesh of rabbit and tortoise, he should propitiate them for eleven months. With the cow's milk and

1. VV. 37-39 show that Pitṛs are satisfied for a month by articles of vegetarian food and fruit but vv. 40-45 state the periods of time for which Pitṛs are gratified when the flesh of certain animals is served to Brāhmaṇas at the time of *Srāddha*. We have similar list of this type in Manu III. 267-272, Yāj. 258-260, Vāyu P. 83. 3-9, Mt. P. 17. 31-35, Bm. P. 220. 23-29 though there is some divergence in some details. Refusal to eat flesh would punish the refuser by birth as a beast in the next birth, stay in the hell for as many years as the killed animal had hair on its body (*supra* I. 18-40)—A relic of an old non-vegetarian age.

*v.l. *vidārīṇca bharandām* (?)

milk pudding he shall propitiate them for a year. The satisfaction due to the *Śrāddha* with the meat of *Vārdhrīṇasa* (rhinoceros or old white goat) extends to twelve years.

43. The *Kālaśāka*, (?) the *Mahāśalka* (sea-crab), the meat of rhinoceros and the red goat and the honey, —the food-stuffs of the sages are capable of being beneficent endlessly.

44. Whether by buying or securing oneself or bringing the dead body (of the animal), the *Brāhmaṇa* should assiduously offer it in the *Śrāddha*. It is called everlasting for him.

45-47. The following articles are used in the *Śrāddha*, viz. :—(long pepper) *Pippalī*, *Rucaka*, *Musūraka* (lentil), *Kūṣmāṇḍa* (pumpkin) *Alābu* (gourd), *Vārtaka*, *Bhūṭṛṇa* (a fragrant grass), the juicy root of *Kusumbha* *Piṇḍa* and *Tanduliyaka*. At the time of the *Śrāddha*, an excellent *Brāhmaṇa* should avoid seven articles assiduously, viz. :—*Rājamāṣa* pulse, buffalo's milk, goat's milk, *Āḍhakīś*, *Kovidāras*, *Pālakīś* and *Maricas* (chillis).

CHAPTER TWENTYONE

Rules governing Śrāddha (contd.)

Vyāsa said :

1. On the new moon day, a *Brāhmaṇa* should take his bath and propitiate the *Pitṛs* as mentioned before. With purity and gentlemanliness, he should perform the *Śrāddha* called *Piṇḍānvāhāryaka*.

2. At the very outset, he should look up for a *Brāhmaṇa* who is a master of the Vedas.¹ He is the holy centre (deserves

1. These verses describe the qualifications of the *Brāhmaṇa* to be invited for the *Śrāddha*. Heredity, personality, learning, character are some of the main considerations of such an invitee. Cf. Mt. P. 16. 8-10, NP. I. 28-6-10; also Smṛ. C. (*Smṛiti Candrikā*) III (*Śrāddha Kāṇḍa*) pp. 389-394. Ancient *Smṛtis* insist on purity of Character. Says Manu (II. 118). "Better a *Brāhmaṇa* who knows only the *Gāyatri* Mantra but is self-controlled, than a knower of three Vedas but lacking in self-control, eats everything and sells anything (despite the prohibition of *dharma*)".

to be the receipient of offerings meant for gods and Pitṛs).

3. The Brāhmaṇas to be invited must be Soma-imbibers, (in Yajñas), free from passion (*Rajas* quality), knowers of Dharma, of calm mind, performing holy rites, observers of rules restraining the mind, those who approach unto their wives only on the prescribed days after menstruation.

4. The Brāhmaṇa must be one who maintains the five (sacrificial) fires. He must be a student of the Vedas, a knower of Yajurveda, conversant with many Ṛk mantras *Trisauparṇa*¹ and *Trimadhus*.²

5. He must know the mantras of *Triṇāciketas*,³ be a chanter of the Sāma-veda and must know the *Jyeṣṭha Sāmans*⁴ He must have studied Atharvaśiras⁵ especially the section called Rudra Adhyāya mantras.

6. He must be devoted to the performance of Agnihotra. He must be a scholar knowing Nyāyas and the six Aṅgas

1. *Trisauparṇa*—The three *Anuvākas* beginning from *Brahmametu mām* (tait. Ār. X. 41-50)

2. *Tri-madhu*—Three Vedic verses (RV. I. 90. 6-9, Vāj. S. 13. 27-29. Tait. S. IV. 2. 9. 3.) in which the word *Madhu* occurs thrice.

3. *Tri-ṇāciketas*—variously explained as:

1. A person who knows the Nāciketa fire
2. A person who has thrice kindled the Nāciketa fire.
3. One who has studied the *Anuvāka* called *Virajas*, Tait. Br. III. 11. 7-8 which describes the Nāciketa fire and the story of Nāciketas.

4. *Jyeṣṭha-sāman*—Two interpretations according to the branches of the Sāma-veda.

- i. *Talavakāra śākhā*: *Sāman* sung on *Udu tvam* (Rv. I. 50. 1) *Citraṁ devānām* (Rv. I. 115. 1)
- ii. *Chāndoga Śākhā*: Three *sāmans* sung on *mūrdhānaṁ divo* (Rv. VI. 7. 1, Sām. V. Pūrvārcika 67, *ibid* uttarārcika 1140). vv. 4 and 5 of KP repeat Āpa. Dh. S. (*Āpastamba-Dharma Sūtra*) II. 7. 17-22 where it is regarded as a qualification of a '*Pañkti-pāvana*' (purifier of a row of 'fallen' persons by sitting in their row for meals).

5. N. of an Upaniṣad.

(auxiliary studies of the Veda). He must be a knower of the Mantra Brāhmaṇas and a reciter of Dharma Śāstra.

7. He must be observing vows of sages and a (lit. a minor sage) prospective sage of calm mind who has subdued sense-organs. He must belong to family of hereditary Vedic Teachers. He must be pure ever since the conception. He must be a bestower of a thousand cows.

8. He must regularly perform the Cāndrāyaṇa rite. He must be truthful in speech, a knower of the Purāṇas, devoted to the worship of the preceptor, Devas and the fire-god. He must be devoted to the perfect knowledge.

9. One liberated from all sides, of firm mind, an excellent Brāhmaṇa who has realised the Brahman, and who is self-possessed, a devotee of Viṣṇu, engaged in the worship of Mahādeva and one called Pañktipāvana¹ (one who sanctifies the row in which he sits for meals.)

10. A person who is as follows, should be known as a Pañktipāvana; one who is engaged in non-violence, one who never accepts monetary gifts; one who performs *Satra* (sacrificial sessions) and one who is engaged in charitable gifts.

Additional Verses in Brackets

A. Brāhmaṇas who are young and healthy and well versed in Śrutis or Vedas, devoted to the performance of great Yajñas and those Brāhmaṇas who are engaged in the Japa of the Sāvitrī Mantra are Pañkti-Pāvanas.

B. Those who belong to good families, are endowed with Vedic learning, those who are of good conduct, performers of Penance, a Brāhmaṇa householder who maintains (sacrificial) fires—these should be known as Pañktipāvanas.

11. A Brāhmaṇa who is engaged in what is beneficial to his parents, who regularly takes his bath early in the morning, a sage knowing spiritual topics and a person of self control should be known as Pañkti-Pāvana.

1. *Pañkti-pāvana*: Persons who sanctify others by their presence in the row of diners (even at funeral repast). This belief is pretty old, *vide Baudh. Dh. S. (Baudhāyana Dharma Sūtra)* II. 8. 2. Manu III 185-186. The list of such Brāhmaṇas given here (vv. 1-14) is found in the Mbh. Anu. 90-25-31, also cf. Mt. P. 16. 7-13, Vāyu p. 79. 56-59.

12. A great Yogin, well-stabilised in perfect knowledge, one who ponders over the meanings of Vedāntas; one who has faith, one who is engaged in Śrāddha—such a Brāhmaṇa is Paṅkti-Pāvana.

13. A Brāhmaṇa who is engaged in the Vedic lore, one always devoted to celibacy, who is well versed in the Atharva-veda and who desires liberation is a Paṅkti-Pāvana.

14. A Brāhmaṇa who has no common *Pravaras* (with the performer of the Śrāddha) and who belongs to a different *Gotra*¹ and who is thus unrelated, should be regarded as Paṅktipāvana.

15. One shall feed a quiescent Yogin² engaged in the perfect knowledge of the reality. In his absence, he may feed a Naiṣṭhika (perpetual) celibate sage or a religious student who has completed his religious studentship and who takes to the life of a householder.

16. In his absence, he shall feed a householder who is desirous of salvation and who has no attachment. If all these are not available, one shall feed a householder who is an aspirant.

17. If an ascetic who knows the Guṇas of the Prakṛti and all the principles (tattvas) partakes of one's *Havis*, the merit that one attains exceeds feeding even a thousand knowers of Vedānta.

18. Hence, with great effort, one should feed a leading Yogin engaged in the pursuit of perfect knowledge of Īśvara (in rites pertaining to gods and Pitṛs) by means of *Havyas* and *Kavyas*. In case he be not available, he should feed other Brāhmaṇas.

19. This is the best alternative in the matter of giving *Havya* and *Kavya*. The *Anukalpa*³ (next alternative) which is always practised by pious men should be known as follows :

1. Cf. Baudh Dh. S. II. 2. 7.

2. VV. 15-18 cf. Viṣṇu Dh. S. 83. 19-20. It specially recommends Yogins as invitees to Śrāddha and quotes a Gāthā in which Pitṛs express their yearning for a Brāhmaṇa Yogin fed at their Śrāddha. Purāṇas vie with each other in describing the quantitative and qualitative efficacy in feeding a Yogin at a Śrāddha than other Brāhmaṇas in different *āśramas* (stages of life). Cf. Bd. P. III. 9. 70 Mk. P. 29. 29.

3. Medhātithi on Maṇu III 147 explains this as the second best course: *mukhyābhāve yo 'ruṣṭīyate pratidinhi-nyāyena*

20. One should (then) feed (one's) maternal grandfather,¹ maternal uncle, sisters' son, father-in-law, preceptor, daughter's son, a king, a kinsman, as well as a Ṛtvik and a Yājya (one on whose behalf a Yajña can be performed)

21. One should not feed a friend² in the Śrāddha. He should be pleased with wealth(?). Desire for Dakṣiṇās is demonic and is not conducive to any benefit either here or hereafter.

22. In case of non-availability of a suitable Brāhmaṇa one may very well feed and honour a friend but not an enemy, even though he may be learned and enlightened. The *Havis* partaken of by an enemy becomes futile after death.

23. A Brāhmaṇa who has not learned the Vedas becomes extinct like the fire of (dry) grass. *Havya* shall not be given unto him, for *Homa* is not performed in the ashes indeed.

24. Just as by sowing seeds in a barren land, the sower does not reap any fruit thereof, similarly, by offering *Havis* to one without Ṛk *mantras* (i.e. one who has not learned Ṛk *mantras*) one does not reap the fruit of that offer.

25. If a non-knower of Mantras partakes of food-oblations in *Havya* and *Kavya* (offered to gods and Pitṛs), the performer of that Śrāddha is compelled to swallow after death as many burning thick balls of iron (in number) as the rice-balls swallowed by that non-knower³ (of *mantras*).

26. O Brāhmaṇa, that abode (place of sacrifice) becomes Asura (unholy and demoniac) where these base men of evil conduct partake of the *Havya*, though they may be endowed with the knowledge and birth in noble family.

27.* If the Vedas and Vedis (sacrificial platforms) are in disuse upto three generations, that person becomes an evil Brāhmaṇa; He never deserves invitation to feeding in Śrāddhas⁴ etc.

1. Yāj. Smṛ. I. 220, Mt. P. 16. 10-11.

2. VV. 21-22. Cf. Manu III. 138-139 but he modifies his view and allows invitation to a friend in emergency but not an enemy however learned III. 144.

3. Manu III. 133.

*Auśanasa Smṛiti.

4. VV. 27-47 describe the disqualifications for invitation to a Śrāddha. Most of these verses are common to Manu III. 151-166 Cf. Yāj. Smṛ. I. 222-

28. The person mentioned above, a servant of a Śūdra, a salaried attendant of the king, the sacrificial priest of Śūdras, a person who sustains himself by killing and a person whose livelihood is imprisoning others—these six are Brahmabandhus (not true Brāhmaṇas—nominal Brāhmaṇas).

29. (Defective verse) Manu says that they are fallen for the sake of wealth. These sellers of Vedas are not approved of for the Śrāddha.

30. Those who sell their sons, those who are born as sons of a remarried widow, those who perform the Yajñas of even ordinary persons—all these are spoken of as fallen ones.

31. Those teachers who are not cultured, those who read and teach Vedas for salary—are called fallen ones.

32-33. That Śrāddha wherein the wicked *Tāmasikas* such as old Śrāvakas (Buddhists), Jainas, knowers of Pañcarātra, followers of Kāpālīka and Pāśupata sects, atheists, and others like them eat food offered to gods, does not bestow excellent benefit here and hereafter.¹

34. A Brāhmaṇa not belonging to any Āśrama, or a non-performer of the prescribed duties of his own Āśrama (stage of life) and who falsely poses as belonging to a particular Āśrama—all these should be known as defilers of rows of people participating in a feast.

224, Bṛhad-Yama Smṛ. III. 34-38, Mbh. *Anuśāsana* 90. 6-11, Mt. P. 16. 14-17, Bm. P. 220. 127-135. Bd. P. Upodghāta 15. 39-43, 19. 39-41, NP. I. 30-41. The textual similarity between these verses from different works is significant. Out of these, Manu's list of disqualifications is the most comprehensive one. A reference to *Smṛ. Candrikā* III, pp. 394-403 shows how writers on Dharma Sūtras, Smṛtis and Purāṇas attached great importance to the selection of Brāhmaṇas for Śrāddha. As Manu III 149. puts it, one may not put Brāhmaṇas to test for work pertaining to gods, but in the case of *Pitṛs* (i. e. for Śrāddha) one must be scrupulously careful—a view endorsed by most other writers on Dharma Śāstra.

1. Here the followers of Pañca-rātra, Kāpālīka and Pāśupata sects are disqualified as these sects were regarded to have been outside the vedic fold due to their recognition of their sectarian Āgamas as against the Vedas. Pāśupatas of the vedic fold described so elaborately in this Purāṇa are different.

Cf. Bd. P. III. 14. 38-39, Vāyu 78. 30-31

35-42. The following persons are shunned in Śrāddha and similar rites : A person with a hideous skin; one with ill-formed rotten nails, a leper, one with white leprosy, one with black teeth, one whose penis is mutilated, a thief, an impotent person, an atheist, a drink-addict, a paramour of a Śūdra woman, a murderer of a hero, one who indulges in sexual intercourse with one's brother's widow,¹ one who commits arson, a pimp, the seller of Soma, the young brother who marries before the elder brother,² the violent man, the elder brother who remains unmarried when the younger brother has married, non-performer of Mahā-yajñas, an expelled one, a widow's son, a usurer, a star-gazer) one indulging in songs and musical instruments, a sickly person, a one-eyed fellow, one deficient in any limb, an *Avakirṇin* (a religious student who breaks his vow), one who has an additional limb, a person who defiles food, bastard, a person accused of a crime, a Devala (a person maintaining himself by worshipping idols) ; a person who injures his friend; a back-biter, a henpecked husband; a person who has abandoned his parents and the preceptor, a wife-forsaker, the creator of discord in one's clan, one who is impure, a worthless fellow; an issueless person, a perjurer, a beggar, a person living by means of dramas, a seafarer, an ungrateful person, a person committing breach of promise, and one who censures Vedas, Devas and the Brāhmaṇas. All these should be avoided in a Śrāddha.

43. The following are defilers of rows :—an ungrateful person, a back-biter, a ruthless person, an atheist, a person who censures the Vedas, a person injuring friends and a cheat.

44. All these should not be fed (in a Śrāddha). They cannot be given any gift in holy rites. A murderer of a Brāhmaṇa and a person who is accused should be avoided scrupulously.

45. A Brāhmaṇa who has fattened himself on the food and drink offered by Śūdras and a person not performing Sandhyā

1. *didhiṣūpati*—one who lasciviously dallies with the widow of his deceased brother even though he be appointed to procreate a son from her as per law (*dharma*), Manu III. 173.

2. *Parivettā*—a younger brother who marries or kindles sacred fires before his elder brother—Manu III. 171.

prayers and five great *Yajñas*—are the defilers of the rows (in feasts).

46. A Brāhmaṇa who destroys what he has learned, one devoid of an ablution and charitable gifts and a Brāhmaṇa with predominance of Tamas and Rajas Guṇas—all of these are defilers of rows.¹

47. Of what use is an expiation beyond limit. Those who do not perform the enjoined duties but perform those acts which are forbidden are to be scrupulously avoided in the Śrāddha.

CHAPTER TWENTY-TWO

*Rules for performance of Śrāddha*² (contd.)

Vyāsa said :

1-2. Having purified the ground with cowdung and water on the day previous to that of *Śrāddha*, the performer of *Śrāddha* should invite the Brāhmaṇas with the above-mentioned qualifications, through good persons with the invitation : “Tomorrow there will be *Śrāddha* at my place.” If this is not possible, he may invite on the next day³ (i.e., on the day of *Śrāddha*).

3. Hearing that the time of *Śrāddha* has arrived, his manes will mentally communicate with each other and with the speed of the mind, they gather near him.

1. Though KP. does not explicitly discuss it there is a distinction between one who should not be invited as a Brāhmaṇa for *Śrāddha* because being *Sagotra* and those who are *apāṅkteyas* or *Paṅkti-dūṣakas* i. e. whose presence defiles the row of diners. The list of such defilers (*Paṅkti-dūṣakas*) is given above in this chapter.

2. As this chapter is *verbatim* the same as *Auśanasa Smṛti* ch. V, parallels for comparison from this *Smṛti* are not cited.

3. Cf. Mt. P. 16. 17-20; Prajāpati Smṛ. 63.

4. The *Pitṛs* take food along with those Brāhmaṇas, though they (themselves) are in firmament.¹ They remain in their airy state. After taking food, they attain their greatest goal.

5. The Brāhmaṇas who have been invited shall invariably observe celibacy, be self-controlled when the time for the *Śrāddha* has arrived.²

6. The person who performs *Śrāddha* must certainly avoid anger, hurry, carelessness; should speak the truth and have concentration of the mind, refrain from carrying heavy weight, sexual intercourse and long journey.

7. If a Brāhmaṇa, invited by one accepts the invitation of another, he falls into the terrible hell and becomes a pig.

8. If the Brāhmaṇa (householder), after inviting one Brāhmaṇa for the *Śrāddha* invites another also out of delusion he is a greater sinner. He is reborn as a worm in the faeces.

9. If a Brāhmaṇa invited for partaking of the *Śrāddha* indulges in sexual intercourse, he incurs the sin of a Brāhmaṇa-slaughter. He is reborn as an animal.

10. If a Brāhmaṇa invited for a *Śrāddha* (accepts the invitation and) goes on a journey, the *Pitṛs* of the wicked Brāhmaṇa subsist on sinful food that month.

11. If a Brāhmaṇa, invited for a *Śrāddha* were to quarrel, the *Pitṛs* of that Brāhmaṇa become the eaters of filth that month.

12. Hence, the Brāhmaṇa invitee for a *Śrāddha* should control himself, be free from anger and devoted to cleanliness. The performer (of the *Śrāddha*) also shall be one who has conquered his sense-organs.

13. (Defective verse). On the morning of the next day (i.e. on the *Śrāddha* day) he should go in the southern direction and with great concentration bring the Kuśa grass along with their roots, and (he shall place them) with their tips to the South and water (?). They shall be clean.

1. The idea of ancestors hovering in the sky for participation of food on the *Śrāddha* day and entering the body of Brāhmaṇas invited for *Śrāddha* is found elsewhere also, vide Pd. P. Sṛṣṭi Khaṇḍa 9. 85-86, Vāyu P. 75. 13-15.

2. About the religious restrictions on the inviter and the invitee to *Śrāddha* cf. *Laghu Śaṅkha Smṛ.*

14. He shall select a clean isolated spot of all auspicious characteristics. It shall be smooth and sloping towards the south. He shall scrub it and smear cowdung over it.¹

15. The *Pitṛs* are always delighted with the *Śrāddha* offered in holy centres, on the banks of the rivers, on his plot of land in isolated places but not in waters.

16. One shall never perform *Śrāddhas* in a plot of land belonging to others. What is done by men may be obstructed by the owner out of delusion.

17. Forests, mountains, sacred holy centres and shrines—they say that these are without owners. No one can claim these as theirs.

18. (Defective verse). He shall scatter gingelly seeds there all round, but see that they do not grow (i.e. germinate ?) A *Śrāddha* affected by the *Asuras* becomes purified through the gingelly seeds if they do not germinate.

19. He shall then prepare various kinds of cooked food with diverse pickles and side dishes. In accordance with his ability, he should prepare lambatives, beverages and cooked food.

20. (Defective verse). Then, after midday, he should approach the *Brāhmaṇas* who have shaved their hairs and pared their nails and give unto them the tooth-brush twig.

21. When requested “Ye be seated”, they will sit separately. He should give them oil for anointing themselves with as well as water for bath, and various other necessary requisites. These shall be given in vessels made of *Udumbara* wood. Everything shall be given with *Vaiśvadevatya* rites (i.e. uttering *Vaiśvadeva* hymns).

22. When they return after taking bath, he should greet them with palms joined in reverence. He should offer them *Pādyā* and *Ācamaniya*, (water for washing the feet and the *Ācamana*) sipping water-rite in due order.

1. For the selection of a spot for *Śrāddha*, cf. *Manu* III 206-207, *Yāj*, I. 227.

23. The seats of those Brāhmaṇas who had been previously invited on behalf of Viśve-Devas, are covered with three blades(?) of Darbha grass with their tips towards the East.

24. The seats of the Brāhmaṇas on behalf of the *Pitṛs* are the Darbha grasses facing the South. They must be sprinkled with water and gingelly seeds.

25. He should make them sit on these. Touching the seat he should request : “Ye be seated”, They shall seat separately.

26. Two (Brāhmaṇas) shall represent Viśvedevas (?) They shall face the east. Three Brāhmaṇas represent the *Pitṛs* They face the north. One shall represent *Pitāmaha* (grandfather) and one shall represent *Mātāmaha* (maternal grandfather) Or one Brāhmaṇa represents gods and one paternal and maternal grandfather.

27. Five things are spoiled if performed elaborately in a crowd, viz.-hospitality, purity of the place (of respect), the time of respect, cleanliness, and the selection of a Brāhmaṇa. Hence one shall not wish for elaborateness and a big gathering.

28. Or one shall feed only one Brāhmaṇa who is a master of the Vedas, endowed with learning, good conduct etc. and devoid of evil characteristics.

29. Out of all articles of food thereof, he should take a portion (in a vessel and offer it to the Brāhmaṇa representing gods, in the shrine, and then pass it to others.

30. He shall consign that cooked food to the fire. He should give that to a Brahmacārin. Hence, one shall feed only one Brāhmaṇa but he should be an excellent scholar.

31. If a mendicant or a Brahmacārin be present for the purpose of food and he seats himself in the *Śrāddha*, one should feed him also.

32. *Śrāddha* wherein the guest does not partake of the food, is not praised. Hence, guests should be worshipped in the *Śrāddhas* by the Brāhmaṇas.

33. Those twice-born ones who partake of the food in a *Śrāddha* devoid of hospitality (to a guest), are reborn as crows. There is no doubt about this. The performer of the *Śrāddha* too (is reborn as a crow).

34. The following shall be shunned and kept at a great distance from *Śrāddhas* viz. one who is deficient in any limb, a fallen one, a leper, one with running sores, an atheist, a cock, a pig and a dog.

35. One shall avoid a loathsome fellow, an unclean fellow, the naked one, the intoxicated one, the rogue, a women in her monthly course, the blue-garmented, the ochre-garmented and the heretic.

36. Whatever rite is performed in a *Śrāddha* towards the Brāhmaṇas shall be performed alongwith Vaiśvadeva rites or invoking Viśvedevas.

37. Even as they are seated, one should bedeck them in ornaments, garlands, coronets, fumigating incenses and unguents.

38. Then with the permission of the Brāhmaṇas, he should invoke Devas by means of the Ṛk *Viśvedevāsaḥ* (RV. II, 41. 13) etc. He shall duly recite it and face the north.

39-40. He shall wear two Pavitras (the Darbha grass made to resemble a ring with a tail). Repeating the mantra *Śanno devīḥ*, etc. he shall (RV.X. 9.4) pour water in the cleaned vessel. Repeating the mantra *Yavosi* (Vāja V. 26) etc. he should place Yavas (barley grains) there. Repeating the mantra “Yā Divyā” (Tait. Br. II. 7. 15. 4) he should pour the Arghya on to the hand. He should then offer scents and garlands, incense etc. according to his ability.

41. He shall then turn round anticlockwise and face the south, repeating the Ṛk. *Uśantas Tvā* (RV. X. 16. 12) etc. the learned man shall invoke the *Pitṛs*,

42-43. After invoking the *Pitṛs* and being permitted by the Brāhmaṇas he shall perform the Japa of the Mantra *Āyantu nah: Pitarāḥ* (Vāj. Saṁ 19. 58) etc. Repeating the Mantra *Śanno Devīḥ* etc. he should pour water in the vessel and place gingelly seed, repeating the mantra *Tilosī* etc. Pouring Arghya on the hands as before, he should, with concentration, put the *Samsravas* (mixing of waters from the Argha-vessel and vessel for *Pitṛs*).

44-45. At the seat of the *Pitṛs*, he should place the vessel face downwards. He should take the cooked rice soaked in ghee. Desirous of consigning it into the fire, he shall ask the Brāhmaṇas' permission for the same. On being permitted by them saying

“Do so”, he should perform *Homa*, wearing the sacred thread in the usual manner.

45. *Homa* should be performed by one with the Kuśa grass in the hand, wearing the sacred thread in the normal manner. All the rites of the *Pitṛs* should be performed with the sacred thread worn over the right shoulder and under the left arm. The Vaiśvadeva rite is performed like *Homa*.

46. While rendering homage to Devas, one shall always kneel upon the right knee; and during the obeisance and service to the *Pitṛs* one shall kneel upon the other knee.

47. At the time he should repeat the Mantra *Somāya vai pitṛmate svadhā namaḥ* [svadhā and obeisance into Soma (the deity) with the *Pitṛs*]. Then he shall perform *Homa* by saying *Agnaye kavya-vāhāya svadhā* [svadhā unto Agni (fire-god) the bearer of *Kavyas*].

48. In case fire is not available one should make use of the right hand of the Brāhmaṇas. Or he shall perform it near god Mahādeva or in a cowshed with due concentration.

49-51. Thereafter, on being permitted by them he should go to the southern direction. After cleaning and smearing the place with cowdung, he should cover it with sand. It shall be inclined towards the South and be auspicious. With a Darbha grass he shall scratch and scrape its middle thrice. On that spot he should strew Darbha grass, the tips of which are turned to the south. With the remainder of the *Havis* he shall make three Piṇḍas there and offer them with great concentration.

52. After placing the Piṇḍas he shall wipe off the hand on the Darbha grass to remove the greasiness to *Pitṛs* who partake of the *Lepa*.¹ He should then perform the *Ācamana* rite thrice. He shall smell the cooked rice thrice slowly. The knower of the Mantras then shall make obeisance unto the *Pitṛs*.

53. The remainder of the holy water, he should pour round and near the Piṇḍas. After offering the Piṇḍas he shall smell the Piṇḍas with great concentration.

1. Manu III 216 Mt. P. 18. 29 state that ancestors from the fourth are entitled to this *lepa* (food stuck to the hand of the performer of Śrāddha).

54. He shall then feed the Brāhmaṇas duly with the rice other than that of the Piṇḍas. He should also offer them meat, pies, etc. of various kinds, auspiciously prepared in accordance with the Śrāddha Kalpa.

55-56. After they have started taking food, he should strew the cooked rice of the Piṇḍas in front of them on the ground. He should ask them "What shall I do with this rice ? (?) When they are satisfied, he should make them perform the Ācamana rite. After they have performed the Ācamana, he should urge them saying "Be diverted all round". The Brāhmaṇas will say then *Svadhā be to you*.

57. Then when they have finished taking food, he should inquire of them about the remainder of the food. On being permitted by those Brāhmaṇas he shall do so as they say.

58. In the *Pitr* rite one shall say *Svādītām* (May it be well tasted). In the cow-sheds it shall be mentioned thus—*Suśṛtam* (well-cooked). In [prosperity it shall be mentioned thus : *Sampannam*—well endowed. In regard to a Deva *Sevitām* (served) should be mentioned.

59. After bidding farewell to the Brāhmaṇas he should stand before the *Pitr*s silently facing the southern direction. He shall then beg of the *Pitr*s the following boons :

60. "May the liberal person flourish. May the Vedas and our progeny flourish. May not our faith slip off. May there be much with us for giving."

61. The Piṇḍas may be given to cows, goats, or Brāhmaṇas or cast into fire or water. The wife, desirous of a son, may eat the middle Piṇḍa.¹

62-64. He shall wash his hands and perform *Ācamana*. With the remainder of the foodstuff, he should propitiate kinsmen. He shall give unto the Brāhmaṇas whatever is liked by them viz: cereals, vegetables, fruits, sugarcane, milk, curds, ghee, honey, cooked rice as much as they want and various kinds of edibles and beverages. He should give them various kinds of grains and gingelly seeds of all kinds and different kinds of sugar. Except in the case of fruits, roots and *Pānakas* (sweetened

1. Manu III. 260-261, Yāj. I. 257, Mt. P. 16. 52-53.

cold water), hot food should be given to the twice-born by one who wishes for welfare.

65. One shall not rest the knee on the ground nor shall be furious. He shall not utter a falsehood. He shall not touch food with the foot. Nor shall he shun and reject it.

66. The demons take away the benefit of what is partaken of in fury or against the conventional procedure or when served by one who prattles.

67. O excellent Brāhmaṇas one should not stand near if one perspires profusely, he should not see* the crows and other birds going contrary to the natural order. The *Pitṛs* desirous of eating, come there assuming those forms.

68. He should not directly give salt into the hand. Nor should the food be served in an iron vessel. It should never be served with carelessness.

69. What is offered in the following types of vessels yields everlasting benefit viz.—golden, silvery, made of Udumbara wood or made of horn of rhinoceros.

70. He who feeds Brāhmaṇas in mud pots at the time of of the *Śrāddha* falls into the terrible hell. He who partakes of the offerings too falls into the hell.

71. One should not discriminate between persons sitting in the same row and serve irregularly. One shall not beg nor force anyone to give (?). He who begs, who forces anyone to give and who serves with partiality falls into the terrible hells.

72. They should eat the most excellent things prior to others. (v. l. *vāgyataḥ* 'observing silence'). But they should not speak out their material good qualities (?). The *Pitṛs* partake of food only as long as the qualities of the *Havis* are not mentioned.

73. The Brāhmaṇa occupying the seat of priority should not eat it at the very outset. If he eats while many look on, he will incur the sin of all sitting in the row.

*'paśyet' in this instruction is unsuitable as it stands. The v.l. *na pratiṣedhayet*, one should not drive away crows etc. is better."

74. An excellent Brāhmaṇa engaged in the *Śrāddha* should not avoid anything served. He should not refuse even the meat offered. One should not look at the food served to another person.

75. If the Brāhmaṇa who engaged in the *Pitṛ* rite, does not partake of the meat served, he is reborn as an animal for twenty-one births.

76. One shall read or narrate unto these Vedic passages of self-study, the Dharmaśāstras, Itihāsas, Purāṇas and the auspicious *Śrāddhakalpas*.

77. Then the partaker of the food should strew the cooked food in front on the ground. He shall ask them *Svāditam* ? “Well tasted ?”. If they are satisfied, he should make them perform the *Ācamana* rite.

78. If they have performed the *Ācamana* rite, he should permit them saying ‘Be diverted’. Thereafter, the Brāhmaṇas shall say to him—“May Svadhā be unto you.”

79. When they have partaken of the food he should inform them about remaining cooked food. On being permitted by those Brāhmaṇas, he should do as they mention.

80. In the *Pitṛ* rite, the word *Svāditam* is to be mentioned, in the *goṣṭha-Śrāddha* word, it shall be mentioned thus *Śuśṛtam*. In *Ābhyudayika Śrāddha*,¹ *Sampannam* is mentioned and in regard to Deva, *Sevitam* shall be mentioned.

81. After eulogising and bidding farewell to the Brāhmaṇas, he should stand silently before the *Pitṛs* facing the southern direction and beg of the *Pitṛs* these boons.

82. “May those charitable donors around flourish. May the Vedas and progeny flourish. May not our faith decrease. May there be much with us to be given.”

83. He shall give the *Pinḍas* to the cows, goats or Brāhmaṇas. Or he should consign them to the fire or to the water. The wife who is desirous of a son shall partake of the middle *Pinḍa*.

1. *Ābhyudayika* or *Vṛddhi Śrāddha* is performed in recognition of prosperity or good luck e.g. birth of a son, marriage of a son or daughter. The *Pitṛs* are called here *Nāndimukhas*. It is also called *Nāndi-Śrāddha*.

84. He should then wash his hands and perform the *Ācamana* rite. With the food that remains, he shall feed his own servants.

85. Afterwards he himself should take the remaining food along with the womenfolk. One should not remove their leavings before sunset.

86-87. The husband and wife should observe celibacy on the night. After performing the *Śrāddha* or partaking of it, he who indulges in sexual intercourse falls into the hell *Mahāraurava* and then attains the birth of a worm.

88. He should be pure and clean; quiescent and truthful. He should not be furious. He shall have good concentration. The performer and the partaker should avoid self-study and travel.

89. The *Brāhmaṇas*, who partake of another *Śrāddha* (immediately) after partaking of a *Śrāddha*, are on a par with the great sinners. They fall into many hells.

90. Thus the *Śrāddhakalpa* has been explained briefly but clearly to you. A *Brāhmaṇa* in difficulties shall prosper by performing it.

91. When he performs *Amāśrāddha* (i.e. *śrāddha* without cooked food) the knower of the procedure endowed with faith should perform the *Agnaukaraṇa*¹ rite (consigning offerings into the fire) as well as the offerings of *Piṇḍas* with that alone (i.e. the material used).

92. He whose mind is quiet, who is devoid of sins, and who performs *Śrāddha* in accordance with this procedure shall attain the region of ascetics.

93. Hence, an excellent *Brāhmaṇa* should assiduously perform the *Śrāddha* rite. Thereby the eternal *Īśvara* would be well-propitiated by him.

1. *Agnaukaraṇa* literally means offering unto the fire. *Mitākṣarā* on Yāj. I. 236 quotes *Mārkaṇḍeya*'s decision that if the performer of *Śrāddha* is an *Agnihotrī*, he should oblate the offerings in *Dakṣiṇāgni*; if he does not keep *Śrauta* fire but only *Aupāsana* fire (*grhyāgni*) he should oblate in that fire; if the performer keeps neither (as in the case with most of us), the offering is to be made in the right hand of the *Brāhmaṇa* (invited for *Śrāddha*).

94. An indigent Brāhmaṇa may perform *Śrāddha* even with fruits and roots after taking the ablution, with great concentration and performing the *Pitr-Tarṇa* rites with water and gingelly seeds.

95. A person whose father is alive should not perform *Śrāddha*. Some say that he can perform *Śrāddha* to those Pitr̥s to whom his father offers *Śrāddha*. Or he can perform those rites upto the Homa.

96. One can offer *Śrāddha* unto one's father, grandfather and great grandfather. He should offer *Śrāddha* unto him who is his beloved* and not to anyone else.

97. One must feed him with devotion who is alive and to his satisfaction. One who is pure and self-controlled does not give unto the dead by transgressing the living one.

98. *Dvyāmuṣyāyānika*¹ son of two fathers i.e. natural as well as father by adoption) shall offer *Śrāddha* to both. Similarly a son born of the Niyoga rite should perform *Śrāddha* to his progenitor as well as the dead husband of his mother. Then he shall be the true heir.

99. If a son is born out of the semen virile without the sanction of Niyoga, the son should offer Piṇḍas to the progenitor. However, he may perform *Śrāddha* to the *Kṣetṛin* (mother's husband).

100. He should prepare two separate Piṇḍas to the *Kṣetṛin* (mother's husband) and to the *Bijin* (progenitor). He should proclaim the *Kṣetṛin* and the *Bijin* in the course of the rite.¹ The *Ekoddiṣṭa* type of *Śrāddha* is to be performed on the (anniversary) day of the death in accordance with the procedure. When the *Āśauca* (impurity) period is over, he can perform any Kāmya rite as he pleases.

*v.l. *mṛyate* 'is dead', is better as *Śrāddha* is to be offered to the dead.

1. VV. 98-100 refer to sons having two fathers: Though *Niyoga* is now an obsolete custom, the injunction regarding *Piṇḍa-dāna* giving priority to the procreator (*bijin*) first and to the *Kṣetṛin* (mother's husband) next is supported by Hārta:

teṣām utpādayituḥ prathamah pravarah bhavati!
quoted in Madana-Pārijāta, pp. 607-608.

101-103a. The *Ābhyudāyika Śrāddha* should be performed in the forenoon by one who seeks prosperity. All the rites should be performed as though towards Devas. No rites should be performed with gingelly seeds. The Darbhas shall be made straight. He should feed the Brāhmaṇas in even number. As an auspicious beginning, he should recite — “May the Pitṛs be pleased.”

103b. The *Śrāddha* to the mothers should be performed at the outset. That to the Pitṛs should be performed thereafter.

104. Thereafter, the *Śrāddha* to the maternal grandfather shall be performed. These three *Śrāddhas* are to be performed when there is a prosperous occasion in the family, such as a birth of a son. This shall be offered along with Vaiśvadeva rites. The anti-clockwise circumambulation is not performed.

105-107. The scholar should sit facing the east and wear the sacred thread in the normal manner with good concentration and then perform *Śrāddha*. The mothers alongwith the Gaṇeśvaras should be worshipped at the outset, with devotion, either on the ground coloured in diverse ways or in idols or in Brāhmaṇas. One should worship with incense, food offerings and ornaments. A Brāhmaṇa should perform the three *Śrāddhas* after worshipping the groups of Mātṛs (mothers). If anyone performs *Śrāddhas* without the worship of the Mātṛs, they become infuriated and cause injuries.

CHAPTER TWENTY-THREE

Rules regarding Impurities caused by Birth or Death¹

Vyāsa said :

1. O excellent Brāhmaṇas ! They (the authorities) enjoined that if *Saṇḍas* (to whom Piṇḍas are to be offered—six

1. *Āśauca* or the impurity caused by birth (*Sūtaka*) or death of a close relative. It is a sort of untouchability entailing a temporary loss of privilege

generations) are born or die, Brāhmaṇas have to observe impurity for ten days.

2. Neither the *Nitya* (daily) rites nor the *Kāmya* rites (for attaining desired ends) shall be performed, nor shall any other prescribed duty be done. As to *Svādhyāya* (Vedic recitation), it should not be even mentally attempted during this period.¹

3. One shall appoint pure, unragable (quiescent) Brāhmaṇas of the earth (local area), for offering oblations in the fire in the sacrificial hall, (or) he should perform Homa in the sacrificial fire by means of dry rice-grains or dry fruits.

4. During the days of impurity others should not touch these. Nor should they take their food along with them. Since the fourth or fifth day, touching them is permitted by learned men.

5. In the case of *Sūtaka* (impurity due to birth) excepting the woman who has given birth and her child (?), there is no harm in touching each other among the *Sapinda* members.

6. If the father be teaching the Vedas and be the knower of the Vedas, all these may be touched after they have performed a bath. The mother (who has delivered the child) however, becomes so after bathing after the period of ten days.

7. The *Āśauca* is said to be for ten days in the case of *Nirguṇa* (devoid of qualities) and *Atinirguṇa* (extremely devoid of qualities). One who is endowed with one, two or three *guṇas* becomes pure in four, two or one days respectively.

to perform religious acts, to prosecute Vedic study and to participate freely in social functions like dinners etc.

There is a distinction about the periods of *Āśauca* and the persons affected by them. *Āśauca* on death has many distinctions e.g. after abortion before the 4th month and after that, death of a child before and after cutting the teeth, before or after performance of Upanayana or marriage. The duration of *āśauca* depended upon the nearness of blood relation, place of death and the time-limit of being informed about it.

KP deals with these topics in a loose Purāṇic way.

1. VV. 2-5 describe the loss of privileges during the *Āśauca* period.

8. After ten days, one can very well pursue the study of the Vedas and perform Homas. Manu the Prajāpati says that he can be touched on the fourth day.

9. In the case of the following, the impurity ends with the death of the person concerned :—one who is devoid of holy rites, a fool, a person attacked by a grave ailment (foul disease), and one who does as he pleases.

10. *Āśauca*, in the case of Brāhmaṇas is for three days or ten days. If the dead one is less than a year in age, the impurity is for three days. If the age is beyond one year, the impurity is for ten days.¹

Extra verse in brackets :

A. When the dead one is less than two years old, the *Āśauca* is (for ten days) to the parents. Others become clean in three days, if the dead one is extremely devoid of qualities. If the child dies before cutting the teeth, the parents have *Āśauca* for one day.

11. If the child has cut teeth, the *Āśauca* is for three days, if both of the parents are Nirguṇas (?).

12. As for the Sapiṇḍakas (kinsmen), the impurity is only for that nonce, if the dead child has not cut teeth; the impurity is for one day, if the tonsure ceremony has not been performed. It is for three days, if the *Upanayana* (sacred thread investiture) rite has not been performed.

13. If the child dies immediately after the birth, the impurity is limited only for the father and the mother. But the father may be touched.

14. In the case of a brother, the Sapiṇḍas (near kinsmen) should always observe *Āśauca* (for the prescribed period). If the brother is (not qualified) (?), the impurity is for one more day after ten days.

15. After the cutting of teeth, the impurity of the Sapiṇḍas is for one day if they are Nirguṇas. After the tonsure ceremony, the impurity is for three days.

1. VV. 10-17 deal mainly with the *Āśauca* after abortion, death of an infant, etc.

16. O excellent ones, if the death of the child before the cutting of teeth takes place, the impurity for the Sapiṇḍas is for one day, if they are extremely *Nirguṇas* (?)

Verses in Brackets :

- B. If there is abortion in the first four months (*srāva*) or miscarriage in the 5th or 6th month (*pāta*), Vrata is enjoined on the Sapiṇḍas. In the case of all Guṇins, the contrariness is beyond that. (?)
- C. If the miscarriage is before six months of pregnancy, the *Āsauca* is for as many days as the number of months that have gone by.
- D. If the miscarriage is after that (i.e. after six months) the *Āsauca* for women is for twelve days. In the case of (*Srāva*-abortion upto the fourth month) the Sapiṇḍas get purity instantaneously.

17. If the Sapiṇḍa is extremely *Nirguṇa*, the impurity is for one day and one night as a result of miscarriage. If the kinsman is one who does as he pleases, the impurity is for three days. This is the conclusion.

18. In the case of *Āsauca-sannipāta*—that is if there is another impurity due to birth when already one is current or if there is another death when already one impurity due to death is current, the purity is after the remaining impurity is over. If the remainder is only a day, the impurity continues for three days.

19. When death and birth overlap, the conclusion (of that period) is with the end of the death impurity. If the first *Āsauca* is with *Vṛddhi* (birth of a son), it becomes clean by means of the previous one (?)¹

Verse in the Bracket :

E. Then the impurity may go beyond the fifth day.

20. A man is impure after hearing the birth or death occurring in another land as long as the remainder of that period is to be concluded.

1. Regarding *Āsauca-sannipāta* or *Sampāta* cf. Gautama Dh. S. 14. 5-6, Manu V. 79 also Laghu-Hārta verse 80.

Verse in Bracket (4 verses)

F. to If the period of *Sūtaka* (birth impurity) is over it is said

I. that the Sapiṇḍakas must observe it for three days.

If the death is of one above one year in age only a bath is needed.

One shall be immediately pure if one is a knower of the meanings of the Vedas, or is a student of the Vedas, or maintains fires (sacrificial fires) or is emaciated due to livelihood. It shall be so in all states and for ever.

If the daughters are not married, the *Āśauca* for the Sapiṇḍakas is for three days; if they are married, the impurity is for the husband alone. It is also said that the impurity due to the death of girls not given in marriage is for a day. On the death of a girl less than two years, the purity is instantaneous after bath. Upto the cutting of teeth, no impurity even to the brother, upto the tonsure ceremony the impurity is for a day.

21. Upto the marriage, the impurity is for three days and beyond that it is for ten days.

22. On the death of maternal grandfather, the *Āśauca* is for three days. In the case of *Sūtaka* (birth) impurity to the same is the case.

23. In the case of relatives through marriage, the preceptor and a classmate (i.e. disciple of the same preceptor), the impurity is said to be for one Pakṣiṇī i.e. two days with a night between or *vice versa*.

24. When the king dies, everyone in the kingdom observes impurity till the coming of the day or night next to that on which the king dies.¹ If the daughters die in his house, the father observes impurity for three days.

25-26. If the wife who had previously married another, dies or if an adopted son dies, the impurity is for three days. If the wife of the preceptor, whether of the same caste or of another caste dies, if the son of the preceptor dies, the impurity

1. Vide Manu V. 82. Yāj. III. 25, Mitākṣarā explains *sa-jyotiḥ* as follows: If the king's death takes place at day, then the *āśauca* is till the next sunrise; if at night, till the stars appear next night (*ahni ced yāvat sūrya-darśanam, rātrau ced yāvan nakṣatra-darśanam*).

is for a day and a night. If a priest, or a learned Paṇḍita dies in one's own village, the impurity is for one day.

27. If the Asapiṇḍas die in one's own house, the impurity to be observed is for three days only.

28. On the death of the mother-in-law or the father-in-law, the impurity is for three days. If any one belonging to one's own Gotra dies, the impurity is only for the moment (after bath).

29. A Brāhmaṇa becomes free from impurity within ten days, a king within twelve days, a Vaiśya within fifteen days and a Śūdra becomes free from impurity within a month.¹

30. If a Brāhmaṇa were to have a Kṣatriya, a Vaiśya or a Śūdra as his kinsman and if he were to die, the Brāhmaṇa becomes free from impurity in ten days.²

31. A Kṣatriya as well as a Vaiśya should observe impurity in the case of the death of kinsmen of the lower castes and should certainly perform the rites prescribed (for their respective caste) for purification.

32. All people should observe impurity for the death of a higher caste man with respect, in accordance with the rules governing that caste. In regard to people of his own caste, he should observe his own purity according to rules of their caste.

33. The impurity to be observed in the case of (birth or death) of a Sapiṇḍa (?) Śūdra kinsman, for Vaiśyas, Kṣatriyas and Brāhmaṇas is for six nights, three nights, and one night respectively.

34. The impurity to be observed in the case of a Sapiṇḍa Vaiśya, O excellent leading Brāhmaṇas, by Śūdras, Kṣatriyas and Brāhmaṇas is for half a month, six nights and three nights respectively.

35. O leading Brāhmaṇas, the impurity to be observed in the case of (birth or death of) Brāhmaṇa kinsman by Kṣatriyas and Vaiśya is six nights (i.e. days) and ten days respectively.

1. Manu V. 83, Yāj. III. 23, Mt. P. 18. 2-3.

2. VV. 30-36 record the period of *āśauca* to be observed in the case of Anuloma and Pratiloma marriages. Cf. Dakṣa Smṛ. VI. 12, Viṣṇu Dh. S. 22. 22-24.

36. The consort of Kamalā (i.e. Viṣṇu) ordains that a Brāhmaṇa becomes pure within ten days from the impurity of a Śūdra, a Vaiśya and a Kṣatriya.*

37.¹ If a Brāhmaṇa carries the dead body of a Brāhmaṇa who is not his Sapiṇḍa, to the burning ghat like one of his kinsmen, and takes food as well as stays with them (the kinsmen of the dead man), he shall become pure within ten days.

38. If he takes their food, he becomes pure in three nights. If he does not take food (he becomes purified in one day but) he should not stay in that house.

39. The same thing shall be in the case of the *samānodakas* and the kinsmen of the mother and other close relatives. The person—a sapiṇḍa—who touches the dead body becomes pure within ten days.

40-41. If one (belonging to Brāhmaṇa, Kṣatriya, Vaiśya or Śūdra caste) carries the dead body out of covetousness, the Brāhmaṇa becomes pure within ten days and the king or Kṣatriya within twelve days. The Vaiśya becomes free within half a month and the Śūdra within a month. Or all of them become pure in six days, or they shall be pure in three days.

42. If Brāhmaṇas and others carry the dead body of an orphan or a helpless Brāhmaṇa devoid of wealth, they become pure by taking bath and drinking ghee.

43. If a man of the lower caste touches one of the upper caste or if a man of the upper caste touches one of the lower caste during impurity, and if he does so out of friendship, he becomes pure by ordinary purificatory procedure (bath, etc.)

44. If a Brāhmaṇa were to follow the dead body of a Brāhmaṇa out of his own will, he becomes pure by taking bath alongwith the clothes he wears at the time, touching the fire and taking in ghee.

45. (If one follows the dead body) the purity in following the corpse of a Kṣatriya is within a day; that in the case

*but the v.l. *brāhmaṇe samsthite sati* changes the whole verse : It means, 'In the case of (the birth or death of) a Brāhmaṇa (Sapiṇḍa kinsman), the impurity to be observed by Śūdra, Vaiśya and Kṣatriya is for ten nights (days).

1. VV. 37-42 deal with *āśauca* by carrying a dead body. Cf. Manu V. 101-102.

of a Vaiśya shall be within two days; it is said that three days impurity should be observed if the dead body of a Śūdra is followed. But one must perform a hundred *prāṇāyāmas* (breath-control exercises) (in addition to all these cases).

46. When the bones of the dead Śūdra have not been collected and if the Brāhmaṇa cries along with his own people over the death of the Śūdra, the impurity shall be for three nights. Otherwise, it is only a single day.

47. (Under the same circumstances) if he laments the death of a Kṣatriya or a Vaiśya before the bones are collected, the impurity is observed for one day; otherwise it is till the rise of the sun or of stars (as the case may be). In the case of (lamentation on) the death of a Brāhmaṇa (before bone-collection), the impurity lasts till the performance of bath.

48. If a Brāhmaṇa cries over the death of a Brāhmaṇa before his bones are collected, he becomes pure by means of an ablution alongwith the clothes worn. There is no doubt about this.

49. He who takes food alongwith them and associates closely with them by sharing their bed, seat etc., he becomes pure in ten days irrespective of his being a kinsman.

50. He who takes food alongwith them even once, out of his own free will, becomes free from impurity by taking bath when the period of impurity ceases.

51. If a man overwhelmed by famine, takes their food, he should observe impurity for as many days as he had taken their food. Thereafter, he should observe religious atonement.

52. In the case of the Brāhmaṇa who maintained *Agni-Hotra* (a sacred fire), the impurity is to be observed from the time of his cremation. In the case of Sapiṇḍas the impurity begins at death and in cases other than death (i.e. birth).

53. Sapiṇḍa relationship ceases from the seventh generation. The *Samānodakabhāva* (state of offering water oblation) ceases if the birth and the names are not known.

54. The father, the grandfather and the great-grand father—these three should be known as *Lepabhāks* (enjoyers of the portion of Piṇḍas sticking to the hand of the performer of *Śrāddha*). (Actually the ancestors of fourth, fifth and sixth

generations are the *Leṣabhāks*. The Sapiṇḍa relationship lasts till the seventh generation.

55. The Sapiṇḍa relationship of women not given in marriage extends to seven generations of the family of their birth. Lord Pitāmaha says that the Sapiṇḍa relationship of those (married) women is the same* as that of their husbands.

56. Among the many descendants of the same man but of different castes (through mothers of different castes), the Sapiṇḍa relationship extends upto the third generation in descent.

57. In the case of artisans, craftsmen, physicians, servant-maids and attendants, regular donors, the knowers of the Brahman, the Brahmācārins (celibates), the *Sattrins* (performers of Yajñas) of long-durations) and the *Vratins* (those who have regular observance of holy rites), the purity is instantaneous.¹

58. In the case of a crowned king, and the performers of *Annasatras* (?) at the time of Yajñas and marriage as well as during divine intercession (?) during famine and chaotic upheavals, the purity is instantaneous.

59-60. In the case of those who are killed in *Dimbāhava* (petty warfare and skirmishes), in the case of the death of *Jñātis* (near cousins) due to serpent bite etc., the purity is instantaneous. (Defective verse) If any one dies in fire or whirlwind, if any one dies in an unforgettable (lit. imperishable) heroic path; if one dies for the sake of cows or Brāhmaṇas or if one dies after renunciation, the purity is instantaneous.

61. In the case of *Naiṣṭhikas* (life-long celibates), forest dwellers, ascetics and religious students, no impurity is enjoined by good men. When a fallen man dies, there is no impurity.

62. In the case of fallen men there is no cremation, no obsequies, no collection of bones; no tear is shed, no Piṇḍa is offered and no Śrāddha or similar rite is performed.

63. If a man kills himself by means of fire, poison etc., no impurity is to be observed, no cremation is performed, no water libation is offered to him.

*vide Mt. P. 13-29 : *Leṣa-bhājas caturthādyāḥ pitrādyāḥ piṇḍa-bhāgināḥ*

1. VV. 57-62 enumerate the cases of *Sadyaḥ-śauca* i.e. those after whose death purification is on the same day after bath.

64. If one dies through fire, poison etc. due to oversight, impurity should be observed and water libation should be offered to him.

65-66. (?) When a son is born, one may very well accept the following as gifts viz. gold, cereals, cow, cloth, gingelly seeds alongwith jaggery and ghee, fruits, flowers, vegetables, salt, firewood, buttermilk, curds, ghee, oil, medicine and milk. One may take raw grains every day from the house of one who has impurity.

67. A person who maintains the three sacrificial fires duly, should be cremated by means of the three fires. A person who has not maintained the three fires shall be cremated by the *Gṛhya* (household) fire and the other people shall be cremated by means of the secular fire.

68. If the dead body is not available, a representative figure should be made by means of Palāśa leaves and twigs and the cremation shall be duly performed by Sapiṇḍa relations endowed with faith.

69. He should sprinkle the figure with water uttering the name and Gotra (of the dead man). He shall not speak unnecessarily. All the kinsmen should exercise self-control and should perform *Śrāddha* for ten days.

70. Everyday, they should offer the Piṇḍa both in the morning as well as in the evening to the dead man at the entrance to the house. On the fourth day, they shall feed the Brāhmaṇas.

71. On the second day, the shaving rite should be performed alongwith the kinsmen. On the fourth day, the bones should be collected, (?) by all the kinsmen. With great faith, they should employ pure Brāhmaṇas (as priests) in even numbers (v.l. feed Brāhmaṇas).

72. Brāhmaṇas should be fed in even (?) numbers on the fifth, ninth and eleventh days. O Brāhmaṇas, this is called *Navaśrāddha*.

73. This rite shall be performed on behalf of the dead one, on the eleventh, twelfth or the ninth day. The rite shall be performed with great faith. One *Pavitra* (Kuśa-grass ring), one *Argha* (vessel of offerings), and one vessel for the Piṇḍas should be used.

74. This rite shall be performed every month for a year on the day of death, at the end of which should be performed the rite called *Sapīṇḍikaraṇa*.¹

75. O excellent Brāhmaṇas, four vessels should be assigned to the four ancestors from the dead person. On behalf of the dead one, water shall be poured in the vessels of the Pitṛs.

76. While the Piṇḍas are joined together, the *mantras* recited are the two stanzas beginning with *Ye samānā* (Yāj. Sam. 19.45) etc. The *Śrāddha* of *Sapīṇḍikaraṇa* is performed after the *Śrāddha* meant for gods.

77. He should invoke the Pitṛs there. Then he should point out the dead man (?) There are no separate rites (*Śrāddha*) in the case of those dead whose *Sapīṇḍikaraṇa* rite has been performed. He who separates the Piṇḍas (i.e. offers separate ones) becomes the slayer of the Pitṛs.

78. When the father dies, the son should offer the Piṇḍas for a year. He should offer food and the pot with water every day, in accordance with the rites of the dead.

79. Every year this should be performed in accordance with the injunctions governing *Pārvaṇa Śrāddhas*. This is the eternal traditional rite.

80. The offering of Piṇḍas and other rites to parents should be performed by the son. If there is no son, the wife should perform these rites. If there is no wife, the co-uterine brother should perform it.

81. One should with great faith and concentration perform the rites of Dāna etc. and perform the *Śrāddha* in accordance with this procedure.

82. Thus, the procedure for the rites of householders has been clearly explained to you. As for women, their holy rite is rendering of service to their husbands. No other holy rite is prescribed for them.

1. VV.74-77 *Sapīṇḍikaraṇa* is a symbolic process of uniting the deceased person with his Pitṛs. Four Piṇḍas are prepared, one for the Preta (deceased person) and three for his deceased paternal ancestors. Then the performer of *Śrāddha* divides the *preta-piṇḍa* in three parts and puts each third into each of the three Piṇḍas with the two mantras *ye samānā* (Yāj. sam. 19. 45).

83. They should be devoted to their duties for ever. They should dedicate their minds unto God. Thus they attain the greatest abode that has been described by the expounders of the Vedas.

CHAPTER TWENTYFOUR

The Duties of Agnihotrin

Vyāsa said :

1. One should perform the *Agnihotra* rite both in the morning and the evening. On *Darśa* (the new moon) days after the conclusion of a beneficial rite and on reaping the harvest afresh this rite shall be performed.*

2. At the close of a season, the Brāhmaṇa should duly perform sacrifices. At the close of an *Ayana*, he should perform an animal sacrifice. At the end of a year he should perform the sacrifices in the fires (?) (v.l. the Soma sacrifice).

3. A Brāhmaṇa maintaining sacred fires and desirous of living for a long time should not eat cooked food or meat without performing the *Yajña* of fresh harvest and the animal sacrifice.

4. Without performing the sacrifice with fresh grains or with animals as *Havyas* (oblations), those people who are desirous of fresh grains and meat, actually desire to eat their own vital airs.

5. He should always perform the Śāntihomas (propitiatory *Homas*) for peace pertaining to Savitr (the sun-god) during the Parvans. During the Aṣṭakā and Anvaṣṭakā days, he should worship the pitṛs.

*A better v.l. *darśena caiva pakṣānte paurṇamāseṇa caiva hi* 'He should perform the Agnihotra rite on the new moon and full moon day at the end of a fortnight.'

6. This is the greatest Dharma of three higher castes, in the stage of householders. All other rites are called *Āpaddharmas*, (non-righteous).

7. Either due to atheistic feelings or due to lethargy, if anyone does not wish to maintain sacrificial fires, nor does he perform Yajñas, he falls into many hells.

Verses in Brackets :

A-B). The evil-minded person falls into the following hells viz. :—Tāmisra, Andhatāmisra, Raurava, Mahāraurava, Kumbhīpāka Vaitaraṇī, Asipatravana and many other terrible hells as well. O Brāhmaṇas, he is reborn in the families of outcastes or as a Śūdra.

8. Hence, a Brāhmaṇa should particularly maintain the sacrificial fire very assiduously. With his soul sanctified, he should worship Parameśvara.

9. There is no greater Dharma than *Agnihotra* in the case of Brāhmaṇas. Hence, one should always worship by means of *Agnihotra*.

10. He who is one who maintains sacrificial fires but does not wish to perform sacrifice to the lord by means of meditation, is a confused person. He should not be conversed with. What more (need be said) that man is an atheist.

11. He who possesses enough foodstuff to maintain his servants for three years or more, deserves to drink Soma juice.

12. The Soma sacrifice is considered first among all Yajñas. One should propitiate lord Maheśvara of the Region of Soma, through Soma.

13. There is no sacrifice equal to or greater than the Soma sacrifice that propitiates Maheśa. Hence, one should propitiate the greatest one through Soma* (sacrifice).

14. The sacrificial animal has been taken and enjoined on the Brāhmaṇas by Pitāmaha (god Brahmā). There are two types of Dharma conducive to salvation—the Śrauta and the Smārta.

*Due to oversight the Veñkt. Text has given one and the same number to two verses. Hence verse No. 14 is included under 13 there. The mistake is rectified here.

15. Śrauta is that rite which is connected with the three fires. Smārta has been mentioned by me before. The Śrauta is more beneficial. Hence, one should perform the Śrauta rite.

16. Both of them are beneficial. They are holy rites prescribed in the Vedas. Śiṣṭācāra (the conduct of good men) shall be the third source of religion¹ when Śruti and Smṛti are not available.

17. They by whom the Vedas have been acquired along with their supplementary works, are Śiṣṭas (good men). They are so called because they are always endowed with the qualities of the Ātman.

18. What is approved by them for ever is called Dharma by good men. And not the behaviour of anyone else. This is what should be retained in the mind.

19. The Purāṇas and the Dharmaśāstras augment the Vedas (as amplification). From one the Brahman is realised. From the other Dharma (rituals of religion) is realised.

20-21.* They have been mentioned as the greatest authority by those who wish to know more of Dhārma. They are the Dharmaśāstras and the Purāṇas. The knowledge of Brahman is from the other. Dharma is not born of anything else. The knowledge of Brahman is from the Vedas. Hence, the Dharma and Purāṇa should be believed (as divine revelation) by the learned men.

1. VV. 16-19 Cf. Manu XII. 108-109 where in matters not decided in Dharma-Śāstra texts the opinion of Śiṣṭas is regarded as Dharma.

*vide ft. note on verse 13. The total No. of verses is 21 though the Veñk. Text. gives No. 20 to the last verse.

CHAPTER TWENTYFIVE¹*The Means of Livelihood of a Brāhmaṇa
Householder*

Vyāsa said :

1. Thus the entire great Dharma of a Brāhmaṇa householder has been described to you. (Now listen and) understand the means of livelihood (of a Brāhmaṇa householder).

2. The householder is of two types. One is to be known as *Sādhaka* (one who works and achieves) and the other as *Asādhaka* (non-worker). They say that the means of livelihood of the former is teaching, presiding over Yajña or acceptance of monetary gifts. He can practise usury and look after agriculture or trading activities himself or through agents.

3. If agriculture is not possible, trading activity be undertaken. In its absence usury may be pursued. This is the arrangement in time of emergency. What has been mentioned before (viz. teaching, priesthood and acceptance of *dāna*) is desired to be the main occupation.

4. He should himself pursue cultivation, business, activities or usury. Usury (of course) is a sinful activity involving pain and strain. One should (if possible) avoid it.

5. Some say that martial activity as the greatest (occupation) and cultivation of the field by the Brāhmaṇas themselves should be avoided. A Brāhmaṇa can pursue martial activity even when there is no emergency (?)

6. If the Brāhmaṇa does not maintain himself by that (i.e. martial activity), he should pursue the means of livelihood of a Vaiśya. But a Brāhmaṇa should by no means plough or till himself.

7. Acquiring profit in these activities, he should worship and propitiate the Pitṛs, Devas and the Brāhmaṇas.

1. This chapter describes the means of livelihood of both types of Brāhmaṇas—*Sādhakas* and *Asādhakas* which correspond to the classification into *Śālīna* and *Tāyāvara* given in Baudhāyana Dh. S. III. 1. 1. 3-5.

The verses in this chapter are quoted in SMC. pp. 454-56, and Parāśara Mādhava—*Ācāra Kāṇḍa*, p. 309.

There is no doubt in this that if they are satisfied they will quell his defects.

8. A Brāhmaṇa who pursues agricultural occupation should offer one-twentieth of the produce to Devas and the Pitr̥s and one thirtieth to the Brāhmaṇas. He shall then incur no sin.

9. If he is engaged in trading activities, he should offer twice the previous offerings and one who practises usury should offer three times of what an agriculturist offers. He shall then be not involved in sin. There is no doubt about this.

10. A *Sādhaka* householder may also live on gleanings of corns or by irregular occupations. There are many other means of livelihood like learning, craftsmanship, etc.

11. Two means of livelihood have been prescribed by the great sages in regard to that type of householder who is mentioned as *Asādhaka*. They are gleaning of corns and irregular occupations.

12. Or he should maintain himself by *Amṛta* or *Mṛta*. What he gets without begging is called *Amṛta* and the alms received by begging is *Mṛta*.

13-14. There are four types of *Asādhaka* Brāhmaṇas¹ who gather grain thus :

1. *Kusūladhānyaka* (i.e. one who has hoarded grain enough for three years (Medhātithi) in his granary.
2. *Kumbhīdhānyaka* (i.e. one who has hoarded grain sufficient for six days—for one year (according to the Medhātithi).
3. *Tryāhnikā* (i.e. one who has food-grains for three days, and
4. *Aśvastanika* (i.e. one who has the grain sufficient for the day but not for the morrow).

The later ones are better than the earlier ones among these Brāhmaṇa householders. By means of piety he conquers the worlds (i.e. the last one).

15. The first one shall be *Ṣaṭkarman* (i.e. one who performs all the six duties viz. study of Vedas, teachings of the

1. The same as Manu IV. 7. The explanation of the terms herein are based on Medhātithi's com. of Manu.

Vedas, performance of the Yajñas, presiding over the Yajñas of others, gifts and acceptance of gifts). The second one shall perform three of them, the third, two of them and the fourth, one. He should maintain himself by *Brahmasatra* (study of the Vedas).

16. He who maintains himself by gleaning corn (and such other irregular professions) and is devoted to *Agnihotra* should perform ordinary sacrifices ending with these on the New Moon and Full Moon day.

17. A Brāhmaṇa should not pursue ordinary worldly professions. He should not pursue agriculture for livelihood. He should maintain himself with non-cooked, non-roguish (straight-forward, honest) pure Brāhmaṇa-like profession.

18. After begging of moneyed good persons for alms, he should propitiate the Pitṛs and Devas. Or he should beg of pure person with self-control. He should be himself satisfied thereby.

19. He who after earning sufficient wealth does not duly propitiate Devas and the Pitṛs, is reborn as a lower animal such as a dog etc.

20-21. The four things—virtue, wealth, love and salvation—are beneficial. In the case of Brāhmaṇa, the love shall not be against Dharma and not the other. That wealth which is for the propagation of Dharma is real wealth and not one which is used for the self. Hence after attaining wealth a Brāhmaṇa should offer it to others and perform sacrifices to gods.

CHAPTER TWENTYSIX

Rules of offering religious gifts

Vyāsa said :

1. Now I shall recount the excellent *dharma* of charitable gifts,¹ formerly narrated by Brahmā to the sages, expounders of *Brahman*.

1. Apart from the *Dāna-stutis* in Ṛ V (I. 125, V. 61, VII 18 etc) *Dāna-dharma* (offering of religious gifts) is regarded as the principal aspect o

2. The handing over of riches with faith to the deserving persons is pointed out as *Dāna* (charitable gift). It yields worldly pleasures and salvation.¹

3. I consider that as a wonderful (gift)² which is given with great faith to good men of distinction. What he keeps without giving is protected (saved) for others.

4. There are three types of charitable gifts the *Nitya*, the *Naimittika* and the *Kāmya*. A fourth type of charitable gift is also mentioned viz. *Vimala*³ (the pure one) which is the most excellent of all the charitable gifts.

5. The *Nitya* charitable gift is as follows : Everyday something is given to a Brāhmaṇa who does not give anything in return. Nor does the donor expect any fruit thereof.

6. The *Naimittika* (occasional) charitable gift is that which is given to scholars for the purpose of wiping off one's sins. This is *Dāna* (charitable gift) practised by good men.

7. What is given for the purpose of obtaining children, success, prosperity and heaven is called a *Kāmyadāna* (charitable gift for the achievement of the desired object) by sages who have pondered over topics of piety.

8. What is handed over to the knowers of the *Brahman* for the propitiation of Īśvara, with a righteous mind, is called the auspicious *Vimala* (pure) *Dāna*.

9. One should resort to the *dharma* of charitable gifts in accordance with one's capacity, after getting the deserving persons. Indeed, a deserving person will be available and he will enable one to cross the entire ocean of Existence.

religious life in the Kali age (Manu I. 96, Mbh. *Sānti*. 232, 28, Vāyu P. 8. 65-66). Naturally, this topic is discussed in details in Smṛtis and Purāṇas, such as *Tājñavalkya* I. 198-216, *Vyāsa* IV 17-23, *Āp.* chs. 209-213, *NP.* I. Ch. 12, 31.

1. Cf. Devala quoted by Aparārka, p. 287.

2. Cf. (*Veda*) *Vyāsa-smṛ.* IV. 16. The reading *tac ca vittam aham manye* 'that is what I regard is his real wealth or property' is better than *tad vicitram* in Veñk. text.

3. VV. 4-8 give the classification of *Dānas* as *Nitya* (daily), *naimittika* (occasional), *Kāmya* (*dāna* for obtaining a desirable object) and *Vimala* (pure) the last is a special class specified in the KP.

10. What remains after providing food, clothing etc. to the family should be given as charitable gift. If it is given otherwise, that charitable gift does not yield any fruit.

11. *Dāna* should be given to a noble-born Brāhmaṇa well-versed in the Vedas. He should be humble and performer of penance. He shall be indigent and one who maintains holy rites. Everything given shall be offered with due devotion.

12. He who gives with great devotion a plot of land¹ to a Brāhmaṇa who maintains the sacrificial fires, attains that great abode after reaching which one has no cause for sorrow.

13. He who gives to a great scholar of Vedas a very fertile land producing barley and wheat and overgrown with sugar cane plants, is not born again.

14. He who gives at least a plot of land extending to a *Gocarman** (cow's hide) to an indigent Brāhmaṇa is liberated from all sins.

15. There is no other gift greater than the gift of lands here. The gift of cooked food is on a par with it. The gift of learning excels it.

16. He who duly imparts learning to a Brāhmaṇa of pure, pious conduct and excellent character, is honoured in Brahmaloḥa.

17. If one gives cooked food with due faith everyday to a Brahmacārin (religious student), one shall be freed from all sins and shall attain the abode of *Brahmā*.

18. A man obtains great benefit by giving cooked food to a householder. It must be given unto him (immediately) on arrival. After giving thus one attains the greatest goal.

19-20. One should observe fast on the full moon day in the month of Vaiśākha². He should then duly worship seven or five Brāhmaṇas of clean habits, quiet temper and pure minds. He

1. VV. 12-15 describe the greatness of land-grant though Brāhmaṇas like *Aitareya* (39-7), *Śatapatha* (XIII. 7. 1. 15) prohibit kings from such grants, *Vasiṣṭha smṛti*. (29. 20) and Mbh. *Anuśāsana* (62. 2) eulogise it as *atidāna* (superior gift).

*According to *Vasiṣṭha* *Gocarman* is that plot of land which extends to hundred and fifty *Hastas* (hands) all round.

2. VV. 19-34 describe the reward from *dāna* on particular days.

should propitiate them with black gingelly seeds and honey in particular. He shall honour them with the application of sweet scents and unguent and make them spell out (blessings) or shall say oneself.

21. "O Dharmarāja be pleased." Whatever is in one's mind (shall be realised). Every sin committed in the course of whole life shall perish at that very moment.

22. He who places gold, honey and ghee, gingelly seeds on the hide of a black antelope and gives it to a Brāhmaṇa, surmounts all evils.

23. Particularly on the full moon day in the month of Vaiśākha, one should ritualistically offer cooked food and water pot to Dharmarāja and hand it over to Brāhmaṇas. He shall be relieved of fear.

24. One shall propitiate seven or five Brāhmaṇas with water-pots accompanied by gold and gingelly seeds. One can thereby expell the sin of even Brāhmaṇa slaughter.

25. On the Dvādaśī (twelfth) day in the month of Māgha a Brāhmaṇa should observe fast. He should wear white garments. He should perform Homa with black gingelly seeds in the holy fire. With great concentration he should offer gifts to the Brāhmaṇas well-versed in the Vedas. Whatever sin he might have committed ever since his birth, the Brāhmaṇa shall surmount it.

26-27. On the New Moon Day, one should offer anything unto a saintly Brāhmaṇa after dedicating the same to Śaṅkara, lord of Devas and their chiefs, by saying—"May the eternal Mahādeva, the lord accompanied by Umā, be pleased." The sin accumulated in the course of seven births perishes at the same moment.

28. He who takes his holy dip on the fourteenth day in the dark half of the month and propitiates the Pināka bearing lord Śiva through Brāhmaṇas is not reborn again in the world.

29-30. Particularly on the eighth day in the dark half of the month, one should take ablution and honour a righteous Brāhmaṇa duly by means of washing the feet etc. He should

then say "May Mahādeva be pleased with me." He should then hand over his own wealth to him. He shall be relieved of all sins.

31. The three-eyed deity is to be particularly worshipped by Brāhmaṇa devotees on the fourteenth and eighth of the dark half and on the new moon day.

32. One should observe fast on the eleventh day and worship Puruṣottama on the twelfth day through a Brāhmaṇa. He shall attain the greatest region.

33. The twelfth day in the bright half is a Tithi belonging to Viṣṇu. One should assiduously propitiate lord Janārdana on that day.

34. Whatever is offered to a pure Brāhmaṇa after dedicating the same to lord Īśāna or Viṣṇu yields endless (i.e. eternal) benefits.

35. A man may wish to propitiate any deity. If he is a wise scholar he should worship Brāhmaṇas in order to satisfy that deity.

36. All deities assume the forms of the Brāhmaṇas; they always exist. If Brāhmaṇas are not available, they are worshipped in idols etc. in some places.

37. Hence, the deities must be particularly worshipped in the Brāhmaṇas always and very assiduously by those who wish to attain the different kinds of benefits.

38. A person desirous of prosperity should always worship Purandara (god Indra). A person desirous of attaining *Brahman* and Brahmanical splendour should worship Brahṁā.

39. A person desirous of good health shall worship the sun god; one who is desirous of cows shall worship fire and one who is desirous of the fruition of holy rites shall worship Vināyaka.

40. One who is desirous of worldly pleasures should worship the moon; a person desirous of power and strength should worship the wind-god and a person desirous of being liberated from the entire worldly existence shall worship Hari.

41. He who wishes for Yoga, salvation and that perfect knowledge of Īśvara shall assiduously worship Virūpākṣa Maheśvara.

42. He who wishes for perfect knowledge through the the great Yoga should worship Maheśvara. They shall become enjoyers of pleasures, they who worship Bhūteśa and Keśava.

43. A person who freely gives water attains satisfaction,¹ a person who gives cooked food attains inexhaustible happiness; a person who gives gingelly seeds obtains desirable progeny and a person who gives lamps attains excellent vision.

44. A person who gifts away lands obtains everything, a giver of gold attains longevity; a giver of a house attains excellent abodes and a person who gives silver attains excellent comeliness.

45. A person who gives clothes, attains the same world as the Moon; a person who gives horses, attains the same world as that of the Aśvins; a person who gives oxen, attains well nourished glory and riches and a giver of cows attains the world of Bradhna (the sun).

46. A person who gives vehicles and coaches attains a good wife; a person who offers relief from fear, attains prosperity; a person who offers food grains, obtains perpetual happiness and a person who gives Brahman (Vedas), attains identity with Brahman.

47. One should give food-grains to the Brāhmaṇas in accordance with one's capacity and especially to excellent ones knowing the Vedas. After death, he shall attain heaven.

48. By giving away cows one is relieved of all sins ; by the gift of fuel, a man becomes like a blazing fire.

49. One should give fruits, roots, vegetables and food-stuffs of various kinds to the Brāhmaṇas, he shall himself be happy and rejoicing.

50. A person who gives medicine, diets, oil, ghee etc. to a sick person in order to cure him of it, shall himself be free from ailments. He shall enjoy longevity and be happy.

51. A man who makes gifts of umbrellas and shoes escapes the path to hell called Asipatravana (full of edges as sharp as the edge of a razor) and surmounts severe scorching pain.

1. VV. 43-51. Fruits accruing from particular *dānas*.

52. Whatever is most pleasing to him in the world and whatever is excessively cherished by one in the house, should be given to a meritorious person by one who wishes the same for himself to be inexhaustible.

53. Whatever is given during the equinotical or tropical transit of the sun or during the eclipse of the sun or the moon or during the time of the transit of the sun from one zodiac to another, shall become everlasting.

54. By making gifts in the holy centres such as Prayāga etc. in the sacred shrines and near the holy rivers and forests, one obtains everlasting benefits.

55. There is no greater or meritorious act than that of making gifts in the case of any living being. Hence gifts should be made over to a Brāhmaṇa well-versed in the Vedas, by the twice-born.

56. Gifts should be made by one who wishes for heaven, longevity and prosperity and for subduing sins. Everyday charitable gifts should be made unto Brāhmaṇas by one who wishes for salvation.

57. If out of delusion, any sinful soul prevents the gift from being given to the Brāhmaṇas, fire-god or the Devas, shall be reborn as an animal.

58. If after earning much wealth, anyone does not worship Brāhmaṇas and Devas, he must be banished from the kingdom after confiscating his property.

59. A Brāhmaṇa who does not give cooked food etc. during famines when animals die, is a despicable person.

60. No one should accept monetary gifts from him nor should anything be given unto him. The king should stamp his seal on him and banish him from his kingdom.

61. The man who does not give wealth to good persons nor means of piety, is a greater sinner and he is cooked in the hell.

62. O excellent Brāhmaṇas, gifts must be made to those Brāhmaṇas who regularly study the Vedas, who are endowed with learning, who have conquered their sense-organs and who are endowed with full self-control.

63. One shall feed a learned and righteous Brāhmaṇa again even if he has already taken a hearty meal; one should not

feed a fool who has no good conduct even if he is starving for ten days.

64. If any one makes any gift overlooking the learned Brāhmaṇa of the locality, he becomes a sinner by means of that action. He burns his family upto the seventh generation.

65. If the Brāhmaṇa outsider were to be superior in conduct, learning etc., gifts must be made over to him even by overlooking the man at hand.

66. The person who accepts what is offered with due respect and the person who offers with due respect—both of them go to heaven. If it is the contrary, both of them go to hell.

67. A person who knows Dharma should not offer even water to an atheist or a heretic or to a sceptic or to a person who does not know the Vedas.

68. If a person who is not learned accepts the gifts of sweet pies, gold, cow, horse, land or gingelly seeds, he is reduced to ashes like a log of wood.¹

69. An excellent Brāhmaṇa shall wish to receive wealth only from high class praise-worthy Brāhmaṇas or from all twice born persons but by no means from a Śūdra.

70. A Brahmaṇa should try diminution of his expenditure for livelihood but should not wish for the expansion of wealth. One who is in the clutches of covetousness for wealth falls off from Brahmanahood.

71. Even after studying the Vedas and after performing 11 Yajñas, one does not attain that goal which one attains by means of diminution of avocation (i.e. curtailment of expenses).

72. No Brāhmaṇa shall be excessively interested in monetary gifts; one may accept the amount required for a religious journey. A Brāhmaṇa accepting more than what is required for sustenance faces downfall.

73. One who perpetually begs cannot attain heaven. Just as a thief annoys all living beings, so also the perpetual beggar.

74. A person desirous of uplifting preceptors, elders or servants, a person desirous of worshipping deities and guests, can

1. Manu IV. 188.

accept gifts from everywhere. He should not be satiated in this respect by himself.

75. A householder with his soul absorbed in meditation, who worships deities and guests and who remains endowed with self-control, attains the greatest region.

76. Or he should entrust everything to his son and go to the forest. As a knower of reality, he should wander alone. He should be indifferent to worldly affairs and endowed with great concentration (in spiritual activities).

77. O excellent Brāhmaṇas, the duty of the householders has been expounded to you thus. One should abide by these after knowing them and shall make other Brāhmaṇas follow the same.

78. Thus, one should always worship the only primordial lord by following the duties of the householder. He shall surmount the *Prakṛti*, the source of origin of all living beings and he does not take another birth.

CHAPTER TWENTYSEVEN

Duties in Vānaṣṭha (Hermit's) Stage¹

Vyāsa said :

1. After staying in the householder's stage of life thus in the second part of life, one should pass on to the stage of the forest hermit, accompanied by his wife or (alone but) maintaining the sacrificial fires.

1. This is normally the third stage in life and the rules etc. pertaining to it are given in the Dharma Sūtras of Āpastamba (II. 9. 21. 18), Baudhāyana (III. 3), Viṣṇu (95) and Smṛtis like Manu VI. 1-32, Yājñavalkya III. 45-55, in Mahābhārata *Sānti* 245-1-14, *Anuśāsana* 142 and Purāṇas like *AP.* ch. 160., *Bh. P.* VII. 12. 17-31, *NP.* I. 27. 85-106. Many verses are common to Smṛtis and Purāṇas *inter se* but that is inevitable in such works dealing with the same topic.

2-3. Or he should go to the forest after entrusting his wife to the care of the sons.¹ After seeing his grandchild, the old man with his body weak and shattered should go to the forest in the course of Uttarāyaṇa (Northern transit of the sun) on any auspicious morning in the bright half of the month. After going to the forest, he should observe all regulations and perform penance with great concentration.

4. He should take to a fruit diet after collecting holy fruits and roots. He should worship the *Pitṛs* and the deities with what constitutes his controlled diet.

5. He should always worship the guests; after taking bath he should worship the gods. With great composure, he should eat only eight mouthfuls out of what he brings from the house.

6. He should always wear the matted hair. He should not cast off (i.e. pare off) nails and hairs. He should always maintain (continue) the study of the Vedas; on other occasions he should observe restraint on his speech.

7. It is with food proper for sages, with various vegetables, fruits and roots grown in the forest that he should perform his daily fire-worship and also the five (great) sacrifices (*pañca-mahā-yajñas*).

8. He should always wear bark-garments. He should be pure, taking bath three times a day. He should be kind and considerate towards all living beings. He should avoid taking *Pratigrahas* (monetary gifts).²

9-10a. The Brāhmaṇa should perform regularly the sacrifices (specifically meant for) on Darśa and Paurṇimā (New Moon and Full Moon) days, on the proper Nakṣatra, as also the Āgrayaṇa *iṣṭi* Cāturmāsya sacrifices. He should observe (the holy rites) in the period of summer and winter solstices.

10b-12a. He should prepare separately *Puroḍāśas* (sacrificial offerings of ground rice offered in earthen dishes—*Kapālas*) and *Caru* (oblation of boiled rice and barley) with pure (offerable as oblations in sacrifice) wild grains (rice grown naturally in spring and Autumn) and gathered by himself.

1. Cf. Manu VI. 3, Yājñavalkya III. 45.

2. Cf. Manu VI. 5 and 7, Yāj. III. 46.

Having offered those highly sacred *Havis* (oblations) of the products of the forest to the deities, he should partake of the remainder for himself with the salt prepared by himself.¹

12b-13. He should avoid wine and meat and the mushrooms growing on the Earth; 'earth-grass' i.e. *Andropogon Schoenanthus*; the fruit of the trees Śīśuka (Śigruka and Slesmātaka (*Cordia Latifolia*); he shall never eat anything cultivated (after ploughing the earth) with the ploughshare. Nor shall he eat anything abandoned by anyone.

14. Even when distressed, he should not make use of the flowers and fruits produced in the villages.² He should maintain and venerate the holy fire as per injunctions in the *Vaikhānasa Sūtra*.

15. He should not cause injury to any living being. He should be free from *Dvandvas* (mutually clashing opposites like pleasure and pain) and be free from fear as well. He should not take food during the night and be engaged in meditation during the night.

16. He should be one who has conquered the sense-organs and restrained anger. He should ponder over the perfect knowledge of Reality. He should always be celibate and not approach carnally even his wife.

17. The *Brāhmaṇa*, who, after going to the forest indulges in sexual intercourse with his wife passionately, violates his holy vow and has to perform expiation.

18. The child born thereby cannot be touchable by *Brāhmaṇas*. He is not authorised in the study of the *Vedas*. All the persons born in his family shall also be so.

19. He should invariably sleep on the ground below. He should be devoted to the *Ĵapa* of the *Sāvitrī Mantra*. He should afford shelter unto all living beings and share things with others.

20. He should avoid slandering and falsely accusing others; he should avoid (too much of) sleep and lethargy; he should maintain one single fire. He should have no fixed abode; he shall resort to a ground purified by sprinkling water.

1. Manu VI. 14

2. VV. 13-14; cf. Manu VI. 16.

21. One should freely roam about alongwith the deer or take rest alongwith them. With very great concentration, he should lie down on a slab of stone or on the gravels.

22. He should be one who washes off immediately (i.e. one who does not hoard anything) or he can hoard things necessary for a month; or he can have all the requisite things for six months or he may be one who hoards things necessary for a year.

23. In the month of Āśvayuja (September-October) one should throw away all one's hoarded things.^{1*} He should also discard the old worn clothes, vegetables, roots and fruits.

24. He should be a *Dantolūkhalika* (one who uses the teeth as mortar for chewing the grains and eating them). He should follow the practice of a pigeon. He should be an *Aṣmakūṭṭa* breaking or pounding corns etc. on stones) or he should be one who eats only what is ripened in the course of time.

25. He should eat food at night what he gathered during the day, in accordance with his capacity. He should be a *Caturthakālīka* (i.e. one who eats after missing three meal-times) or he shall be an *Aṣṭamakālīka* (one who eats after missing seven meal-times.)

26. He should perform expiatory rites in accordance with the Cāndrāyaṇa rites during the bright and dark halves of the month. He should take once in a fortnight boiled rice (or barley) gruel.^{2**}

27. Established in the doctrine of Vaikhānasas one should always subsist on merely flowers, roots or fruits which have naturally fallen and withered.

28. One should roll on the ground or stand on the fore part of the foot (i.e. tip-toe) throughout the day. One should

1. VV. 22-23, Manu VI. 15, Yāj. III. 47

*v.l. *Pūrva-saṅcitam* is better and hence accepted. Veñkt. Press reading *pūrva-cintitam* 'as thought of before' does not give the proper sense.

2. Manu VI. 20-21 and 31

**Veñkt. text : *dujāgrān kathitān* 'reporting to foremost Brāhmaṇas' is irrelevant. Hence the v.l. *Tavāgūḥ kvathitāḥ* is accepted.

be continuously engaged in standing or sitting but should not lose courage on any account.

29. Gradually increasing his intensity in austere penance, he should get himself scorched in five fires; in the rainy season he should expose himself to showering clouds (for his shelter). He should put on wet clothes during the winter.¹

30. He should take ablutions thrice a day and propitiate the *Pitṛs* and Devas or he should stand on a single foot and imbibe the rays then.

31. He should get himself surrounded by five fires. He should be an imbibor of smoke, heat or Soma juice. He should drink milk (or water) in the bright half and *Pañcagavya* (cow-dung, urine etc. of cows) during the dark half of the month.

32. Or he should eat fallen and withered dry leaves or observe penance called *Kṛcchra*. He should always practise Yoga and recite Rudra (*Sūkta*).

33. He should study Atharvaśiras and be interested in practising the principles of Vedānta;² he should resort restraints (*Yamas*) continuously; and he should alertly practise *Niyamas* (observances and rites).

34-35. He should wear the skin of a black-antelope, the upper garment and the white sacred thread. He should then impose sacred fires on his Ātman; and be devoted to meditation. He should be devoid of fire (i.e. give up fire-worship etc.) and a fixed abode; he should be a silent sage engaged in endeavour for salvation. He should take alms necessary for his journey from saintly Brāhmaṇas.

36. He should receive the same from other Brāhmaṇa householders residing in the forest. Himself residing in the forest, he should eat eight mouthfuls of what he brings from the village.

37-38a. In a cup of leaves or holding the palms like a cup or on a potsherd (*Śakala*) (he should receive those things). For the realisation of the Ātman, he should perform Japa of the different Upaniṣads, different Mantras, the Sāvitrī Mantra or

1. Manu VI. 23-24, Yāj. III. 52.

2. Manu VI. 29-30.

Rudra Adhyāya.

38b-39. He should resort to the great Departure (*mahā-prasthāna*) or observe fast unto death. He should abide by the procedure of dedication unto the Brahman, and may enter fire.¹ Those who resort to this stage of life duly, this state of life that destroys unholy things, attain the region of Īśvara; they go to that region after their death.

CHAPTER TWENTYEIGHT

Duties of Yatis (recluses)

Vyāsa said :

1. After staying in the stage of life as the forest-hermit during the third period of his life, thus, he should spend the fourth period of his life by renunciation.

2. After having established the fires in the Ātman, the Brāhmaṇa should renounce and go away as an anchorite. He should be engaged in the practice of Yoga, be quiescent and be devoted to Brahmanvidyā (the lore of the Brahman).

3. People wish for Sannyāsa (renunciation) when *Vaitṛṣṇya* (absence of thirst i.e. attachment) towards all worldly objects surges up in the mind. Otherwise one would be a fallen fellow.

4. After performing the *Iṣṭi* of pertaining to Prajāpati or Āgneya² (pertaining to the fire god), he should become a *Dānta* (one with self control.) His passions and sins get perished. He should then resort to the Brahīmāśrama (the stage of renunciation i.e. *Sannyāsa*)

1. Manu VI 31. Yāj III. 55. But the writers on Dharmaśāstra do not favour such suicides. Also Mbh. *Ādi* 779. 20.

2. Manu VI. 38, Yāj III. 56 require the performance of Prājāpatyeṣṭi, while Jābālopaniṣad 4 recommends *Āgneyī iṣṭi*. KP synthesized both the views by giving an option.

5. Various types of Sannyāsins are mentioned : some of them are *Jñāna-sannyāsins*, others are *Veda-sannyāsins* while some others are *Karma-sannyāsins*.¹

6. He who is free from all attachments, devoid of Dvandvas (mutually clashing opposites) and who is fearless is called the renouncer of Jñāna type (*Jñānasannyāsin*). He is stabilised in his own Ātman.

7. He who studies the Vedas solely every day, is devoid of Dvandvas and who accepts nothing (or is propertyless or has nothing) is called the renouncer of the Veda type (*Veda-Sannyāsin*). He is one who has conquered the sense organs and is desirous of liberation.

8. The Brāhmaṇa who absorbs the sacrificial fires into the Ātman and who is interested in dedicating everything to Brahman, should be known as the renouncer of Karmans—one devoted to great *Yajñas*.

9. Among these three, the Jñānin is considered to be the superior-most. He is a scholar who has no function to be performed nor has he any symbol.

10. He would be devoid of mynness; should be fearless and quiscnt; he should be above Dvandvas and free from acceptance (of gifts) (or possession-less). He should wear only a ragged loin cloth or he may be naked, but he is devoted to meditation.

11. He should be a celibate; take in only limited mouthfuls of food. He should get his food from the village. He should be engaged in reflecting on the spirit. He should not have worldly attachments. Nor does he take meat.

12. He should seek happiness and move about here with only the Ātman to assist him. He should not speak in appreciation of either death or life.

13-14a. He should wait only for the time of his death just as a servant waits for (his master's) order. He has never anything worth studying or hearing. He thus qualifies himself to be identical with Brahman.

1. VV. 5-9 KP gives a different classification of Sannyāsins. Mbh. *Anuśāsana* 141. 89 followed by AP. 161. 18 give (1) Kuṭīcaka, (2) Bahūdaka (3) Harīsa and (4) Paramaharīsa as the usual classification of Sannyāsins.

14b-16. Either he may wear a single cloth or he may wear a loin cloth. The scholar may have either a tonsured head or a tuft of hair on the head. He should have three staffs. He should be free from acceptance of gifts. He should always wear ochre-robcs. He should be engaged in the path of meditation. He should stay at the outskirts of the village or at the root of a tree or in the temple. He should view the enemy and the friend alike. He should face both honour and disrespect equally.

17-18a. He should maintain himself on alms. He should not take the food of only one man at any place. If, out of delusion or for any other reason, the ascetic takes the food from one person, no expiation has been mentioned for him in the Dharmaśāstras.

18b-19a. He should consider a lump of clay, a stone and a piece of gold (of the same value) equally. His soul should be free from passion and hatred. He should desist from injuring living beings and observe silence. He should be devoid of desires.

19. One should set foot after purifying the place with the vision (look carefully before treading on a place); he should drink water purified by means of a cloth; he should speak words purified by a knowledge of the scriptures; he should act with a pure conscience.

20. Except during the rainy season, a mendicant should not stay for long in a single place. He should take ablutions regularly and observe cleanliness. He should always have the waterpot in the hand. He should be clean.

21. He should perpetually be devoted to celibacy and should always stay in the forest. He should be devoted to the scriptures on salvation. He should be celibate and should keep his sense-organs fully conquered.

22. He should be free from haughtiness and egotism; he should be devoid of censure and backbiting. An ascetic endowed with the quality of the (realization of) knowledge of the Ātman shall attain salvation.

23. After taking bath he should perform the *Ācamana* rite according to injunctions. Thus purified he should always study (ponder over) the eternal Veda called *Praṇava* i.e. *OM* (sitting) in a temple. etc.

24-25. Wearing a sacred thread, with the Kuśa grass in his hand, wearing a clean washed ochre-coloured garment and his body smeared with ashes covering the hairs and with a quiescent soul and concentrated mind, he should continuously perform *Japa* of Brahman (Veda) pertaining to Yajña (sacrifice) or pertaining to divinity or concerning the soul described in the Upaniṣads.

26. The ascetic observing silence and celibacy may stay with his sons¹ also. If he practises the study of Vedas always, he shall attain the greatest goal.

27. These are particularly his vows viz. : non-violence, truthfulness, non-stealing, celibacy, greatest penance; (austere-most) forbearance, mercifulness and contentment.

28. He should adhere to the Vedantic knowledge with great concentration; he should perform the five Yajñas (Pañca-mahā Yajñas) It is not for the sake of alms that he should be endowed with Jñāna and meditation.

29. He should always perform the Japa of the Homa mantras at the proper time with great concentration. He should read the Vedic passage every day. He should repeat the Sāvitrī Mantra at the junctions (morning and evening).

30. Thereafter he should meditate on Lord Parameśvara in a secluded spot. During secluded life one should avoid passion, fury and acceptance of monetary gifts.

31. The scholar who wears one or two garments, a tuft of hair (on the head), a sacred thread and holding a Kamaṇḍalu (water-pot) in hand and three staffs attains the greatest Being.

1. This is strange. The recluse has to leave home. wife, children, property etc. *vide* Manu VI-41, 43-42.

CHAPTER TWENTY-NINE

Duties of an Ascetic

Vyāsa said :

1. In this way the sustenance of ascetics of restrained soul (mind) who strictly adhere to the stage of their life, has been declared to be on begging alms or on fruits, roots etc.

2. He should beg for alms only for once. He should not indulge in it for long. Since, if an ascetic is attached to alms, he becomes involved in worldly affairs.

3. He should beg for alms only at seven houses.¹ If nothing is received he should begin begging for alms once again. He should wash the vessel and take food in it. Then once again, he should wash it with water.

4. Or he should take another vessel for collecting the alms and another for taking food everyday. After taking food he should wipe off that vessel and take food only to facilitate the journey of life. He should not be covetous.

5. The ascetic should go to collect alms when there is no smoke or burning coal, at a house where all the people have taken food and where the threshing rod is kept resting and the potsherd is disposed off.²

6. After saying “Bhikṣā” (alms) once, the mendicant ascetic should stand with the head bent (facing down) for a period of a *Godoha* (i.e. the time taken to milk a cow). (After receiving the alms) he should eat it silently. He should be pure and restrained in speech.

7. He should wash his hands and feet and perform the *Ācamana* rites in accordance with the injunctions. He should show food to the sun-god and partake of it facing the east. He should remain pure.

8. He should take in the five *Prāṇāhutis* (i.e. take the five particles of food while uttering *Prāṇāya svāhā* etc.). With concentration he should take in only eight mouthfuls of food.

1. Vasiṣṭha Dh. S. X. 7, Śaṅkha Smṛ. VII. 3

2. Manu VI. 56, Śaṅkha VII. 2

After performing the *Ācamana* rite he should meditate on Lord Brahmā, the great Īśvara.

9. Manu, the Prajāpati, says that the following four types of vessels may be used (for begging alms) by ascetics viz. : a gourd, a wooden vessel, a mud-pot or a bamboo pot.¹

10. He should think of Īśvara always early in the night, in the middle of the night, at the close of the night and during the *Sandhyās* (i.e. dawn and dusk). During the *Sandhyās*, he should particularly make use of sacrificial fires.*

11-13. He should keep within the abode of the lotus of his heart, the deity named Viśva who is the cause of the birth of the Universe. He should remember the Ātman of all living beings—that which is stationed beyond darkness, the Ātman that is the support of all the brilliance, the unchanging bliss, that which is beyond Pradhāna and Puruṣa, Śiva (stationed in the) cavity of the sky, Īśvara of the form of Brahman, present within all beings. He should meditate on the lord devoid of beginning, middle and the end, the abode of the qualities such as bliss, etc.

14-15. He should meditate on the great Puruṣa, the Brahman, Brahmā, the unchanging truth, the universal formed Maheśa resembling the mid-day sun. He should stabilise the Ātman in the Supreme Ātman through Omkāra. He should meditate on Lord Īśāna present in the middle of the Ākāśa (firmament).

16. One meditating on the ancient pure Puruṣa, the cause of all beings, the only receptacle of bliss, shall be released from bondage.

17-18. Or he should ponder over the great firmament, the sole cause of all living beings, that which is present in the cavity of the heart, the abode of illusion for the universe; he should meditate on the enlivening force of all living beings, where the world gets dissolved; which, those desirous of liberation, see as the subtle bliss of Brahman.

1. Manu VI. 54 but there it is attributed to Svāyambhuva Manu

*v.l. *Sandhyāsvahni* '(especially) in the dawn, the dusk and at day' is better.

19. After pondering over the infinite real, Īśāna, the Brahman that is lying hidden in its middle, the Brahman characterised by perfect knowledge, he should sit with perfect self-control.

20. This is the greatest secret of all secrets imparted to ascetics by Maheśa. He who brings into practice the perfect knowledge, shall experience Yoga pertaining to Īśvara.

21. Hence, he should always be devoted to meditation; he should be devoted to the Ātmavidyā (knowledge of the soul). He should resort to the perfect knowledge of Brahman, whereby he shall be released from bondage.

22. Realising the non-identity of the self from all other things, and that the self is pure bliss, devoid of old age, one should meditate again on that Supreme knowledge.

23. He is, therefore, the Supreme Lord as from him all beings originate, by attaining him one is not born again. He is the God who transcends and rules over all.

24. That Lord is Maheśvara, the journey unto whom is mentioned to be perpetual and auspicious, and whom they call as the greatest.

25. Whatever holy main vows and subsidiary vows of the mendicant ascetics have been mentioned, if any of these are transgressed, expiatory rites are enjoined.¹

26. After approaching a woman carnally, he should make amends as follows : He should control his mind, remain pure and perform Prāṇāyāma. He should then perform the expiatory rites called *Kṛcchra** and *Sāntāpana*.

27. Thereafter he should remain with perfect mental control and regularly perform the *Kṛcchra* (expiatory) rite according to injunctions. The mendicant should come to the hermitage again and perform his regular duties with alertness.

28. Learned men say that a falsehood uttered for fun does not affect one adversely. Still it should not be pursued, as this is a serious incident.

1. VV. 25-36 enumerate the atonements or expiations for transgression of rules by a Sannyāsin.

*a better v.l. is *prāyaścittam samahitaḥ* with concentrated mind take the *prāyaścitta*, as this avoids the duplication of *Kṛcchra prāyaścitta* in the next verse.

29. (If one speaks a lie even in joke) an ascetic desirous of piety should fast for one night and perform one hundred Prāṇāyāmas.

30. One should not commit theft even if one loses one's interest* (?). The Smṛti states that there is no other act of irreligion than theft.

31. It is spoken of as another kind of violence. It deprives one of the knowledge of the self. What is called wealth is the externally wandering life of man.

32. He who deprives a man of his wealth, deprives him of his life. If one commits it, that extremely wicked person, fallen from his pious way of life, gets his sacred vow violated. (Repenting again if) he feels despondent, he should perform *Cāndrāyaṇa* vow.

33. Śruti says that he should perform (the *Cāndrāyaṇa* rite) for a year in accordance with the injunctions in the scriptures. If the mendicant ascetic should repent again, he should perform his vow alertfully.

34. If the mendicant ascetic commits violence accidentally he should perform the expiatory rite of *Kṛcchrātīkṛcchra* or *Cāndrāyaṇa*.

35. If, on seeing a woman, an ascetic involuntarily discharges his semen virile due to his weakness, he should perform sixteen Prāṇāyāmas.

36. If the involuntary emission of the semen takes place during the day time, he should perform hundred Prāṇāyāmas every day for three days. If one takes to wine and flesh in secret, or takes salt openly during Navaśrāddha (first Śrāddha after a person's death) *Prājāpatya* vow is the expiatory rite.

37. All the sins of a person engaged always in meditation perish. Hence, one should be engrossed in meditation on Maheśvara after realising him.

38. That which is the greatest Brahman, the brilliantmost light, the imperishable and unchanging support of all and is immanent in everything, should be known as Maheśvara.

*A better v.l. is *param āpadgatenāpi na kāryaṁ steyam anyataḥ* One should not perform theft from others even if he is in extreme difficulty'.

39. This lord Mahādeva is the pure and the greatest Śiva. He alone is the non-dualistic imperishable deity within the orb of the sun.

40.* (Defective verse) Since the lord is very great and is stationed in the principle called Ātmayoga and termed Svadhā, Agni (fire) and (knowledge) Jñāna, he is known as Mahādeva.

41. He who does not see any other lord than Mahādeva, he who realises him as the Ātman, attains the greatest region.

42. Those who consider their own Ātman different from Parameśvara do not realise the lord. Their effort is futile.

43. The only Brahman is the supreme Brahman. That should be known as the unchanging principle. That lord is Mahādeva. By not realising this, one is fettered.

44. Hence, an ascetic of controlled mind should worship invariably. He should be quiescent, devoted to Mahādeva and engaged in the path of knowledge.

45. O Brāhmaṇas, thus the auspicious stage of life of the ascetics has been detailed to you. This has been formerly expounded to the sages by lord Pitāmaha (god Brahmā).

46. This excellent knowledge, the auspicious thing based on the duties of the ascetics, imparted by the self-born deity, shall not be given to anyone else except to sons, disciples and Yogins.

47. Thus the rules governing the rites of the ascetics have been described. It shall be the sole cause of the propitiation of Paśupati. Those who practise this every day with concentration of the mind are not reborn nor shall they face destruction.

*Veñkt. Press text is full of misprints : The Crt. edition reads : *yasmān mahiyate devaḥ svadhāmni jñāna-sañjñini ātma-yogāhwaye tattve Mahādevas tataḥ smṛtaḥ* 'Inasmuch as the lord enjoys in his abode called (spiritual) knowledge and the reality called the Yoga of Ātman, he is said to be "great God".'

CHAPTER THIRTY

Rules of expiation

Vyāsa said :

1. Henceforth I shall expound auspicious procedure of expiation¹ for the welfare of all Brāhmaṇas (v.l. people) and for dispelling sins.

2. By not doing the enjoined holy rite and by doing what is prohibited, a person incurs sin. The expiatory rite is the way of absolvment from sin.

3. No Brāhmaṇa should ever remain (anywhere) without performing the expiatory rite. He should perform what quiescent, scholarly Brāhmaṇas advise.²

4. What a quiescent Brāhmaṇa, who is the most excellent among the knowers of the meanings of the Vedas, who loves *dharma* (virtue) and who maintains (sacrificial) fires, does, shall be the greatest virtue even if it be that he alone performs it.

5. If there are three Brāhmaṇas who though they do not maintain sacrificial fire are but past-masters of Vedic interpretation and love Dharma, what they say should be regarded as means of Dharma.

6-7. If there is a group of seven Brāhmaṇas who are experts in many scriptures on Dharma-śāstra and are proficient

1. Chs. XXX—XXXIV of KP deal with rules of *Prāyaścitta* or expiation from sin. The concept of sin is beyond the scope of annotations (For the concept of sin *vide* Hasting's *Encyclopaedia of Religion and Ethics* vol. XI article on "sin"). The concept of sin was well-developed in Rgvedic times (*vide* A. B. Keith—*The Religion and Philosophy of the Veda and Upanishads*, pp. 245-9, 264-8, 310-12 etc.).

The term *Prāyaścitta* means 'that whereby the *citta* (the mind) of the repentant is generally (*prāyaḥ*) free (from the oppressive sense of guilt) by the Paśad assembly of Brahmin Pandits; a *smṛti* quotation in Parāśara Mādhava II. 1. p. 3)

The idea that a sin can be wiped out by *Prāyaścitta* gave rise to a vast literature from the time of ancient Dharma-sūtras down to mediaeval writers of digests (*Nibandhas*). Purāṇas as a part of Dharma-śāstra had dealt with them in details *vide* AP chs. 169-174, VP. I. chs. 14, 15 and 30.

2. VV. 3-8 state who should be regarded as authority in religious matter (as to what atonement be made etc.)

in logical reasoning of pros and cons and endowed with Vedic studies, these seven are glorified as authority on Dharma-Śāstra.

8. If there be twenty-one Brāhmaṇas who know the truth about the knowledge of Mīmāṃsā and are experts in Vedānta, can lay down the expiatory rite.

9. He who associates with the fallen sinners for one year by sharing their vehicles, beds and seats, with full knowledge thereof, shall also become fallen¹

10. A Brāhmaṇa who officiates as a priest contracts a marriage with the fallen out-caste and teaches them Veda or dines with them, instantly becomes fallen.

11. The Brāhmaṇa who teaches them out of delusion or not knowing (their sins) or learns alongwith them shall become fallen in the course of a year.

12. The slayer of a Brāhmaṇa² should construct a hut in the forest and live therein for twelve years. For self-purification, he should beg alms with the skull of the dead as a symbol on the flag.

13. He should avoid the abodes of the Brāhmaṇas and the shrines of deities. He should remember that Brāhmaṇa constantly and censure himself.

14. He should quietly and slowly enter seven houses (for begging) the worthiness of which was not (previously) considered and which are free from smoke and fire (extinguished) and inmates whereof have taken their meals.

15. He should beg for alms only once. He should proclaim his sin to all men. Or he should maintain himself with fruits and roots obtained from the forest and subsist on them.

16. He should hold the skull and the Khaṭvāṅga (a staff with a skull at the top) in his hands. He should observe celibacy. When the twelfth year is completed in this manner, he shall become free from the sin of Brāhmaṇa-slaughter.

1. VV. 9-11 state the conditions under which even an innocent man is treated as 'fallen'.

2. Slaying of a Brāhmaṇa was regarded as a serious sin (*mahā-pāpa*). VV. 12-26 describe different atonements for this great sin.

17. When the sin has been committed unintentionally, this is the auspicious expiation. It should be remembered that if the sin is done intentionally, the purification is only after death, and not by any other means.

18. He should observe *Anaśana* (fast unto death) or *Bhṛgupaṭana* (fall off from a precipice) or he shall enter the burning fire or water.

19. In order to wipe off the sin of Brāhmaṇa-slaughter, he should discard his life for the sake of a Brāhmaṇa or a cow or for the sake of the dead.

20. The sin of Brāhmaṇa-slaughter is dispelled by curing a Brāhmaṇa of his chronic illness or by giving food to a very learned person.

21. Or a Brāhmaṇa is absolved of the sin of Brāhmaṇa-slaughter by taking the concluding ablutions of a horse sacrifice or by giving all his possessions to a Brāhmaṇa who has mastered the Vedas.

22. A Brāhmaṇa should observe fast for three nights and then take three baths in the world-famous confluence of the river Sarasvatī with the Aruṇā and he shall be purified.

23. By going to the holy place Rāmeśvara, and by taking bath in the great ocean or by seeing Rudra, he shall be rid of the sin if he observes celibacy.

24. There is the holy centre of lord Śūlin (Śiva) named Kapālamocana. By taking bath and propitiating the *Pitṛs* and Devas, one dispels the sin of Brāhmaṇa-slaughter.

25. It was there that the skull of ParameṣṭhinBrahmā was formerly deposited by Bhairava, the overlord of Devas, of unmeasured splendour.

26. By worshiping Mahādeva there, in the form of Bhairava, after the bath and after performing the *Tarpaṇa* rites to the *Pitṛs* one is freed from the sin of Brāhmaṇa slaughter.

CHAPTER THIRTYONE

*Importance of Kapāla-mocana Tīrtha:¹
Emplacement of God Brahmā's Skull*

The sages said :

1. Formerly, how was the skull severed from the body of Brahmā, placed on the Earth by Lord Rudra, Śaṅkara, of excessive brilliance ?

Sūta narrated :

2. O sages, listen ye all to the meritorious story that dispels sins, and the greatness of the intelligent Mahādeva, the lord of Devas.

3. Formerly, on the peak of Meru, the great sages bowed to the lord Pitāmaha, the primordial cause of the worlds, and said :- "What is that one immutable Principle ?"

4. The deity from whom the worlds originated was deluded by the Māyā of Maheśa. Not realising the greatest Being, he was over-bearing (enough) to say that he was (the unchanging principle).

5. "I am the Creator, the source of the origin of the Universe. I am the single self-born Īśvara. I am the beginning-less greatest Brahman. By worshipping me, one is liberated.

6. I am the deity who makes all Devas function as well as desist (from functioning). There is no one in the worlds superior to me."

7-8. While he was professing like this, a portion of Nārāyaṇa was born and spoke these words laughingly- "The three-eyed lord is annoyed. O Brahmā, what is the reason for this ?

1. That *Vyāsa Gītā* is an interpolation by Pāśupatas becomes evident when in place and out of place they bring their favourite Deity. This chapter illustrates how the sin of *Brahma-hatyā* (killing a Brāhmaṇa) was absolved by taking a bath in a holy centre (Tīrtha) at Vārāṇasi and why it came to be named as *Kapāla-mocana* (reliever from the contact of a skull). The glorification of Śiva by embodiments of Vedas and amputation of the arrogant head of god Brahmā and the final emancipation from that sin of beheading Brahmā and physical separation of Brahmā's skull from Bhairava's hand—all is for the glorification of Śiva.

You are overpowered with ignorance. The qualities you have been boasting are not present in you. (v.l. This is not proper).

9-10. I am lord Nārāyaṇa, the primordial maker of the worlds, the Yajña incarnate. Without me, the whole universe cannot exist at all anywhere. I alone am the Supreme brilliance. I alone am the greatest goal. It was after being urged by me that the sphere of the Universe has been created by you.

11. While these two deities were arguing with a desire to subdue the other, the four Vedas came to the place where these two deities were present.

12. On seeing lord Brahmā and the lord identical with Yajña (i.e. Nārāyaṇa) seated (there), (the Vedas) with a painful heart declared the reality of the Supreme Lord.

R̥gveda said :

13. It is lord Maheśvara, within whom are stationed all living beings from whom everything functions and which they call the Supreme principle.

Yajurveda said :

14. It is the Pināka-bearing deity Śiva who is worshipped by means of all the Yajñas and the Yoga and whom they call Lord Īśvara.

Sāmaveda said :

15. That great Deva is Śaṅkara by whom this Universe revolves, who is the auspicious deity within the firmament and who is the principle Reality known and realised by the Yogins.

Atharvaveda said :

16. That is lord Bhava whom the ascetics visualize and worship as the great lord of Devas, as the great Puruṣa, as the great Ruler Rudra.

17. On hearing this auspicious utterance of the Vedas, lord Brahmā laughed utterly deluded, the Ātman of the Universe (i.e. Brahmā) then said :

18. "Why does that great Brahman who ought to be devoid of all attachments, sport about alongwith his wife and the excessively arrogant Pramathas (attendants) ?"

19. When this was uttered, the eternal lord, of the nature of *Praṇava* (OM), who is really formless, became embodied and spoke these words to Pitāmaha (god Brahmā).

Praṇava said :

20-21. "Indeed this lord Īśa, Rudra never sports about with a goddess who is different from himself. Maheśvara is of that sort. He is that lord Īśa, the eternal and the self-luminous. The goddess Śivā is one who has become his Bliss (i.e. his aspect called blissfulness) and not extraneous (coming from outside)."

22. Even when this was explained, the ignorance of Aja (Brahmā) whose body is Yajña, was not dispelled due to the Māyā of Īśvara.

23. In the meanwhile Viriñca (i.e. god Brahmā) the conceiver of the universe saw a divine wonderful and great brilliance filling up the space of the sky.

24. In the middle of it (that light) was stationed a sphere of brilliance shining with splendour. O excellent Brāhmaṇas, a divine splendour in the middle of the firmament appeared in front of him.

25. On seeing that divine face over his head, the grandfather of the worlds saw a sphere of splendour spotless and terrible.

26-27. The fifth head of Brahmā blazed with great fury. Instantaneously the great Puruṣa, Nīllohita, the tawny coloured trident-bearing lord, having the serpents for his sacred thread was seen. Lord Brahmā spoke to Śaṅkara, Nīllohita.

28. (Defective verse) * O Śaṅkara, you are born of my forehead formerly for the sake of knowledge (?) You are called Maheśāna. Hence, seek refuge in me."

29. On hearing the arrogant words of the lotus-born deity, Īśvara depatched his man Kālabhairava, the burner of worlds

*KP. Crt. ed. reads *jānāmi bhavataḥ pūrvam lalāṭād eva Śaṅkara prādurbhavam* / "O Śaṅkara, I know your birth from my forehead formerly."

30. After fighting a great battle with Brahmā, Kāla-Bhairava slit the fifth face of Viriñca (Brahmā.)

31. Brahmā whose face was cut by lord Śambhu, died; but by means of the Yogic power of Īśa, the holder of the universe (Brahmā) regained his life.

32. Then he saw Īśāna, the eternal Mahādeva seated alongwith the great goddess and stationed in an other sphere of light.

33. He had the royal serpents for his bracelet; the crescent-moon as an ornament; he resembled a crore of suns (in brilliance), he shone with his matted hair.

34. He was clad in the hide of a tiger; he was bedecked in divine garlands; he held the trident in his hand; he was a Yogin who could not be looked at (due to his brilliance.)

35. He saw the primordial deity, the first deity, great lord whom those who are stabilised in Yoga see within their hearts as Īśvara and Brahman.

36. Verily, the great Lord whose supreme power, the goddess, is designated as the sky (v.l. established in the firmament) and whose Yogic soul (?) infinite *aiśvarya* (divine potencies like omniscience, omnipresence etc.) is seen indeed.

37. That Rudra, on merely bowing to whom once, the deluding seed of the entire universe gets dissolved, is seen indeed.

38. (Defective Verse). Those who do not strictly abide by rules of good conduct but who are only great devotees of him are liberated by the Ātman of the worlds. That Lord is now seen, indeed.

39. That Śiva whose Liṅga is always worshipped by Brahmā and other Devas as well as by the sages, the expounders of Brahman, has indeed become visible.

40. That Śaṅkara is seen whose side (i.e. proximity) is never left off by Īśvara*, the cause of origin of the entire universe and whose body is *Vijñāna* (Perfect knowledge).

*Īśvara not leaving the side or proximity of Śaṅkara is confusing. *Īśvari* would be a better reading as that would qualify *tanu* 'body' and mean 'whose divine body.'

41. That Īśvara is indeed seen—Īśvara, the son of Hiraṇyagarbha, in whose circular halo of light is seen the Lord who is accompanied by Vidyā.

42. Indeed that Rudra is seen—Rudra at whose feet (if) anyone were to pour water or place a flower or a leaf, he crosses the ocean of existence.

43. Due to his presence, the eternal Time controls the entire universe (and Time-units ?). The god whose soul is Yoga and who is the governor of Kāla*

44. That Soma (god Śiva who is accompanied by Umā) is seen—the god whose ornament is Soma (the moon)—the life of all the worlds and an ornament unto the three worlds.

45. The great God (Mahādeva) whose natural eternal union with goddess Umā is ever seen and the great liberation (on seeing him) is extolled (as being attained) is now seen.

46. (Defective) Yogins, well-versed in the principles of Yoga, always meditate upon his union with the goddess, though he always faces separation** from the world (?) That Yogin is indeed seen.

47. On seeing the eternal Mahādeva seated in an excellent seat along with the great goddess, he attained the greatest perfect recollection.

48. Gaining the divine recollection pertaining to Maheśvara, lord Aja (Brahmā) propitiated the moonbedecked lord, the bestower of boons who was accompanied by Umā.

Brahmā said :

49. Obeisance[‡] to the great God. Repeated bows to the great goddess. Hail to Śiva the quiescent; perpetual obeisance unto Śivā (goddess Umā).

50. Om bow unto you the Brahman, obeisance, obeisance to you who are the Vidyā (Māyā), Obeisance to you

**Kālaḥ Kālo* in Veñkt. Edt. is rather obscure. If emended as *Kāla-kālo* it means 'God who is the *Kāla* (destroyer and hence controller) of *kāla* (of time or god of death).'

***viyogābhimukho'niśam* (Veñk. Text). If emended as *viyogābhimukhā aniśam* will mean 'yogins who set their face against (the world)'. The metrical defect can be condoned by a double-sandhi *mukhāniśam*.

the great Īśa. Hail to the Primordial Prakṛti—the root cause of the universe.

51. Salutation to one whose body is *Vijñāna*; obeisance, obeisance to you *Cintā* (goddess of contemplation); Hail to the destroyer of Kāla; obeisance again and again to Īśvara (the goddess).

52. Obeisance, again and again to Rudra; salutations again and again to Rudrāṇī; obeisance, obeisance to you, Kāla (Time or Death); Repeated bows to you, the Māyā (the Deluding Potency).

53. Obeisance to the controller of all effects; obeisance to her who agitates. Hail to you, the Prakṛti and obeisance to Nārāyaṇa.

54. Obeisance to you the bestower of Yoga. Salutations to the preceptor of Yogins; obeisance to one abiding in the world* (?). Bow to the source of origin of the world.

55. Obeisance be to the lord of perpetual Bliss; Hail to one whose very form is Bliss; obeisance to one devoid of actions; salutation to the material cause of the universe.

56. Obeisance to you whose body is Omkāra; obeisance to you stationed therein. Hail to you stationed in the firmament; obeisance, again and again to the Śakti (potency) of the firmament.

57. Making obeisance thus to Īśa by means of “*Somāṣṭaka*” (eight verses eulogising the lord accompanied by Umā) god Brahmā fell on the ground like a piece of log, repeating the *mantras* of Śatarudriya.

58. Then Lord Mahādeva, Hara, the remover of the distress of those who bow to him, raised him by means of his hands and said : “I am now pleased with you.”

59. After bestowing great Yoga and the great unequalled *Aiśvarya* (prowess) on him (Brahmā) he (god Śiva) spoke to Rudra, Lord Nīlaloṣita who was standing in front of him.

60. This is god Brahmā. He is the most venerable one unto this universe. He is the first one to stay in this universe; He is elder to you by means of the Guṇa; He is to be protected by you. He is your father.

*v.l. *saṁsāra-nāśaka* ‘destroyer of saṁsāra’.

61. He is the ancient Puruṣa; O sinless one, he should not be killed by you. Thanks to the greatness of his Yoga and *Aiśvarya* (divine powers and faculties), he has sought refuge in me alone.

62. And he is sacrifice and that is his pride (v.l. He is the venerable sacrifice himself). His pride is to be chastened by you. You have to carry with you Brahmā's head.

63. Demonstrating to the world the expiatory rite for dispelling the sin of the slaughter of a Brāhmaṇa, go abegging. You should establish Devas and the Brāhmaṇas."

64. After addressing these words to Parameśvara (i.e. Rudra), the supreme lord went to his divine natural abode, the greatest region.

65. Thereafter, lord Īśa, Nīllohita of matted hair made Kālabhairava hold god Brahmā's head.

66. For the purpose of quelling the sin (of Brāhmaṇa-slaughter) you perform the beneficial holy rite in the world. With the skull in the hand, you beg for alms all round."

67. After saying thus, he sent his daughter well known as *Brahmahatya* whose face was terrible due to the curved fangs and who had clusters of flames for ornaments.

68. Assuming a terribly hideous form follow the trident-bearing deity as long as he enters the divine city of Vārāṇasī."

69. After saying this, he spoke to Kālāgni (Kāla bhairava) the great Īśvara of the worlds—"At my behest, wander over all the worlds seeking alms.

70. When you will meet Nārāyaṇa, the lord of Devas, free from ailments, he will tell you clearly the means of expiation for the sin."

71. On hearing the statement of the Lord of the deities, Lord Hara, the Ātman of the universe wandered over the three worlds with the skull in his hand.

72. He assumed a hideous dress and form. He shone by means of his own brilliance. His form was holy, comely and endowed with glory. He had three eyes.

73. That great god with eyes like the fire of universal destruction, who was surrounded by Siddhas and the leaders of Pramathas (attendants) shines (shone dazzling) like crore of suns.

74. After imbibing the divine nectar, the bliss of Parameṣṭhin, the lord full of shining sports and pastimes, came down to the world.

75. On seeing Śaṅkara, the black-faced Kāla Bhairava, endowed with beauty and comely form, hosts of women followed him.

76. They began to sing different kinds of songs; they began to dance in front of the lord; looking at his smiling face, they knitted their eyebrows.

77. After passing through the lands of Devas, Dānavas and others, the trident-bearing lord went to the region of Viṣṇu where Puruṣottama stayed.

78. After reaching the divine abode, Śaṅkara, the benefactor of the worlds, began to enter it along with the Prominent Bhūtas.

79. Without knowing the divine and great being of Parameśvara, the powerful gatekeeper prevented the trident-bearing lord.

80. He was famous by the name of Viṣvaksena. He was born of a part of Viṣṇu. He held conch, discus and the mace in his hands; he was mighty armed and clad in yellow robes.
(Verse in the bracket)

Then the gatekeeper, born of Viṣṇu fought with the terrible-looking attendant of Śiva, called Kālavega (who attacked him) by the order of Bhairava.

81. After routing Kālavega, the gatekeeper with his eyes turned red due to fury, rushed against Rudra and hurled the Sudarśana disc against him.

82. Lord Mahādeva, the conqueror of foes, the trident-bearing god, the destroyer of the Tripuras, contemptuously looked at him, as he rushed against him

83. In the meanwhile, a great goblin comparable to the fire at the end of the Yugas, pierced his heart by means of the trident and felled him to the ground.

84. Mortally struck down by the trident (the gatekeeper) lost all his great strength and abandoned his life like persons afflicted by sickness on seeing death.

85. After killing the servant of Viṣṇu and taking his

body with him, Rudra entered the inner apartment alongwith the leading Pramathas.

86. On seeing Īśvara, the cause of the universe, Lord Hari broke a vein in his forehead and let the blood flow out.

87. "O suppressor of the Tripuras, O excessive splendoured, (O deity of unmeasured splendour), accept alms (offered) by me. No other kind of alms is worthy of you."

88. The blood continued to flow out in a continuous stream for a thousand divine years. Still that skull of Brahmā, Parameṣṭhin could not be filled up.

89. After eulogising him with different emotional ways (?) (v.l. with various Vedic mantras) and great respect, lord Hari Nārāyaṇa spoke to Kālarudra.

90. "Why are you carrying this skull of Brahmā?" Maheśvara, the lord of Devas, recounted everything that happened.

91. Acyuta (Viṣṇu), Hṛṣikeśa (Lord of senses) called Brahmahatyā (the evil spirit of the slaughter of a Brāhmaṇa) and requested her "Please let go the trident-bearing deity."

92. Though requested by the enemy of Mura (i.e. Viṣṇu), she did not leave off his (Rudra's) side. After meditating on the source of origin of the universe, the omniscient Lord spoke to Śaṅkara.

93. "O lord, go unto the auspicious divine city of Vārāṇasī where Īśvara (god Śiva) quickly destroys the sins of the worlds."

94. Thereafter, the lord sportively went to the holy centres and shrines with a desire for the welfare of all the worlds.

95. Here and there, he was eulogised by the Pramathas of great Yogic power. The great Yogin with the dead body on his hands danced.

96. Assuming another form, lord Hari, Nārāyaṇa followed him, desirous of seeing his dance.

97. On seeing Govinda, the bull-bannered lord of infinite Yogic soul, danced again and again smilingly.

98. Following Rudra, Hari with the Dharma as his carrier, reached the city of Mahādeva, well-known as Vārāṇasī.

99. As soon as the lord of the universe with matted hair

entered the city, Brahmahatyā cried out, “Alas, Alas !” loudly, and entered the nether-worlds highly distressed.

100. After entering the greatest abode, lord Hara, Śaṅkara, placed the skull of Brahmā in front of the attendants.

101. After placing it (the skull), Mahādeva, the ocean of mercy, handed over the dead body to Viṣṇu with the words “May this come to life.”

102. “Those who always remember this Kāpāla dress of mine find their sin here and hereafter perish quickly.

103. After coming to the excellent holy centre and performing the ablutions duly, one should propitiate the *Pitṛs*, manes and Devas after which one is liberated from the sin of slaughter of Brāhmaṇa.

104. Realising that the world is transient, ye all go to the greatest city. At the time of death the perfect knowledge imparted by me yields the highest region.”

105. After saying this and embracing Janārdana (Viṣṇu), the lord instantaneously vanished alongwith the leading attendants.

106. After regaining his servant Viṣvaksena from the trident-bearing lord, the lord Kṛṣṇa silently went back to his land. (?)

107. Thus the meritorious story that quells great sins has been recounted to you. The holy centre Kapālamocana is very auspicious and is extremely liked by Sthāṇu.

108. He who reads this chapter in the presence of Brāhmaṇas is released from all sins mental, verbal and physical.

CHAPTER THIRTY-TWO

Expiatory rites

Vyāsa said :

1. An (otherwise) excellent Brāhmaṇa taking to wine-drinking¹ should drink it fiery-red (i.e. red hot). His body being scorched with the same, he shall be liberated (from that sin).

2. He should drink cow's urine of the colour of fire or the diluted cow's dung or milk, water or ghee. Then he shall be liberated from the sin.

3. Clad in a wet cloth, he should meditate on Nārāyaṇa, Hari, with great (mental and physical) purity. For the absolvment of sin, he should perform the holy rite in expiation for the sin of Brahmahatyā (Brāhmaṇa-slaughter).

4. A Brāhmaṇa stealing gold² should approach the king and confess his guilt. He should request, "Your Majesty should chastise me."

5. The king should take a threshing rod and should himself strike him with it once. Ordinary thief becomes pure on being killed and a Brāhmaṇa by means of penance.

6-7. He should take a threshing rod or a staff of Khadira wood, or a sharp pointed Śakti (spear) or an iron club on his shoulders. He should then rush to the king with dishevelled hair. He should confess that sin of his saying "I have committed such and such a sin. Chastise me."

8. Either by chastisement or through release the thief is liberated of the sin of theft. By not chastising him, the king incurs the sin of the thief.

9. A Brāhmaṇa desirous of wiping off the sin incurred from the theft of gold by means of penance should wear bark-garments and perform the expiatory rite of a slayer of a Brāhmaṇa.

1. VV. 1-3 wine-drinking is another great sin (*mahāpāpa*), its expiation being by the same rite as of Brahma-hatyā.

2. VV. 4-11 deal with the expiation for the third great sin—stealth.

10. Or the Brāhmaṇa should become purified by taking bath in the *Avabhṛtha* (concluding ablution) of the horse-sacrifice. Or he should give his own weight in gold to Brāhmaṇas.

11. The Brāhmaṇa who has stolen gold should observe celibacy and perform the *Kṛcchra*¹ rite for a year, in order to quell that sin.

12. If a Brāhmaṇa being infatuated with lust commits adultery with the wife of his preceptor,² he should embrace a red hot and fiery image of a woman made of black iron.

13. Or he should himself cut off his penis and scrotum, hold them in his palms and walk straight towards the southern direction till he falls down dead.

14-15. The defiler of a preceptor's bed should perform the expiatory rite of a slayer of a Brāhmaṇa for the purpose of purification; or he should lie on the ground for a year embracing the thorny branch of any tree with mental purity. The defiler of the preceptor's bed is then absolved of the sin. Or the Brāhmaṇa should wear bark-garments and with great concentration, he should perform the *Kṛcchra* rite for a year.

16-17. Or having taken the *Avabhṛtha* bath in a horse-sacrifice, the Brāhmaṇa becomes pure. He should take his meal on the eighth occasion after missing seven meals. He should observe celibacy and perform *Sadāvrata* (perpetual rite). *He should pass three days by standing and sitting strenuously. He should then lie down on the bare ground. Within three years, the sin is dispelled.

18. Or he should observe four or five *Cāndrāyaṇa*³ vows.

1. *Kṛcchra* or *Prājāpatya* is a general term for several kinds of expiations. It has about 12 varieties. (For details vide Kane—H. D. Vol. IV, pp. 120, 132-133).

2. Adultery (esp. with one's preceptor's wife) was another great sin. VV. 12-18 give various expiations of unequal intensity for it.

3. In this expiation the intake of food—one morsel on the 1st *tithi* (lunar day) increases every day by one morsel upto 15 morsels on the full-moon day and decreases by one morsel every day in the dark half with complete fast on *amāvāsyā* (the new moon) day. As this expiation depends on the increase or decrease of the digits of the moon it is called *Cāndrāyaṇa*.

*Veñk. text reads : *Sthānāśanābhyām viharanstrirahno'bhyuṣa yatnataḥ śāśana* is emended as *āśana* (Crt. ed. supports this reading).

I shall now mention the expiation for a person who is in intimate contact with fallen persons¹ (or out-castes).

19. If a Brāhmaṇa has close intimacy with a fallen fellow, he should perform the expiatory rite enjoined for that person, for the purpose of wiping off that sin.

20. If the close intimacy is of six months duration, he should perform *Taptakṛcchra* rite alertfully for a year, as an expiatory rite.

21. The great sinners, wipe off their sins and impurities by means of these holy rites. Or the expiation on the Earth (can be achieved) by visiting holy centres.

22-24. A Brāhmaṇa who commits heinous sins like Brāhmaṇa-slaughter, drinking of wine, theft of gold, sexual intercourse with the wife of the preceptor or contact with the sinners of these crimes (will-fully) should observe fast. He should then remain in the holy centre with concentration of mind. He should meditate on lord Śiva (god with matted hair) and enter the blazing fire. No other means of expiation is observed by sages, the expounders of Dharma. Hence by burning his body in holy centres he shall become pure.

CHAPTER THIRTYTHREE

Narration of Expiatory rites (continued)

Vyāsa said :

1. The definite decision is this that a Brāhmaṇa who knowingly indulges in sexual intercourse with his daughter, sister or daughter-in-law should enter the blazing fire.

2. If one cohabits with one's mother's sister or the wife of the maternal uncle, or the sister of one's father or a niece, one should perform the expiatory rites of *Kṛcchra* and *Atikṛcchra*.

1. VV. 19-24 prescribe practically the same rites of expiation for those who live in contact with the great sinners and are fallen.

3. In order to quell that sin, one should observe the Cāndrāyaṇa vow meditating on lord Hari, the source of origin of the universe, the lord devoid of beginning and end.

4. For the destruction of the sin of cohabiting with one's own brother's wife, one should, with great concentration perform four or five Cāndrāyaṇa rites.

5. If one commits adultery with father's niece or mother's niece or the daughter of the maternal uncle one shall perform the Cāndrāyaṇa rite.

6. If one cohabits with the wife of friend or the sister of one's own wife one should observe fast for a day and a night and then perform the Kṛcchra rite.

7-8a. If a Brāhmaṇa carnally approaches a woman in her monthly course, he becomes pure only after three days. Three Taptakṛcchra rites have been enjoined (as atonement for) sexual intercourse with a Cāṇḍāla woman. By observing *Sāntapaṇa*¹ vow (in addition), he becomes pure. Otherwise no expiation is prescribed in Smṛtis.

8b-9. For committing adultery with a woman from his maternal *gotra* (line of ancestors) or one belonging to his own *Pravara* lineage, he becomes pure if he observes with self-control and concentrated attention, the Cāndrāyaṇa vow. If a Brāhmaṇa has sexual intercourse with a Brāhmaṇa woman (other than his wife), he should perform one Kṛcchra expiation.

10-11. After committing the sin of raping a virgin, one should perform the Cāndrāyaṇa expiation. For the sin of discharging the semen virile in the lower animals, in a man, in a woman in her monthly course, in non-vaginal parts or in the water, one should observe the Kṛcchra rite. If a Brāhmaṇa ravishes an old woman, he shall be pure only in three days.

12. If one cohabits with a cow, one should observe the Cāndrāyaṇa rite. By cohabiting with a prostitute, a Brāhmaṇa (incurs sin and), he should perform the Prājāpatya vow.

1. *Sāntapaṇa* is generally expiation for acts of Jātibhramśakara (pollution of castes). It lasts for two days and one has to take in *pañcagavya* on the first day and observe a fast on the second day.

13. By carnally approaching a fallen woman, one shall become sinful and be purified only by three Kṛcchra rites. To wipe off the sin of cohabiting with a Pulkasī (Cāṇḍāla woman), one shall observe the vows of Kṛcchra and Cāndrāyaṇa.

14. By cohabiting with a dancing woman, or an actress, or a washer-woman selling bamboos or working in hides for livelihood, one should perform Cāndrāyaṇa rite.

15. If a religious student being deluded by passion indulges in sexual intercourse with a woman, he should wear the skin of a donkey and beg for alms at seven houses.

16. He should perform ablutions three times a day, proclaiming his sin. He should be released from that sin in the course of a year.

17. An *Avakīrṇin* (a religious student violating the rules of chastity) should perform the expiatory rite for Brāhmaṇa-slaughter for the period of six months. Such a person gets relieved of the sin if he abides by the advice of Brāhmaṇas.

18. One should perform the expiatory rite for the sin of discharging semen virile. He should not beg for alms for seven days nor should he worship the fire.

19. He should repeat always (the seven) great Vyāhṛtis beginning with Omkāra, for the period of a year. He should take food only at night. He should not be pure and should partake of the alms received after begging.

20. With his anger shed off, he should perform the Japa of Sāvitrī (Gāyatri, Mantra) rapidly (?) on the bank of the river or holy places. He is thereby absolved of his sin.

21. If a Brāhmaṇa unintentionally murders a Kṣatriya, he should perform the expiatory rite of a Brāhmaṇa-slayer for six months or make a gift of five hundred cows.

22. Or he should remain in a forest performing meditation with great concentration and perform Prājāpatya,¹ Sāntapana or Taptakṛcchra rite for a year.

1. *Prājāpatya*—the same as *Kṛcchra*, but it is normally prescribed for unintentional sexual offences. Here it is prescribed for homicide (For details vide HD IV, pp. 145-146).

23. Either by mistake or wantonly, if he happens to kill a Vaiśya, he should perform the expiatory rite of a Brāhmaṇa-slayer and make gifts of a thousand cows and a fourth of it (i.e. two hundred and fifty).

24. After killing a Śūdra by mistake, one should perform expiatory rites for a year. He should perform the rites Kṛcchra and Atikṛcchra or the rite of Cāndrāyaṇa.

25. For wiping off the sin of killing a Kṣatriya, a Vaiśya or a Śūdra, the expiatory rite in order is the gift of a thousand or five hundred or two hundred and fifty cows. Or he shall perform the expiatory rite of a Brāhmaṇa-slayer for eight or three years.

26. After killing a Brāhmaṇa woman, a Brāhmaṇa should perform the expiatory rite for eight years; after killing a Kṣatriya woman, he should perform the expiatory rite for six years; after killing a Vaiśya woman, he should perform the expiatory rite for three years.

27. After killing a Śūdra woman, an excellent Brāhmaṇa shall become pure within a year. A twice-born should give something as a gift for a twice-born to wipe off the sin of killing Vaiśya woman.

28. After the murder of the outcaste also, one should perform the Cāndrāyaṇa rite. God Brahmā says that he will regain purity by means of the expiatory rite called Parāka.¹

29. After killing a frog, a mungoose, a crow, a cat, a mule or a mouse or a dog, a Brāhmaṇa should perform a sixteenth of the Mahāvratā (great vow).

30. After killing a dog, one should alertfully drink milk (or water) for three days (?). After killing a cat or a mungoose, one should walk a distance of a Yojana (= 12 km).

31. On killing a horse, a Brāhmaṇa should perform the expiation called Kṛcchra for twelve nights. On killing a serpent, the excellent Brāhmaṇa should make a gift of an image made of iron.

1. *Parāka* is called *Kṛcchra* by some and is said to remove all sins. It constitutes of not taking food for twelve days and remaining self-controlled and vigilant (Manu XI. 215, AP. 171. 10).

32. On killing a eunuch one should make a gift of a palāla (weight) of straw and a Māṣa weight of lead. On killing a boar, one should gift away a jar or ghee and on killing a Tittira bird, one should make a gift of a *Droṇa* measure of gingelly seeds.

33-34. On killing a parrot, a calf of two years, a Krauñca bird of three years, a swan, a crane, a stork, a peacock, a monkey, a vulture, or the bird Bhāsa, one should give away a cow to a Brāhmaṇa. On killing beasts of prey, one should gift away a milch cow.

35. (Defective) On killing non-meat-eating (herbivorous) animals, one should gift away a heifer. On killing a camel one should gift away gold weighing a Guñjā seed (?). On killing animals with bones (? backbones), some gift must be made over to a Brāhmaṇa.

36. On causing violent injury to the boneless animals, one becomes pure by performing "Prāṇāyāma; for wiping off the sin of cutting fruit-bearing trees, one should perform the Japa of hundred Ṛks.

37. Drinking of ghee is the expiatory rite for the sins of cutting hedges, creepers and turning plants, flower-laden plants and trees, of killing birds of all types and the living beings born of sweat and destroying the outcome of fruits and flowers.

38b-39. On killing elephants, the expiatory rite is Taptakṛcchra. On killing a cow due to mistake, the expiatory rite is Cāndrāyaṇa or Parāka. There is no atonement if the cow is killed wantonly.

CHAPTER THIRTYFOUR

Expiatory rites¹ (continued)

Vyāsa said :

1. For the sin of abducting men or women, of seizing a house, well, tank or a water (reservoir), the purificatory rite is Cāndrāyaṇa.

2. After committing the petty theft, of article of no great worth from the houses of others, one should perform the expiatory rite of Sāntapana and Kṛcchra for the purpose of self-purification, after the restitution of the same (to the owner).

3. After committing the theft of grains, cooked food and cash intentionally from the houses of his fellow-caste men, an excellent Brāhmaṇa shall become purified by Kṛcchrārdha (half a Kṛcchra) vow.

4. Drinking the Pañcagavya² is the expiation for the theft of food-stuffs and edibles, of vehicles, beds and seats, of flowers, roots and fruits.

5. The expiation for the theft of grass, fuel and timber, of raw rice and jaggery, of robes, hides and meat, is fasting for three nights.

6. The expiation for the theft of jewels, pearls and coral, of copper and silver and of magnetic stones is eating of food-particles for twelve days.

7. As an expiation for the sinful act of stealing cotton, eleven-hoofed or single-hoofed animals, of flowers, scents and medicines, one should drink water (or milk) for three days.

8-9a. After eating human flesh, one should perform the expiatory rite of Cāndrāyaṇa. After eating a crow, a dog, an elephant, a boar, or a cock, one becomes purified through Taptakṛcchra.

9b-10a. After taking in the flesh of beasts (and birds) of prey, their faeces or urine, as well as those of cow, jackal and

1. This chapter prescribes expiation for petty sins. It is interesting as it throws a flood of light on what the ancient elites in India regarded as unbecoming, offensive or, and sinful, before the 10th cent. A.D.

2. *Pañcagavya* is a liquid preparation of five products of the cow, viz. cow's urine, dung, milk, curds and ghee. It is to be taken at the end of each *Prayaścitta*. It removes all petty sins (For details vide H. D. Vol. II., pp. 773-774).

monkey one should perform the same (viz. Taptakṛcchra) rite of expiation.

10b-11. After eating the Gangetic porpoise and the blue jay as well as fish, one should observe fast for twelve days and perform Homa with ghee and Kūṣmāṇḍa (white gourd). After eating a mungoose, an owl and a cat, one should perform Sāntapana rite.

12. After eating a beast of prey, camel or a mule (or donkey), one is purified by means of Taptakṛcchra vow. He shall perform all rites in accordance with the procedure mentioned before.

13. After eating the flesh of a crane, a stork, a swan, the Kāraṇḍava duck and the Cakravāka (ruddy goose) bird, one should not take food for twelve days.

14. After eating the dove, the Ṭiṭṭibha, the parrot, the drake, the owl and the web-foot, one should perform the same expiatory rite.

15. After eating the Gangetic porpoise, the blue jay, the flesh of fish and Katāhāra (i.e. a jackal or a crow that is feasting on dead bodies), one shall perform this expiatory rite alone.

16. After eating the cuckoo, the fish (animals and birds), the frog and the serpent, one shall become pure within a month, if one takes in barley boiled in cow's urine as food.

17. On eating aquatic beings, animals born in water, gallinaceous birds (such as domestic owl, porridge etc.) red-footed parrots, one should observe this vow for seven days.

18. On eating dog's flesh and dried meat and on even getting them made ready for oneself, one should perform this expiatory rite for a month, in order to quell that sin.

19. On eating brinjals, earth-grass, horse-radish, a tree called Kuṭaka, Caṭaka (a sparrow), the Khaḍga (rhinoceros) and Kumbhīra (a plant *Rottleria tinctoria*), one shall perform the expiatory vow called Prājāpatya.

20. On eating garlic and onion, one should observe the Cāndrāyaṇa vow, (on eating) Nālikā (lotus-stalk) and Taṇḍulia, one becomes pure by means of the Prājāpatya rite.

21. On eating the Aśmāntaka plant and the young shoot of any plant, one becomes pure by means of Taptakṛcchra rite. On eating safflower, one shall become pure by means of the expiatory rite of Prājāpatya.

22-23a. On eating the bottle-gourd and Kimśuka also one should perform the same (above) rite. On drinking the squashes and decoctions (?) of these out of delusion, one should subsist on barley cooked in cow's urine for seven days, after which one would become pure. On eating Udumbara (Indian fig) at will, one becomes purified by means of Taptakṛcchra.

23b-24a. After eating in a Śrāddha at the end of the 1st year or during the period of impurity due to death or birth, a Brāhmaṇa of great concentration and purity shall become purified by means of the Cāndrāyaṇa rite.

24b-25a. In case a Brāhmaṇa eats the food of a person who performs Homa everyday but does not make (even the slightest) gift of cooked food, he shall perform the Cāndrāyaṇa rite neatly.

25b-26. On eating the cooked food that is forbidden or that is served by low-caste fellows), one becomes pure by means of Taptakṛcchra. On eating the food of a Cāṇḍāla, a Brāhmaṇa shall observe the Cāndrāyaṇa vow properly.

27. If he takes that food wantonly and deliberately, he should perform the Kṛcchra rite for a year and he has to undergo consecration rites once again. (Defective) After taking in an intoxicating drink other than wine, he should perform the Cāndrāyaṇa expiation.

28. On eating forbidden food, one becomes pure by means of the Prājāpatya vow. If one (unknowingly) drinks urine, semen virile or faeces, one shall perform this rite in expiation.

29a. If (the duration of expiation or fast) is not enjoined the expiatory rite must really be performed everywhere for one day.

29b-30a. On taking in the faeces and urine of the filthy pig, donkey, camel, jackal, monkey and crow, a Brāhmaṇa should perform the Cāndrāyaṇa expiatory rite.

30b-31a. The three twice-born castes (i.e. the Brāhmaṇa, the Kṣatriya and the Vaiśya) deserve to be consecrated once

again, if they unwittingly take in the urine and faeces in contact with urine.

31b-32. If out of delusion, an excellent Brāhmaṇa takes in the faeces and urine of the carnivorous birds, he should perform the expiatory rite of Mahāsāntapana. If he takes in the urine and faeces of the vulture, frog, sparrow and the domestic fowl, he should perform the Kṛcchra rite.

33-34a. A person (Brāhmaṇa ?) is purified by observing the Prājāpatya vow, if he happens to eat the leavings of food (*ucchiṣṭa*) of a Brāhmaṇa. (In case he eats) the *ucchiṣṭa* of a Kṣātriya, Tapta-kṛcchra expiation should be performed, and Ati-kṛcchra expiation, after eating a Vaiśya's *ucchiṣṭa*. Having eaten the leavings of food of a Śūdra, a Brāhmaṇa should observe the Cāndrāyaṇa vow.

34b. After drinking water from the pot of wine, one should perform the vow of Cāndrāyaṇa.

35. If a Brāhmaṇa eats the leavings of the food (of unspecified persons), he becomes purified by drinking cow's urine, eating (for food) barley cooked in cow's urine or by drinking the water that remains after cows have drunk.

36. If one takes in water defiled by urine, faeces etc., the expiatory rite for the sin is Sāntapana or Kṛcchra.

37. If a Brāhmaṇa, knowingly, drinks water from the well of a Cāṇḍāla or his water-pot, he should perform the rite of Sāntapana or Kṛcchra. That is the way to atone for the sin.

38. On drinking the water touched by a Cāṇḍāla, an excellent Brāhmaṇa becomes purified by means of Pañcagavya (preparation of the five products of cows viz. urine, faeces, milk, curds and ghee) as well as the chief expiatory rite for three days.

39. If a Brāhmaṇa knowingly or out of delusion touches a great sinner and takes food with him, he should take bath and perform Taptakṛcchra.

40. If one touches a great sinner, a Cāṇḍāla, or a woman in her monthly courses and unwittingly takes food, he shall become pure (after observing fast for) three nights.

41. If a man fit to take bath (i.e. one who should take bath) takes food, without bathing), he shall become pure (by observing a fast) in the course of a day and a night. If he does

so wilfully, the lotus-born lord says that he should perform the rite of Kṛcchra.

42. On eating stale food-stuffs or those defiled by cows, etc, one should observe fast or perform a fourth of the Kṛcchra expiation.

43. At the end of every year, a Brāhmaṇa should observe the Kṛcchra vow again for the purification of the sin due to the eating of forbidden things unwittingly and particularly those taken in wantonly.

44. After performing the Yajñas on behalf of Vrātyas (the people of the three castes who have become outcaste) and the obsequies of others as well as for exorcising (for malicious purpose), one becomes purified by means of three Kṛcchras.

45. On performing the cremation and other rites for Brāhmaṇas and others who are killed, a Brāhmaṇa becomes pure by means of Prājāpatya expiation and eating barley cooked in cow's urine.

46. A person who has besmeared himself with oil or vomitted, passes urine or discharges faeces or shaves himself or indulges in sexual intercourse, becomes purified by observing a fast for a day and a night (i.e. one full day).

47. If one abandons fire (worship) or makes another to neglect it for one day, he becomes purified (by fasting) for three nights. And (for the negligence of fire-worship) for three nights, he (should observe fast) for six days.

48. If out of blunder he forsakes the fire worship for ten days or twelve days, he should perform the Kṛcchra and the Cāndrāyaṇa expiatory rites to quell that sin.

49. On accepting a gift of wealth from a fallen man, one will become pure by abandoning the same. But lord Manu says that he should observe Kṛcchra vow duly.

50. Persons who have desisted from (and hence violated) the vow of fasting (before its completion) and those who have finished (i.e. abandoned) their order of mendicancy (i.e. Sannyāsa) should perform three Kṛcchra and three Cāndrāyaṇa vows.

51. They should again get consecrated by purificatory rites beginning with *Jāta-karma*. Sanctified thus the Brāhmaṇas

become purified. Persons knowing Dharma should observe that vow properly.

52. A person who did not perform the Sandhyā worship should observe fast for the day and remain controlled in mind. If he does not perform the Sandhyā worship at night the same (i.e. fast at night) should be continued for that night.

53. A person who has not gathered sacrificial twigs and performed the Yajña should, for the purpose of purification, repeat the Gāyatrī Mantra a thousand and eight times taking bath and remaining pure, with concentration of mind.

54. (Defective verse) If out of blunder, a householder does not perform the Sandhyā prayer he should take bath and observe fast. He shall become pure immediately. If he be exhausted (and does not perform Sandhyā-prayer), he should remain perfectly self-controlled.

55. Having dropped off the daily (sacred) duties prescribed in the Vedas, a *Snātaka* (one who has completed the period of studentship and is due for marriage) who (thus) violates his vow, should observe fast on that day.

56. An excellent Brāhmaṇa who exterminates another* (?) should perform the Kṛcchra vow for one year. A Vrātya should observe the Cāndrāyaṇa Vrata and give a cow a gift whereby he becomes purified.

57. If a Brāhmaṇa does anything (indicating) atheism, he shall perform the Prājāpatya rite. If he does anything injurious to Devas or the preceptors, he will become pure by means of Tapta Kṛcchra.

58. If one willingly travels by a camel-cart or a donkey cart, or enters water in the nude, he shall become pure only (by fasting for) three nights.

59. The expiatory rite for *Apāṅktas* (outcastes i.e. those who are not eligible to sit in the same rows for meals with others) is missing five meals and taking meal only on the sixth occasion, for one month. The Japa of the Saṁhitā and the Homas as per procedure laid down by Śākala, every day.

*The reading should be probably *agnyutsādi* and not *anyotsādi* as in Venk. Ed. *agnyutsādi* means 'one who has destroyed (given up fire worship by extinguishing) the sacred fire.'

60. On wearing a blue or red cloth, a Brāhmaṇa should observe fast for a day and a night and drink Pañcagavya. He shall then be pure.

61. If one explains the Vedas, the Dharmasāstras and the Purāṇas to a Cāṇḍāla, he shall become pure only by means of the Cāndrāyaṇa rite. There is no other means of expiation for him.

62. On touching a Brāhmaṇa killed by hanging etc. the purity can be regained by Cāndrāyaṇa or Prājāpatya vows.

63. If a Brāhmaṇa defiled by Ucchiṣṭa (i.e. with food particles in the mouth and on hands and) has not performed Ācamana (the concluding sipping of water after meal) touches a Cāṇḍāla and others unwittingly, he should take bath and repeat the Gāyatrī Mantra a thousand and eight times.

64. Or he should repeat the Drupadā Mantra a hundred times. He should maintain celibacy and good concentration of mind. He should observe fast for three nights strictly. He shall then become pure by means of the Pañcagavya.

65. A Brāhmaṇa, while Ucchiṣṭa (with particles of food in the mouth or on hand) willfully touches Cāṇḍālas or fallen persons (outcastes) should observe the Prājāpatya vow for purification.

66. On touching a Cāṇḍāla, a Sūtakin (one having the impurity due to birth or death of a relative) or a dead body, a woman in her monthly course and a fallen fellow a person touched by them, one should take bath for the sake of purity.

67. If one touches a person touched by a Cāṇḍāla, Sūtakin and a corpse, one should take bath and perform Ācamana and Japa with great concentration.

68. An excellent Brāhmaṇa who knowingly touches these persons or is touched by them, should take bath and perform Ācamana rite for the sake of purity. So says lord Pitāmaha.

69. If a Brāhmaṇa, taking food is accidentally touched, he should perform Śauca (purificatory rite) and then observe fast. After that he should take bath and perform Homa. This is the holy rite.

70. On touching the dead body and a Cāṇḍāla (v.l. dead body of a Cāṇḍāla) one shall perform the Kṛcchra rite,

one shall become pure. On touching a person who has anointed his body.* (?) one becomes pure within a day and a night (after observing fast).

71. On touching liquor, a Brāhmaṇa should perform three Prāṇāyāmas and he shall become pure. On touching garlic and onion, he should drink ghee and he shall become pure.

72. If a Brāhmaṇa is bitten by a dog, he should drink milk for three days in the evening. If he is bitten above the umbilical region, he should increase (the quantity of milk) twofold.

73. This quantity of milk shall be increased threefold if he is bitten on the arms and if bitten on the head, this shall be fourfold. Or an excellent Brāhmaṇa bitten by dogs, should take bath and perform Japa of the Sāvitrī Mantra.

74. If an excellent Brāhmaṇa who is not sick and who has the means but does not perform great Yajñas but partakes of food (and enjoys) he shall become pure by performing half of a Kṛcchra rite.

75. If a man maintaining sacred fires does not worship them on the *Parvan* days or if a person does not go unto his wife during the prescribed days after menstruation, he should perform half a Kṛcchra.

76. (Defective) If person even though not sick (simply) puts his body into the water without using water (for washing himself?), he should take a dip into water along with clothes and touch a cow and then he becomes pure.

77. (If any sin is committed) knowingly, a Brāhmaṇa should perform the japa after the sun has arisen, remaining in the water itself. He should then repeat the Gāyatrī a thousand and eight times. He should observe fast for three days.

78. On following the dead body of a Śūdra out of his own free will, an excellent Brāhmaṇa should take ablutions, in rivers and perform the Japa of a thousand and eight Gāyatrī Mantra.

*v.l. *Saṁsprīyam* (after touching) an untouchable (who has besmeared himself with oil).

79. After swearing an oath with the delimitation of another Brāhmaṇa* (?), a Brāhmaṇa should perform the Cāndrāyaṇa rite by means of cooked barley food.

80. After serving food irregularly (partially to persons sitting) in the same line, one becomes purified of the sin by means of kṛcchra rites. On treading the shadow of a Cāṇḍāla, one shall take bath and drink ghee.

81. If in the stage of impurity, one looks at the fire or the moon he should look at the sun (for expiation). On touching a human bone, one should take bath and he becomes pure thereby.

82. Having done a false study, one should beg for alms for a year. An ungrateful person should stay in a Brāhmaṇa's house and perform sacred rites for five years.

83. After producing *Hum* sound against a Brāhmaṇa and after using *Tvam* (you in singular) in respect to elderly persons (i.e. instead of using *Bhavān*—your 'honour'), one should take bath and spend the remainder of the day without taking food. He should then bow down and propitiate those persons.

84. If one beats (the elders) even with the blade of a grass, if one binds their neck with a piece of cloth and if one conquers them in an argument, one should propitiate the other one.

85. On intimidating (by threat) a Brāhmaṇa with the intention of killing him, one should perform the kṛcchra rite; on felling a Brāhmaṇa to the ground, one should perform the Atikṛcchra rite, and on spilling the blood of a Brāhmaṇa, one shall perform both the expiatory rites of kṛcchra and Atikṛcchra.

86. After uttering a lie to or for reviling an elderly person (or a teacher) one should perform the expiatory rite by refraining from taking food for one night (v.l. or three nights) for dispelling that sin.

87. If one spits at or reviles in front of Devas and the sages, one should burn one's tongue by means of a firebrand. Gold too should be given as gift.

88. If any Brāhmaṇa passes urine in the garden of Devas (i.e. in the precincts of shrines) even for once, his penis

*v.l. *vadha-saṁyutam* "concerning the murder of . . ."

should be cut off for the sake of expiation and he should perform Cāndrāyaṇa rite.

89. If out of delusion, an excellent Brāhmaṇa passes urine in the *sanctum sanctorum* of a temple; his penis should be cut off. He should perform the Cāndrāyaṇa rite.

90. After blaspheming and rebuking the deities, Devas and the sages, an excellent Brāhmaṇa must duly perform the Prājāpatya vow.

91. On conversing with them (i.e. such) sinners one incurs sins for which he should take bath and worship the Lord. On seeing them, he should look at the sun and on remembering them he should remember Viśveśvara (in order to wipe off the respective sins.)

92. Even in hundreds of years it is impossible to redeem that person from sin who censures god Śiva, the ruler of the universe, the over-lord of all living beings.

93. At the outset, he should observe the Cāndrāyaṇa vow, then Kṛcchra as well as the Atikṛcchra. He should then seek refuge in the Lord whereby he shall be released from that sin.

94. The gift of all (one's) possessions duly is the means of expiation for all sins. He should perform the rites of Cāndrāyaṇa duly, as well as those of Kṛcchra and the Atikṛcchra.

95a. The pilgrimage to holy centres is the means of expiation for all sins.

95b-96. The person who propitiates Bhava (Śiva) on the New Moon day, is released from all sins on worshipping the Brāhmaṇas.

97. By worshipping Mahādeva on the eighth day and the fourteenth day in the dark half of a month through a Brāhmaṇa, one is released from all sins.

98. By seeing the three-eyed Īśa with offerings in the first Yāma (period of three hours) of the night on the thirteenth day, one is released from all sins.

99-101a. One should observe fast on the fourteenth day in the dark half. With great concentration, he should then offer seven libations of water along with gingelly seeds in each handful to Yama, Dharmarāja, Mṛtyu, Antaka, Vaivasvata, Kāla and

Sarvaprāṇahara. He should offer these libations in the forenoon after taking his bath. He is then released from all sins.

101b-102a. During the performance of all holy rites one should be quiescent with controlled mind. He should observe celibacy and fast. He should worship Brāhmaṇas. He should lie down on the ground at night.

102b-103a. With god Brahmā, the grandsire of the world, in view, one should worship three Brāhmaṇas on the new moon day. He is released from all sins.

103b-104a. One should observe fast on the sixth *Tithi* in the bright half of the month, with great concentration and worship lord sun on the seventh *Tithi*. He is released from all sins.

104b-105a. One should worship Yama on the fourth day (*Tithi*) or in the constellation Bharaṇī or on Saturday (s) and he is released from the (accumulated) sin of seven births.

105b-106a. One should refrain from taking food on the *Ekādaśi* (eleventh) *Tithi* and worship lord Janārdana on the twelfth day of the bright half. He is released from great sins.

106b-107a. The following, during eclipse and other (auspicious) occasions, is the means of expiation for great sins : penance, Japa, visiting holy centres and the worship of Devas and the Brāhmaṇas.

107b-108a. Even though a man be defiled by all sins, if he abandons his life after the holy observances in the holy centres, he is absolved of all sins.

108b-109. A woman who enters the funeral pyre along with her husband, shall uplift him even if he is a Brāhmaṇa-slayer, an ungrateful fellow or one defiled by great sins. Learned men know this to be the greatest expiation for women.

110. If a woman is chaste and is engaged in serving her husband, she does not incur any sin either in this world or in the other.

(*Verse in brackets*)

No hesitation need be felt in this matter that if a woman is endowed with the quality of chastity and is eager to serve her husband, she has no sin either in this world or in the other and that, she is relieved of all sins.

111. A chaste woman devoted to piety (*dharma*) shall always attain welfare and happiness. No man can, by any means, create discomfiture for her.

112. Just as in the case of Śītā,¹ well-known in the three worlds, as the charming and beloved wife of Rāma, the son of Daśaratha, she conquered the king of Rākṣasas.

113. Urged by Kāla (Death), Rāvaṇa, the king of Rākṣasas, desired Sītā, the wide-eyed beautiful wife of Rāma.

114. It is reported that by means of his Māyā, he disguised himself (as) an ascetic and determined to abduct that beautiful lady while she was strolling (solitarily) in the tenantless forest.

115. The lady of pure smiles realised his intention. Remembering her husband, the son of Daśaratha, she sought refuge in the Āvasathya (household) fire.

116. With her palms joined in devotion, Rāma's wife worshipped the great Yogī, (the fire-god), the destroyer (scorcher) of the worlds, as if he was her husband Rāma incarnate (and prayed) :

Eulogy of the Fire-god.

117. I bow unto Kṛśṇu (fire) of the form of Kāla, of great Yogic power, the greatest riddle, the destroyer of all living beings.

118. I take shelter in lord Pāvaka (the purifying deity), the eternal deity of universal forms, the Yogin who wears the (elephant) hide, the lord of the goblins the Supreme god.

119. I resort unto the Ātman of radiant blazing body abiding in the hearts of all living beings. I seek refuge in the Lord whose form is the universe, the source of all that fiery, brilliant, I resort to the fire-god, the Lord of great Yogins, the sun, the supreme god.

1. VV. 111-140 tell us a different story of the abduction of Sītā than the one given by Vālmiki. According to KP. real Sītā was protected by Agni (the fire-god) the *Āvasathya* (Household sacrificial) Fire and it was the illusory Sītā created by Agni that was abducted by Rāvaṇa. The Chāyā-sītā entered the fire for 'purification' and real Sītā came out of the Fire-god and was accepted by Rāma.

120. I seek refuge in Rudra, the great swallower (destroyer), the trident-bearing Lord, the fire of the Universal destruction, the Lord of Yogins, the dispenser of fruits (in the form) of enjoyment and liberation.

121. I resort unto you the diverse-eyed deity with the forms of *Bhūḥ*, *Bhuvāḥ* and *Svaḥ*, one who is lying hidden in the golden abode, the great one of unmeasured splendour.

122. I resort to Vaiśvānara abiding in all living beings, the lord who conveys *Havyas* and *Kavyas* (i.e. offerings) (to gods and Pitṛs). I resort to Lord Vahni.

123. I resort to that Supreme reality, the excellent and auspicious principle of the sun. I resort to the Agni ascending to heaven, the greatest splendour, the imperishable conveyor of oblations to gods.

124. After repeating (the prayer in) these eight (?) verses on Vahni, the famous wife of Rāma mentally meditated on Rāma and remained silent with her eyes closed.

125. Then out of the Avasathya (household) fire, Lord Maheśvara (the great god), the bearer of sacrificial oblations, of resplendent soul manifested himself as if burning with his own refulgence.

126. Desirous of getting Rāvaṇa killed he created an illusory Sītā. Taking the real Sītā the beloved of Rāma, the fire-god vanished there.

127. On seeing such a Sītā (i.e. the illusory one) Rāvaṇa the lord of Rākṣasas, took her and went to Laṅkā situated within the ocean.

128. After killing Rāvaṇa, Rāma took Sītā and (came back) accompanied by Lakṣmaṇa. His mind became agitated due to suspicion.

129. For convincing the living beings, the illusory Sītā entered the fire; immediately she was consumed by the fire.

130. After burning the illusory Sītā, the lord fire-god of hot rays, showed the real Sītā to Rāma. The fire-god (the purifier) became a beloved of Devas.

131. Catching hold of the feet of her husband, the daughter of Janaka the lady of beautiful middle, made obeisance to Rāma on the ground.

132. On seeing it Rāma was delighted in mind. Surprise was evident in his eyes. After bowing to the Vahni with bent head, Rāghava propitiated him.

133. The lord spoke to Vahnī; Was this fair-complexioned lady burned by you before, as she has been seen come to my side again ?

134. Lord Fire-god, the scorcher of the worlds, spoke to the son of Daśaratha, telling him everything as it had happened in the presence of all living beings.

135. "This beloved of yours is highly chaste as goddess Pārvatī. She is the greatest favourite of the goddess whom she had propitiated by means of penance (?)"

136. This chaste lady of good conduct is endowed with the readiness to serve her husband like Bhavānī in regard to Īśvara. She was protected by me because she was desired by Rāvaṇa.

137. But Sītā who was abducted by the lord of Rākṣasas was the illusory Sītā created by me with a desire to get Rāvaṇa killed.

138. On that account, Rāvaṇa, the wicked king of the Rākṣasas and the destroyer of the worlds, had been killed. The Māyā has also been withdrawn.

139. "Accept this pure Jānakī at my instance. See lord Nārāyaṇa your own self the source of origin and the place of everything".

140. After saying this, the fierce lord fire-god whose flames spread everywhere and who had faces on all sides was duly honoured by Rāghava and the other people and he vanished.

141. Thus the greatness of chaste ladies has been described by me. This (narrative) is remembered to be the expiatory rite for ladies. It absolves one from all sins.

142. Even a person full of all sins shall be released from sin, if he controls himself well and abandons his body in the holy centres.

143. A Brāhmaṇa or any man is released from all sins accumulated by him by taking bath in all holy centres in the world.

Vyāsa said :

144. Thus, the Dharma propounded by Manu has been propounded to you by me. The eternal path of knowledge (has also been narrated) for propitiating Maheśa.

145. One should pursue the path of knowledge with the assistance of Yogic practice. He then sees Mahādeva. No one else can see Him even in hundreds of Kalpas.

146. A person who establishes the great Dharma and that Jñāna (knowledge) pertaining to Parameśvara (Supreme God Śiva) is considered to be the greatest Yogin and there is no one in the world superior to him.

147. If a person is competent to establish both Dharma and Jñāna, but does not do so out of delusion, he is not a great favourite with the Lord, though he may be endowed with Yoga (Yogic Powers).

148. Hence gifts should always be given to Brāhmaṇas particularly to those who are endowed with piety and faith and those who are quiescent.

149. He who reads this dialogue between you all and me shall be free from all sins and shall attain the greatest goal.

150. A wise and intelligent person should read this in the presence of Brāhmaṇas during Śrāddhas and during rites concerned with gods. It should be listened to by all twice-born ones.

151. A person who ponders over the meaning and narrates this with concentrated mind to pure Brāhmaṇas shall be released from the coverings of sins and faults and attains Lord Maheśvara.

152. After saying this much, the holy son of Satyavatī, sage Vyāsa, consoled the sages and Sūta and went away in the same manner as he had arrived.

CHAPTER THIRTYFIVE

The Greatness of Gayā and other sacred places¹

The sages requested :

1. O Romaharṣaṇa, now please recount to us the great Tīrthas (sacred places) that are well-known in the world.

Romaharṣaṇa narrated :

2. Ye all listen. I shall recount the different kinds of holy centres described in the Purāṇas by sages, the expounders of Brahman.

3. O excellent sages, every one of these holy rites, viz. Ablution, *Jaṭa*, *Homa*, *Śrāddha*, *Dāna* (charitable gift) etc. performed (at these places) sanctifies the family upto the seventh generation.

4. The well-known holy place of Brahmā the Supreme god Parameṣṭhin viz Prayāga extends to five Yojanas (1 Yojana = 12 kms). Its greatness has already been described (vide Supra I. chs 36-39).

5. Another excellent Tīrtha is that of the Kurus (i.e. Kurukṣetra). It is respected by Devas. It is spotted with the hermitages of the sages and it dispels all sins.

6. After performing ablution therein, one becomes pure-souled, devoid of arrogance and rivalry. Whatever little he gives as gift, sanctifies both (paternal and maternal) families.

7. The holy centre of Gayā² is highly mysterious. It is a rare spot for the rites of the *Pitṛs*. A man who offers Piṇḍas there is not born again.

1. After the section called Vyāsa-Gītā (chs. 12-34), KP. describes various holy places and Tīrthas. Visit to Tīrthas is a way of expiation of sins, hence this section. All these Tīrthas belong to North or rather Aryan-speaking area in India. In Part I chs. 30-39 KP describes mainly Vārāṇasī and secondarily other holy places like Prayāga.

2. VV. 7-15 describe Gayā. By Gayā, KP. implies the area between Ramaśilā hill on the North and Brahmayoni hill on the south and on the bank of the Phalgu. The ancient town of Gayā is on the southern side. Viṣṇu-pada (which is called Rudrapada here) is in the ancient part. The present temple was built some two centuries ago by the Maratha queen Ahalyabai Holkar of Indore.

8. All the *Pitrs* are redeemed by him who goes to Gayā and offers Piṇḍas even once. They will attain the greatest goal.

9. For the welfare of the worlds, his foot had been imprinted by Rudra¹ the great Ātman. One shall propitiate the *Pitrs* there.

10. If a person who is competent to go to Gayā does not go there, the *Pitrs* bewail him because all his efforts will be in vain.

11. The *Pitrs* sing songs and the great sages glorify—
“Whoever goes to Gayā will redeem us.”

12. “Even if he is endowed with sins, even if he is devoid of adherence to his own duties, if anyone goes to Gayā, he will redeem us.

13. Many sons endowed with good behaviour and virtues should be sought after so that at least one in that group may go to Gayā.”*

14. Hence one, especially a Brāhmaṇa, shall assiduously and duly offer Piṇḍas with great concentration, after going to Gayā.

15. Blessed are those men who offer Piṇḍas at Gayā. They shall uplift seven generations of both the families (i.e. of the father and of the mother) and shall attain the greatest goal.

16. There is another excellent Tīrtha which is called the residence of the Siddhas. It is well known as Prabhāsa² and Lord Śiva abides there.

17. By performing ablutions there and thereafter Śrāddha and the worship of the Brāhmaṇas, a Brāhmaṇa attains the ever-lasting and excellent world.

1. KP cannot be charged with Brahmanising an ancient Buddhist locality, as it was already Brahmanised before the Chinese traveller Hiuen Tsiang visited it in A.D. 637. But vicinity of Bodh-gayā, Asoka's dedication of caves in Barabar Hill to Ājivakas and the caves in Nagarjuni hills to Śramanic Asoka's grandson Daśaratha show that formerly it was a centre of Ājivakas by religion.

It is, however, called *Viṣṇupada* for the last many centuries.

*The same as Yama quoted in *Tristhalīsetu*, p. 330.

2. Prabhāsa (Devapaṭṭana, Verwal) in Saurashtra (Gujarat) has the famous shrine of Somanatha, one of the twelve jyotir-līngas. The shrine which was demolished by Mahmud of Gazni in A.D. 1025 was reconstructed again after Indian Independence.

18. There is the holy place named *Traiyaṃbaka*¹ which is bowed to by all Devas. After worshipping Rudra there, one shall get the fruit of the Jyotiṣṭoma sacrifice.

19. After worshipping the golden-eyed Mahādeva, the god with matted hair, and honouring Brāhmaṇas, he will obtain the chieftainship of the attendants of Śiva.

20. Someśvara is the excellent holy Tīrtha of Rudra, the Parameṣṭhin. On seeing Rudra, the ultimate cause,* it shall remove all ailments.

21. There is an auspicious sacred place, the holiest among all other holy places, known as Vijaya. There is a famous Liṅga of the great Lord, known as Vijaya.

22. O excellent Brāhmaṇas, having stayed there for six months on regulated abstemious diet, observing celibacy and with great concentration of mind, the person goes to the supreme position (viz. liberation).

23. There is another auspicious excellent Tīrtha in the eastern lands. It is the solitary (v.l. Ekāmra)² holy centre of the lord of Devas. It bestows the benefit of chieftainship of Śiva's attendants.

24. By giving some auspicious plot of land to the devotees of Śiva at this place, a king shall become an emperor. One who is desirous of liberation, shall attain salvation.

25. The waters of Mahānadi are holy and destructive of all sins. By plunging therein at the time of eclipse, one is released from all sins.

26. There is another river named Virajā.³ It is well known in the three worlds. By taking bath there, a Brāhmaṇa or any man, is honoured in the Brahmaloka.

1. Tryambakeśvara near Nasik at the source of Godāvari. This is one of twelve Jyotirlingas in India.

*v.l. *rudra-sāyujya-kāraṇam* 'the cause of giving the identity with god Rudra.)

The site of Kṛṣṇa's death is near here.

2. Ekāmra—the same as modern.

Bhuvaneswar in Orissa. It is a Rudra Tirtha also called Kṛttivāsa (Bm. p. 34. 6). This place, equal to Vārāṇasī in sanctity, came to be called *Ekāmra(ka)* due to a famous mango tree in the previous kalpa. BM. P. 41. 12.

3. A river in Orissa.

27. There is another holy centre of Nārāyaṇa named Puruṣottama.¹ It is there that Nārāyaṇa the glorious and great Puruṣa resides.

28. By taking bath there and worshipping the great Viṣṇu as well as by worshipping Brāhmaṇas, an excellent Brāhmaṇa shall attain Viṣṇu's region.

29. The holy centre named Gokaṛṇa² is the greatest of all holy centres and is well-known. It is destructive of all sins. It is the abode of Śambhu, Parameṣṭhin.

30. On seeing the greatest and excellent Liṅga Gokaṛṇa of the lord, one shall attain all cherished desires and shall be a favourite of Rudra.

31. By worshipping the Liṅga of the trident-bearing lord Mahādeva in the northern Gokaṛṇa, one shall attain *Sāyujya* (identity) with Śiva.

32. Lord Mahādeva there, is well known as Sthāṇu. On seeing him, a man is released from all sins instantaneously.

33. Another holy centre of Viṣṇu, the great Ātman, is Kubjāśrama.³ By worshipping the Puruṣa, Viṣṇu, one is honoured in the Śveta Dvīpa.

34. It was here that Lord Nārāyaṇa was let off by Rudra, the enemy of the Tripuras, after destroying the Yajña of Dakṣa.

35. All around it, within the radius of one Yojana, is a sacred place resorted to by multitudes of Siddhas and sages. There is a holy shrine of Viṣṇu where the Supreme Person resides.

1. Jagannātha Puri in Orissa. Its glory is described in Bm. P. Chs. 45-51, 69, 177.

2. A place sacred to Śiva on the West-coast in Kumta Tehsil of North Kanara Dist. (Karnataka). This is the Ātma-liṅga of god Śiva which while being taken away by Rāvaṇa, was duped away by Gaṇeśa and established here.

There are two Gokaṛṇas—Northern and Southern (LP. I. 92-134-135). KP. mentions northern Gokaṛṇa in v. 31 below.

3. The mention of the destruction of Dakṣa's sacrifice shows that this must be Kanakhala near Haridwar.

36. At Kokāmukha¹ there is another holy centre of Viṣṇu of miraculous activities. If a person dies here* a man is freed from sins, and he attains the Sārūpya (similarity in form) of Viṣṇu.

37. Śāligrāma² is a great holy centre that increases the pleasure of Viṣṇu. A man abandoning his life there, observes Hṛṣikeśa (the lord of sense-organs).

38. There is an auspicious and beautiful abode of the Siddhas, well-known as Aśvatīrtha. Lord Nārāyaṇa himself stays there always as Horse-headed deity.

39. There is a holy centre well known in the three worlds. It is a very auspicious abode of the Siddhas. That merit bestowing holy place of Brahmā, the Parameṣṭhin is there.

40-41a. (the holy centre) Puṣkara³ is destructive of all sins. It accords Brahmāloka to persons who die here. The excellent Brāhmaṇa who mentally remembers Puṣkara is purified of all sins. He rejoices along with god Indra.

41b-42a. There, Devas, Gandharvas, Yakṣas, serpents, Rākṣasas and Siddhas worship the lotus-born deity viz. Brahmā.

42b-43a. Having performed ablution, one should become pure and after worshipping god Brahmā, the highest deity and also an excellent Brāhmaṇa, he sees god Brahmā.

43b-44a. Approaching lord of Devas, Indra, the blameless one, a man assumes his (Indra's) form and attains all desires.

44b-45a. The Saptasārasvata⁴ holy centre is the greatest one, resorted to by Brahmā and others. By worshipping Rudra there, one derives the fruit of a horse-sacrifice.

1. Varāha-Kṣetra in the district of Purnea in Bengal on the Trivenī (the confluence of Tambar, the Aruṇā and Suna) above Nathpur.

*the v.l. *mṛto'tra pātakaḥ* is preferred here to *muktotra martyaḥ* /

2. A sacred place near the source of the Gaṇḍaka river. Sages Bharata and Pulaha practised penance here. The sacred pebbles called Śāligrāmas are obtained here.

3. A lake, sacred to god Brahmā. It is six miles from Ajmer (Rajasthan).

4. In Kurukṣetra, the story of Mañkaṇaka is repeated in Mbh. Vana. 83-115, Śalya 38. 4-13. The collective name seven Sarasvatis is given in Mbh. *ibid* as follows: Suprabhā, Kāñcanākṣi, Viśālā, Manoramā, Oghavati,

45b-46. It was here that (sage Mañkaṇaka propitiated the bull-bannered Śiva, Rudra, the Supreme Lord, by means of penance. Thereafter, sage Mañkaṇaka blazed by means of his penance.

47. On knowing that Rudra had come, he danced due to ecstatic delight. Lord Rudra spoke to him—"Why did you dance?"

48-49. Even after seeing the god Īśāna (Śiva), he danced again and again. On seeing him puffed with pride Lord Īśa, in order to subdue his arrogance, slit open his own body and pointed out the heap of *Bhasma* and said "O excellent Brāhmaṇa, see this heap of *Bhasma* originating from my body."

50. "O leading sage, this is the greatness of penance, there is also another person like you, wherefore did you dance?"

51-53a. This is not proper in an ascetic. I am even superior to you." After saying this to the excellent sage Rudra, the seer of the entire universe, narrated to him the great reality of the universe. Hara then danced, taking up a form with a thousand (i.e. innumerable) heads, a thousand eyes and a thousand feet. His face was terrible due to the curved fangs. He appeared ferocious with wreaths of flames.

53b-54. Then he saw by the side of that Trident-bearing Lord, a gracious-looking, wide-eyed auspicious goddess Śivā with resplendent charming sportfulness, comparable in size (v.l. brilliance) to crores of suns.

55. On seeing the lord of the Universe smiling and standing there resplendently, the heart of the leading sage became agitated due to fright and he trembled.

56. He bent down his head before Rudra and with self-control he repeated the verses of Rudrādhyāya. The three-eyed lord Īśa, favourably disposed towards his devotees, became delighted.

57-59. He assumed his previous form. The goddess disappeared. Embracing the devotee who was bowing to him,

Sureṇu, and Vimalodakā. These are sacred rivers in different parts of the country viz. Pushkar, Naimiṣāraṇya, Gayā, Kośala Kurukṣetra Haridvāra and the Himālayas respectively but the Sarasvati is supposed to have been there in that river-form.

Śiva, the lord of Devas himself, said “O dear one, do not be afraid. What shall I give unto you ? Then the delighted sage desirous of asking him bowed down his head before god Hara, the Lord of mountains, and the slayer of the Tripuras, and submitted “Obeisance be to you O Mahādeva ; salutations to you O Maheśvara.

60-61. What is this lordly form with faces all round, yet very terrible ? Who has that lady who stood shining by your side and who vanished very suddenly. I wish to know everything.” When this was enquired of, Lord Hara spoke to Mañkaṇaka :

62. The great Lord, the fire (the destroyer) of the three cities, explained to him (Mañkaṇaka) his own (path of) Yoga and about the goddess :

“I am the thousand (innumerable)-eyed god, the soul of all and have faces on all sides.

63. I am the scorcher of all bonds. I am Kāla (Time, Death), Hara and the cause of Kāla. Everything consisting of the sentient and the non-sentient is urged by myself.

64. I am that Person (soul) who is immanent in all and I am verily the Supreme Person. The deluding Potency (Greatest Māyā) is the Prakṛti consisting of the three Guṇas.

65. She is described by the sages as Śakti (Potency), the eternal source of origin of the universe. The creator of the universe enchants the universe by means of the Māyā.

66. The Śruti states that the Supreme, unmanifest Nārāyaṇa is of the form of Māyā. In this way, I always establish the entire world.

67-68. I Unite with Prakṛti, the twentyfifth Principle known as Puruṣa. That pure, omnipresent, immovable unborn god in union with her Prakṛti creates this whole universe from Prakṛti which is his own form.

He is the illustrious god Brahmā, of the form of the Universe, the grandsire of the world.

69. This creatorship of the great Ātman has been clearly narrated to you. I am the sole lord, beginningless, the primordial Kāla. the all-pervading lord, the destroyer (of the Universe).

70. (While creating and destroying) I assume the greatest form. I am mentioned as Rudra by the learned men. That supreme Potency (Parā Śakti), well-known as goddess Vidyā, belongs to me alone.

71. The person of Vidyā has indeed been visualised by you. So also these principles the Pradhāna, the Puruṣa and Īśvara.

72. The Śruti says : Viṣṇu, Brahmā and lord Rudra (are) Kāla (?). These three deities are beginningless and endless. They are stabilised in the Brahman alone.

73. The Śruti says that it is unmanifest, imperishable and everything has that as its soul. The great principle is Ātman and Bliss. It is consciousness alone, the greatest region.

74-75. It is the entire firmament, the Brahmā, nothing is other than it. After realising this and resorting to the path of devotion, I should be honoured and worshipped. Thereafter you will see Īśvara.” After saying this much, Lord Hara disappeared.

76. The sage propitiated Rudra in that very same place by means of the path of devotion. This holy centre is unequalled, sacred and resorted to by Brahmarṣis. By resorting to this, a scholarly Brāhmaṇa is released from all sins.

[CHAPTER THIRTYSIX

Glory of Sacred Places : the death of Kāla

Sūta said :

1. There is another large and highly sacred place of the Supreme deity Rudra. It is famous as Rudrakōṭi¹, in all the three worlds.

1. A sacred place of this name is found under Kurukṣetra, Vārāṇasi and the Narmadā. It is probably the one at Kurukṣetra. That is implied here as Śiva assumed one crore forms for sages. This is mentioned in Mbh. vana. 82. 118-124, Pd. P. I. 25. 25-30.

2. Formerly, in the holiest of the times, a crore Brahmanical sages of great self-control (desirous of seeing the lord) came to that great land.

3. "I will see the Pināka-bearing lord Giriśa at first" (Thus they vied with one another). A great dispute arose thus among them who were endowed with devotion.

4. On seeing their devotion, Rudra, the Lord of mountain, the preceptor of Yogins, assumed a crore forms. Thus he became Rudrakoṭi (A crore of Rudras).

5. All of them saw the consort of Pārvatī, the great god Hara, resident in the mountain cavity. They became delighted and well-nourished in their minds.

6. With the devotional feeling : "O I have seen at the outset the Lord, the great god devoid of beginning and end" all of them dedicated their minds unto Rudra with devotion.

7. Then they saw a mass of brilliance in the firmament. They were desirous of attaining the greatest region.

8. Where the lord thus revealed himself and stayed, it is considered to be an auspicious and very holy centre. After visiting this and worshipping the Rudra the devotees shall attain the Sāmīpya (nearness) of Rudra.

9. There is another auspicious and excellent Tīrtha by the name of Madhuvana.¹ A person who observes rules and regulations after going there, shall attain half the throne of Indra.

10. There is another city named Padmanagarī. The land is auspicious and highly meritorious. After going there and worshipping the Pitṛs, one will redeem a hundred members of his family.

11. Kālañjara² is a great holy centre in the Rudraloka* Maheśvara is the deity, Hara is fond of the devotees who worship lord Kālañjara.

1. Near Mathurā, so called as it was once the haunt of demon Madhu. It is identified with present Maholi five miles to the south-west of Mathurā.

2. A hill and a fort in Bundelkhand, the capital of Chandellas. If the temple of Kāla Bhairava in the fort be related to the story of King Śveta given here, this identification is probable. Kane includes this Tīrtha under Vārāṇasī (HD IV. 766) The story of Śveta is narrated in LP. chs. I. 30-34 but he is a sage there.

*Veñkt. text reads: *rudra-loke maheśvaraḥ*/If emended as *loke rudro maheśvaraḥ* in the world where Rudra is the great god.'

12. Formerly there was an excellent saintly king named Śveta. He was a devotee of Śiva. He worshipped the trident-bearing lord with obeisances unto him and expecting his blessings.

13. He installed Rudra in accordance with the injunctions, given priority to the path of devotion. With his mind dedicated unto Rudra, he performed the *Japa* of Rudra always.

14. Seizing a dazzling terrible trident made of steel, Kāla came to that spot where the king was standing, in order to take him away.

15. On seeing the terrible and ferocious Kāla, the destroyer of all, approaching with the trident in his hand, the king was overwhelmed with fear.

16. With both of his hands the King caught hold of the excellent Līṅga and bowed down to Rudra with his bent head. He repeated the Śatarudrīya Mantra.

17. Standing in front of the King, Kṛtānta (God of Death) laughingly said to the king who was bowing down and performing the Japa of Bhava mentally "Come away, come away."

18. The king who was terribly afraid but was devoted to Rudra requested him, "Kill others after leaving off one who is engaged in the worship of Īśa."

19. The lord (i.e. Kāla here) said to him who was frightened and spoke as mentioned above—"Who is there who does not stand under my control whether he is engaged in worshipping Rudra or not?"

20. After saying thus, Kāla, the destroyer of the worlds, bound that king by means of nooses. The king on his part continued the Japa of Śatarudrīya.

21. Then he saw in the Firmament the enormous and brilliant ancient mass of splendour of the lord of goblins. It was surrounded with clusters of flames and pervaded the universe.

22. In the middle thereof he saw a brilliant form a Puruṣa of golden colour. The lord was accompanied by the goddess. His body shone with the digit of the moon. He became much delighted. He thought that the Lord was coming to him.

23. On seeing Rudra, the great Lord, the lord of everything, coming at not a great distance, accompanied by the goddess, the royal sage became free from fear. Kāla rushed at the saintly king to take him away.

24. (Defective verse) On seeing him, Lord Rudra, the ancient leader of the goblins, of fierce activities said to Kāla—“Give unto me my devotee quickly, the devotee who remembers me, O Kāla. He remembers my form (?)”

25. On hearing the statement of Śiva (lord of the Bull), the Ātman of Kāla of the form of Rudra* (?) considered (his nature (himself) too high. He bound the devotee again by means of nooses. Then Rudra** rushed at him with great velocity.

26. On seeing him (Kāla) coming towards (himself to attack), the Lord then glanced at Umā, the daughter of the mountain (Himālaya). The knower of the procedure of all Māyās (Śiva) contemptuously struck Kāla with his left foot, while he (King Śveta) was looking on.

27. That extremely terrible fellow died on being struck by the foot of Maheśa. The Pināka-bearing great God stood shining along with Umā.

28. On seeing the Lord Īśvara, Hara, the imperishable deity, the prominent saintly king became delighted in his mind then and bowed unto him.

Eulogy of Śiva

29. “Obeisance to Bhava, the cause (of the universe) to Hara, who wishes for the welfare of the whole universe. Salutation to Śiva, the intelligent one. Obeisance to the bestower of Salvation.

30. Obeisance again and again (innumerable times) to the great superhuman power and prosperity. Obeisance to you, the overlord of men, of the form that is devoid of division.

31. O lord of Gaṇas, obeisance be to you. Hail to you, O deity that dispel the misery of those who resort to you, salutation to you of eternal (primordial) beginningless prosperity, to one that holds the horn of a boar.

*v. l. *ugra-bhāvaḥ* ‘of terrible intention.’

**If emended as *Rudram* ‘Kāla rushed at Rudra’, it will suit the next verse and obviate the contradiction therewith.

32. Obeisance to you the bull-bannered Lord, bow to one that has a wreath of skulls. Salutation to you of great mountain (v.l. great actor); obeisance to you auspicious Śaṅkara.”

33. Śaṅkara then blessed the king engaged in obeisance; then he bestowed on him the chieftainship of his own Gaṇas and then (finally) his own form (identity with him).

34. Instantaneously Hara who was saluted by the leading ascetics and the Siddhas became invisible along with Umā, his attendants and the leading king.

35. When Kāla was killed by Maheśa, god Brahmā the lord of the worlds, begged of Rudra the boon—“May he (Kāla) come back to life.

36. O bull-bannered Īśāna, it is not the slightest fault of Kṛtānta the god of Death. He was appointed on that job (of taking away the lives of beings) by you.”

37. At the instance of the lord of Devas, Hara, the lord of the chief of Devas, the Ātman of the universe said—“So be it.” He (Kāla) too became like that (i.e. revived).

38. Thus is the holy centre well known as Kālañjara. On going there and worshipping Mahādeva one attains the chieftainship of the Gaṇas.

CHAPTER THIRTYSEVEN

The Glory of Mahālaya and other holy centres

Sūta said :

1. This is another holy spot that is very great and very mysterious and full of miracles, pertaining to Lord Mahādeva. It is well known as Mahālaya.¹

1. Mahālaya—The same as Omkāranātha. 2 in Vārāṇasī, De (p. 117).

2. There, on a rocky surface, his footstep was imparted by Rudra, the enemy of the Tripuras, the primordial lord of Devas. It is a proof pointed to the atheists.

3. The quiescent devotees of Paśupati, with their bodies dusted with holy ashes and engaged in the study of the Vedas, worship Mahādeva there.

4. One who takes his bath, sees the foot-print of god Śiva with great devotion and makes obeisance with bowing head, shall attain Rudra's proximity (i.e. liberation called *Samīpatā*).

5. There is another abode of Śambhu, the great Ātman the lord of Devas. It is very auspicious and is well known as Kedāra.¹ It is the home of Siddhas.

6. One who takes bath there, worships the bull-bannered Mahādeva and drinks the pure water, shall attain the chieftainship of the Gaṇas.

7-8. After performing *Śrāddha*, *Dāna* (religious gifts) and other rites, one attains everlasting benefit. There is a holy centre called Plakṣāvatarāṇa² that destroys all sins. It is resorted to by excellent twice-born ones and the Yogins who have subdued their minds. By performing the worship of god Viṣṇu, one is worshipped in Viṣṇu's region.

9. Another holy spot is Magadhāraṇya. It bestows good goal on all the people (v.l. giving access to heavenly region). On going there, an excellent Brāhmaṇa attains everlasting heavenly pleasures.

10. The meritorious holy centre Kanakhala³ is destructive of great sins. It was here that the sacrifice of Dakṣa was destroyed by Rudra.

1. Kedāranātha, a *Jyotir-līṅga* in the district of Garhwal in U. P. and on the southern side of the Mandākinī and Dūdha-gaṅgā—De. p. 97.

2. Plakṣāvatarāṇa—the source of the river Sarasvatī, in Sirmur hills of Sewalik range of the Himalayas. The fountain from which the river takes its rise was at the foot of a Plakṣa tree, hence it is called Plakṣāvatarāṇa or Plakṣa-prasavaṇa.

3. Kanakhala—the place of Dakṣa's sacrifice destroyed by Rudra. It is at a distance of two miles to the east of Hardwar on the confluence of the Gaṅgā and Niladhārā.

11. By bathing in the river Gāṅgā there, a pure man endowed with noble feelings, is freed from all sins and he shall stay in the region of god Brahmā.

12. The holy centre well-known as Mahātīrtha is sacred and a favourite of Nārāyaṇa. One who worships Hṛṣīkeśa (Viṣṇu) there goes so Śvetadvīpa (the abode of Nārāyaṇa).

13. Another excellent holy centre is the auspicious one by the name Śrīparvata.¹ On abandoning the vital airs here, one shall become the beloved of Rudra.

14. Rudra, Maheśvara, is ever present there accompanied by the goddess. Bathing there and offering Piṇḍas etc. shall be excellent and everlasting.

15-16a. The river Godāvarī is holy and destructive of all sins. On bathing there and duly performing Tarpaṇa rites to the Pitṛs and Devas, one shall purify one's soul of all sins and shall attain the benefit of the gift of a thousand cows.

16b-17. The sacred river Kāverī has holy waters and is very large. After observing fast for three days or (at least) one day, one should bathe there and offer water libations. One is released from all sins.

18-19a. The mode of resorting to holy centres by the twice-born is now narrated. He whose mind and speech are pure and whose hands and feet are stabilised (i.e. do their respective functions,) is non-greedy and celibate shall attain the benefit of holy centres.

19b-21a. The great holy centre called Svāmitīrtha² is well-known in the three worlds. Skanda respectfully bowed to by the immortal beings, is ever present there. On bathing in the Kumāradhārā and performing the Tarpaṇa rites for Devas and others, and one propitiating lord Ṣaṇmukha (the six-faced deity), one rejoices with Skanda.

1. Śrīparvata or Śrīśaila—A hill in Karnool district on the southern side of the river Kṛṣṇā which makes her way through a gorge in Eastern ghats. It is the site of Mallikārjuna, a famous Jyotir-līṅga. It was once a centre of Tāntrikas.

2. Svāmi-tīrtha. De (p. 107) identifies it with the temple of Kumārasvāmi situated about a mile from tiruttani on the Southern Railway.

21b-22. The river named Tāmraparnī is well-known in the three worlds. There is no doubt in this that on taking bath there and on performing the Tarpaṇa rites to the Pitṛs in accordance with the injunctions, one shall redeem even those Pitṛs who had committed sins.

23. At the source-place of Kāveri, there is a well-known holy centre named Candratīrtha. What is given in that holy centre is of ever-lasting benefit. It yields good goal i.e. the heaven to those who die there.

24. O Brāhmaṇa, those devotees who see Sadāśiva the lord of Devas at the foot of the Vindhya, do not see the face of Yama (the god of Death).

25. At Devikā¹ (?), there is the holy centre named Vṛṣa. It is resorted to by Siddhas. One who takes bath there and libation, attains perfection in Yoga.

26. The holy centre Daśāśvamedhika is destructive of allusions. A man obtains the benefit of performing ten Aśvamedhas (horse-sacrifices) therein.

27. The holy centre named Puṇḍarīka is beautified by the Brāhmaṇas. A person of self-control approaching it, shall obtain the benefit of Puṇḍarīka (sacrifice).

28. The gretest among the holy centres is named Brahmatīrtha.² On worshipping god Brahmā here, one is honoured in the world of Brahmā.

29. There are some holy centres as these: The Vinaśana³ where the river Sarasvatī lost itself in the sand, the auspicious Plakṣa-prasravaṇa (the source of the Sarasvatī), that which is known as Vyāsatīrtha⁴ and the excellent mountain Maināka.⁵

1. Devikā—Modern Deig, a tributary of the Rāvi in Punjab (HD IV p. 746, De. p. 55).

2. It is mentioned as a sub-tīrtha under various holy places and rivers like Vārāṇasī, Gayā, Narmadā (KP. II 41. 56) Godāvarī, Sarasvatī. De. (p. 40) identifies it with Puṣkara lake in Rājasthān.

3. Vinaśana—the spot in the sandy desert of Ambala and Sirhind district of Punjab. The exact location of Vinaśana is presumed to be near Sirsa.

4. Vyāsa-tīrtha—Kane locates this in Kurukṣetra HD IV. 824. It is under the Narmadā *infra* ch. 41. 25-27.

5. Maināka is located at Badarī, west of Gujarat and near the Sarasvatī. Dey (p. 121) regards the range of Sewalik hills from the Gaṅgā to the Beas.

30-31a. The source of origin of Yamunā is destructive of all sins. The river, the daughter of the Pitṛs, is well known as goddess Gandhakālī. He who bathes in it goes to heaven, after death. He will be able to remember his previous birth.

31b-32a. The holy centre of Kubera¹ is resorted to by the Siddhas and the Cāraṇas. One who abandons his life therein, shall become a follower of Kubera.

32b-33a. The holy centre well known as Umātuṅga is the place where the beloved of Rudra (performed her penance). On worshipping the great goddess there, one shall attain the benefit of the gift of a thousand cows.

33b-34a. It is my opinion that the penance or Śrāddha performed in Bhṛgutuṅga, or the charitable gifts made there sanctifies seven generations in both the families (i.e. that of the father and that of the mother).

34b-35a. The great holy centre of Kāśyapa is well known as Kālasarpis. With the desire for the diminution of sins, one should offer Śrāddhas there every day.

35b-36a. The Śrāddha, Dāna, Homa, Japa and penance performed in Daśārṇa are of everlasting benefit and inexhaustible for ever.

36b-37a. The Tīrtha named Kurujāṅgala² resorted to by the twice-born is famous. On making charitable gifts there in accordance with the injunctions, one is honoured in the Brahmaloḥa.

37b-39a. Whatever is offered in the great Tīrtha, in Vaitaraṇī,³ in the Svarṇavedī, in the Dharmaprṣṭha,⁴ in the great and auspicious head of Brahmā, in the holy hermitage of Bharata, in the auspicious and sacred Gṛdhraṇa, in

1. KP. and Vāyu mention Kubertuṅga, Umātuṅga, Bhṛgu-tuṅga as the best places for Śrāddha but their location is uncertain.

2. It is between the Sarasvatī and Dṛṣadvatī, Sirhind in Punjab (HD IV. 773).

3. Vaitaraṇī—A river in Orissa rising in the Vindhya-mountain Jaipur stands on this river.

4. Dharma-prṣṭha, the same as Dharmāraṇya of Buddhists—4 miles from Bodha Gayā, De. p. 56.

Mahāhrada¹ and in the Kauśikī²—whatever is offered in these places—is of everlasting benefit.

39b-41a. His footstep was imprinted on Muṇḍapṛṣṭha,³ by the intelligent Mahādeva, for the welfare of all living beings and as a proof to be pointed out to the non-believers. A man devoted to Dharma shall within a short time, abandon his sin like the serpent casting off its slough.

41b-42. The holy centre named Kanakanandā⁴ is well-known in the three worlds. It is to the North of Brahmapṛṣṭha and is resorted to by groups of Brāhmaṇa sages. On taking holy dip there, the twice-borns go to heaven along with their physical bodies.

43. The Śrāddha offered there is cited to be everlasting. On taking the bath, a man reduces his sins and he is freed from the threefold indebtedness to god, sages and manes.

44. By means of ablution in the Mānasa-lake one shall obtain half the throne of god Indra. On going to the Uttara-mānasa one achieves very excellent Siddhis (mystic powers).

45. Hence, one should perform Śrāddha in accordance with one's capacity and physical strength, thereby he obtains divine pleasures and attains the means of salvation.

46. The mountain named Himavān is bedecked with different kinds of minerals. That mountain is eighty thousand Yojanas in length.

47. Siddhas and Cāraṇas live therein and the mountain is resorted to by the groups of Devas and sages. There is a beautiful Puṣkariṇī (holy lake) there named Suṣumṇā.

48. On going there, a scholarly Brāhmaṇa leaves off (is relieved of the sin of) Brāhmaṇa slaughter. The Śrāddha offered there is inexhaustible and highly flourishing.

49. He shall redeem the Pitṛs of ten previous generations and ten later generations. The Himavān is sacred everywhere. The Gaṅgā is sacred all round.

1. Mahā-hrada—near Badrinath (also Mbh. *Anuśāsana* 25.18).

2. Kauśikī, Mod. Kusi (Kosi) which flows through Nepal, Tīrhut and joins the Gaṅgā below Patna.

3. Muṇḍa-pṛṣṭha—A hill situated on the Western bank of the Phalgu river at Gayā.

4. Kanakanandā—a river to the north of Muṇḍa-pṛṣṭha at Gayā.

50. All the rivers flowing into the ocean are sacred and those oceans are particularly holy. On reaching the hermitage—Badaryāśrama,¹ one is released from all sins.

51. There stays the eternal lord Nārāyaṇa along with Nara. The charitable gift as well as the Śrāddha offered there, is of everlasting benefit.

52. That is a holy centre liked by Mahādeva. It is particularly sanctifying. On offering Śrāddha with great concentration, one shall redeem the Pitṛs.

53. The holy centre Devadāruvana² is sacred. It is resorted to by the Siddhas and the Gandharvas as well as by the great lord of Devas. What is offered there is highly flourishing.*

54. After fascinating the sages and on being worshipped by everyone, the delighted lord Īśa spoke to the leading sages who had been sanctified.

55. “You all shall always stay here in this beautiful and excellent hermitage, with the devotion centering on me. Thereby you shall obtain Siddhi.

56. Those who are devoted to Dharma in the world worship me. I grant unto them the eternal great chieftainship of the Gaṇas.

57. I will stay here for ever alongwith Nārāyaṇa. A man abandoning his life here, is not reborn.

58. O excellent Brāhmaṇas, those people who have gone to the other lands but who remember this holy centre, will have all their sins dispelled by me.

59. Here all these holy rites are to be performed. If performed, Śrāddha, Dāna, Tapas (penance), Homa, Piṇḍas, meditation, Japa and other observances are of everlasting benefit.

1. Badaryāśrama—The same as Badrināth in Garhwal, U.P.

2. Devadāruvana—Kane regards this in the Himālayas near Badrināth. (HD IV p. 745). De (p. 54) thinks it to be the same as Dāruvana in which Badarikāśrama is situated. The story about the introduction of Phallus-worship in the next two chapters shows that this Dāruvana must be in the Himālayas.

*a better v.l. *mahad-varam* ‘a great boon was given by the great god.’

60. Hence the holy Devadāruvana, resorted to by Mahādeva should be visited by the twice-born by every means.

61. Wherever there is Mahādeva or Viṣṇu, the Supreme Person, the Gaṅgā, the holy centres and the shrines are present there.

CHAPTER THIRTYEIGHT¹

The description of Dāruvana

The sages said :

1. O Sūta, how did the bull-bannered lord reach Dāruvana and how did he fascinate the leading Brāhmaṇas ? It behoves you to narrate it.

Sūta said :

2. Formerly, in the beautiful Dāruvana resorted to by Devas and Siddhas, thousands of sages performed penance and lived along with their wives, sons, and other kinsmen.

3. They were engaged in doing various religious rites in accordance with the scriptural injunctions. The great sages performed various sacrifices and penances there.

4. Desirous of pointing out their defects as they were attracted to the path of action, the trident-bearing Hara went to Dāruvana.

5. In order to establish Nivṛttivijñāna (the perfect knowledge of renunciation), lord, the great god Śaṅkara, went there keeping Viṣṇu, the preceptor of the universe, at his side.

1. This chapter traces how worship of Śiva's Phallus (Liṅga) came to be established. The story of falling of Śiva's Phallus in Dāruvana is found in Śiva P. IV. 12. 4. 54 and Brahmāṇḍa P. ch. 27.

6-8. The Lord of the Universe disguised himself as a man of twenty years with a majestic (respectable) personality (v.l. mysterious disguise), sportive languidness (?), big arms, stout (muscular) limbs, beautiful eyes, golden complexion, glory and face like the full moon. His gait was like an intoxicated elephant. The naked Lord of the world was wearing gold necklace embellished with all kinds of precious stones. Lord Īśa (Śiva) arrived there smilingly.

9. Hari, the infinite Puruṣa, the unchanging source of origin of the worlds, Viṣṇu, assumed the guise of a lady and followed the trident-bearing lord.

10-12. The female form (disguise) had the face resembling the full moon, the breasts plump and elevated, face lit up with bright smiles. The two anklets produced tinkling sound. It was clothed in Divine yellow garment. It was dark complexioned and beautiful-eyed; the gait resembled that of the elegant swan. It was very charming and coquettish. Thus the lord Hara, Īśa roamed about the forest of Devadārus along with Hari fascinating the universe by means of his Māyā.

13. On seeing the Pināka-bearing lord of the universe walking here and there, the women were deluded by his Māyā. They followed the lord of Devas.

14. All those chaste ladies being afflicted with passion, abandoned their sense of bashfulness and with their ornaments slipping down, those coquettish women began to go with him.

15. The sons of sages, the youngsters who had not yet subdued their minds, followed Hṛṣīkeśa (who was dressed like a woman), afflicted by passionate love.

16. On seeing the sole hero Īśa, very comely and loveable, accompanied by his wife, the groups of women began to sing and dance in their sportive dalliance. They embraced him too.

17. The sons of sages too coming in groups began to sing songs smilingly; on observing the consort of Padmā, of auspicious limbs, the primordial God, others in a group began to walk around with him.

18. Viṣṇu (the slayer of Mura), the son of Vasudeva, the master of Māyā (illusive potency) entered their minds,

whetted their inclination to enjoyment. They seemed to experience Māyā as if it was real.

19. The lord of the universe and all the immortal beings, accompanied by Mādhava and seated in the midst of the group of women appeared to be accompanied by all Śaktis, although the lord of Devas (is usually) accompanied by only one Śakti (Umā).

20. Then again mounting back, he created the permanent great principle Pradhāna.* Lord Viṣṇu also re-assumed his original nature (followed?) such (dancing) primordial Deity.**

21. On seeing the groups of women, Rudra, their sons and Keśava who fascinated them, the excellent sages became excessively angry.

22. Deluded by his Māyā, they spoke extremely harsh words to lord Kapardin (Śiva), they swore at and cursed him with various words.

23. Just as the stars in the sky remain invisible in the presence of the sun, so also when Śaṅkara came there their penances were repelled.

24. After reproaching him, the Brāhmaṇa ascetics approached the bull-bannered deity. Deluded by him they asked the lord of Devas—"Who are you, Sir?"

25. The lord replied—"O sages of holy rites, I have now come here to your land to perform penance alongwith my wife."

26. On hearing his statement Bhṛgu and other leading sages said: "Perform penance after putting on a garment and after abandoning your wife."

27. Thereafter, the Pināka-bearing lord Śiva (Nīlāhita) smiled. Then looking at Janārdana who was sitting by his side and who was the source of origin of the worlds, he said:—

28. "How is it that you, knowers of religion, quiescent-minded sages, are eager to maintain your wives, while you advise me that I should abandon my wife?"

*v.l. *nṛtyan parama-prabhāvam* is better. It means "Again re-gaining his original great nature, he began to dance."

**v.l. *tadīśavṛttāmṛtamādidevaḥ* "followed the act of dancing of that Lord Śiva."

The sages said :

29. "This has been stated by us that wives who lead a lecherous life should be abandoned by the husbands. Loyal wives of good features and behaviour like these (our women) do not deserve abandonment."

Mahādeva said :

30. "O Brāhmaṇas, this lady never even mentally wishes for anyone else. Nor do I leave her off at any time."

The sages said :

31. "O base man, she was seen by us, behaving in an unchaste manner. You have told a lie. Go away quickly."

32. When addressed thus, Mahādeva replied: "Only truth has been spoken by me. It is your imagination that she appears to you." Leaving them, he moved away.

33. In the company of Hari, Parameśvara (Śiva) who sought for alms, went to the holy hermitage of Vasiṣṭha, the great souled leading sage.

34. On seeing the lord arrived begging for alms, Arundhatī, the beloved wife of Vasiṣṭha, respectfully welcomed him and bowed to him.

35. She washed his feet and offered him excellent seat. On seeing his body languid and enfeebled as a result of the thrashing indulged in by the Brāhmaṇas, the chaste lady, with countenance cast down (due to dejection) in her face, applied medicines and healed his wounds.

36. She worshipped him richly and imploringly asked him,—“Who are you, Sir ? Where did you come from, in the company of your wife ? What are your customs and manners ? May these things be mentioned.” The Lord replied: ‘I am the most excellent among the siddhas.

37. You see yonder, the pure shining sphere of the Brahman. This is my deity. I owe to this always.”

38. After saying this and blessing the chaste lady, the glorious lord to whom the Brāhmaṇas beat with sticks and their own fists and lumps of clay, went away.

39. On seeing Giriśa walking about in the nude and characterised by hideousness, they said—“O wicked minded fellow, uproot this your *Liṅga* (phallus).”

40. Śaṅkara, the great Yogin, said to them—“I will do so if you have hatred towards my *Liṅga* (phallus).”

41. After saying so, the lord who had gouged the eyes of Bhaga, uprooted the *Liṅga*. Instantaneously they could see neither the lord nor Keśava nor the *Liṅga*.

42. Evil omens occurred indicating danger and fear to the worlds. The thousand-rayed sun did not shine. The earth quaked again and again. The planets became lustreless. The great ocean was agitated.

43. Anasūyā, the chaste wife of Atri, saw a dream. Highly agitated in all her senses, she narrated it to the Brāhmaṇas.

44. “Illuminating everything with his lustre, indeed it was Śiva who was seen in our abodes begging for alms, accompanied by Nārāyaṇa.”

45. On hearing her words the sages who became terrified, went upto Brahmā of great Yogic power, the creator of the universe.

46. The lord was being worshipped by pure Yogins who were the most excellent among the knowers of Brahman. He was accompanied by the four Vedas in their embodied form as by Sāvitrī.

47. He was seated on a beautiful seat full of miracles : it shed forth myriads of rays and it was associated with Jñāna (perfect knowledge), Aiśvarya (prowess and glory) and other qualities.

48-49. He was shining in his body, with gentle smiles and brilliant eyes. On seeing the four-faced, mighty-armed, great Aja (unborn) identical with the Vedic metre, possessing divine body with delighted face, they knelt on the ground, touching the Earth with their heads and propitiated the Lord.

50. With delighted mind the four-faced deity of four forms spoke to them—“O excellent sages, what is the reason for your visit ?”

51. With palms joined in reverence above their heads, all intimated to the Supreme-souled Brahmā of what happened.

The sages said :

52. A certain highly brilliant person has entered the holy Dāruvana alongwith his wife, who was very beautiful in all her limbs. But he was naked.

53. The Lordly person fascinated our entire women and daughters, with his charming personality. While his beloved* defiled our sons.

54. We heaped various imprecations and curses on him but they were defied and set at nought. He was beaten soundly by us. His Liṅga was struck down.

55. That lord vanished alongwith his wife and the Liṅga. Terrible omens ensued, terrifying all the living beings.

56. O excellent among men, who is this lordly person ? We are all frightened. O Unerring being, we have sought refuge in you.

57. Indeed, you know whatever happens in this universe. Protect and save us with your blessing."

58. Thus informed by the groups of sages, the lotus-born deity, the Ātman of the universe meditated on the trident-bearing lord with palms joined in reverence and said :

Brahmā said :

59. Alas ! Woe unto you ! What happend today is destructive of everything of yours. Fie upon your strength and power. Fie upon your penance. It has become useless and false in regard to you in this matter.

60. After obtaining greatest of all treasures, thanks to the favourable impressions (results) of all (previous) merits it has been neglected by you all who are deluded and whose practice of good conduct has become useless.

61. It is for this treasure that all yogins seek and desire and all the ascetics aspire. Alas ! after obtaining that very same treasure, you have neglected and lost it.

**Priyo* in the Text should be *Priyā* in this context.

62. A great treasure, to acquire which, the propounders of the Vedas worship by means of various Yajñas, has been neglected and lost by you, after attaining it.

63. I have acquired this lordship of the universe after continuously worshipping the lord. But after seeing that lord you have missed him like those who are devoid of good luck (who may see) a treasure (but lose it instantaneously.)

64. You had come across that treasure-*Brahman* in whom divine Supremacy has been vested and who is the imperishable deity; but alas you have rendered it futile after attaining it.

65. This god Mahādeva is the great deity who should be known and realised. There is no other greater region than his that can be attained.

66-67. He is the most eternal of all deities, sages and the Pitṛs. At the end of a thousand Yugas, at the time of the final dissolution, Maheśvara, assuming the form of Kāla, destroys all embodied beings. It is he alone who creates the subjects by means of his splendour.

68. He is *Cakrin* (one armed with the discus); he is the Supreme Ruler. He is characterised by the Śrīvatsa mark. This god is a Yogin in Kṛta-yuga, Yajña (sacrifice) in Tretā, the Lord Kāla in Dvāpara and in the Kaliyuga, he is the banner of virtue (*Dharmaketu*).

69. Rudra has three Mūrtis (forms) by whom the universe is pervaded. The Smṛti says : “Agni (The fire god) is the Tamas form, Brahma is the Rajas form and Viṣṇu is the Sattva form.

70. It is stated in Smṛti that he has another eternal auspicious form having the quarters for garments(i.e. nude), where abides Brahman endowed with Yoga.

71. The lady, his wife, who was seen by you near his side, and who was conversed with (v.l. seen) by you is lord Nārāyaṇa, the eternal Supreme Ātman.

72. All this is born of him. It shall get dissolved only in him. He (alone) can liberate all. He alone is the great goal.

73. The Śruti says that Nārāyaṇa is the thousand- (i.e.

innumerable) headed Puruṣa, with thousand eyes and thousand feet. He has one horn and is the great Ātman.

74. The semen virile* becomes the foetus in him. The lord is of illusory aquatic body (?). He is being eulogised by means of various kinds of Mantras by Brāhmaṇas who seek salvation.

75. At the end of the Kalpa, the Supreme Person withdraws the entire universe in him and after drinking the Yogic nectar, he lies down to sleep in the greatest region of Viṣṇu.

76. Viśvadr̥k (the seer of the universe) is neither born nor dies nor increases in size. The unborn deity is sung about as the unmanifest original Prakṛti, by the followers of the Vedas.

77. When the night passes on, Maheśvara becomes desirous of creating the entire universe and then sows the seed in the umbilical region of the unborn.

78. Know me to be the Supreme Ātman, Brahma with faces on all sides, the great Puruṣa, Universe, the excellent foetus of water.

79. You had been deluded by his Māyā, so you do not realise that progenitor, Mahādeva, the lord of Devas, Hara, the lord of all living beings.

80. This lord Mahādeva is the beginningless Lord Hara. In association with Viṣṇu, he creates and dissolves the Universe.

81. Actually he has no task to be performed; there is no greater being than he. He, of illusory Yogic body, gave the Vedas unto me, formerly.

82. He is the wielder (master) of Māyā and through Māyā, he makes and dissolves everything. Seek refuge in that Śiva alone; after realising that he alone is conducive to salvation."

83. On being advised thus by the lord, the sages, the chief of whom was Marīci, bowed down to lord Brahmā and asked him with great concentration.

*better v.l. : *ṛtasya* Then the line means "in the womb of Rta."

CHAPTER THIRTY-NINE

The Entry into the forest of Devadāru

The sages said :

1. O lord of all immortal beings, tell us, how we can see that Pināka-bearing lord once again. You are the saviour of those who seek refuge.

Brahmā said¹ :

2-3. Make an excellent *Liṅga* of the Lord resembling the *Liṅga* which was seen by you all and struck down on to the ground, and observing celibacy, worship it with respect along with your wives and sons, through the various Vedic observances.

4-5. Instal it with the Mantras pertaining to Śaṅkara and taken from Ṛk, Yajus and Sāman Saṁhitās. Undertaking great penance and reciting the Śatarudriya Mantras, all of you worship the trident-bearing deity with great concentration, alongwith your sons and kinsmen. With the palms joined in reverence, seek refuge in the trident-bearing lord.

6. Thereby, you will see the lord of Devas, rarely visible to those who are not self-possessed. On seeing him, all ignorance and unrighteousness perish.”

7. Thereafter, they bowed down to Brahmā of unmeasured prowess and the granter of boons. Delighted in their minds, they went to the forest of Dāruvana once again.

8. Although they did not know the great Being, they with their passions and jealousy eschewed, began to propitiate Śiva as instructed by god Brahmā.

9. They (stationed themselves) in the different kinds of pieces of grounds, caves of mountains and the auspicious lonely banks of the rivers.

10-11. Some maintained themselves by eating the moss; some of them lay beneath the water; some of them exposed themselves to the rainy clouds and some stood on the tips of their big toes. Some were *Dantolūkhalins* (eaters of food-grains

1. VV. 2-6 explain briefly the method of the worship of Śiva-liṅga.

using the teeth as mortar). Others were *Aṣmakuṭṭas* (who pound grains, etc. by means of stones, for eating); some had only vegetables and leaves to eat. Some performed prescribed ablutions, while some were drinkers of rays.

12. Some had their abodes at the roots of trees; others used rocky grounds as their beds. Worshipping Maheśvara, they spent their days in penance.

13. Thereafter, the bull-bannered lord Hara felt inclined to favour them with enlightenment, since he is one who removes the distress of those who seek refuge in him.

14. In the Kṛta Age, God Śiva the delighted Supreme Lord arrived at the forest of Devadāru trees on the auspicious peak of the Himālayas.

15. He was naked and bore hideous marks. He had smeared ashes (*Bhasma*) all over his body. He held firebrands in his hands. His eyes were red and tawny-coloured.

16. At some places he used to laugh terribly; in some places he used to sing in surprise; sometime he used to dance with amorous passion; sometimes he cried frequently.

17. The mendicant roamed round the hermitages and begged for alms frequently; the lord took up an illusory guise and came to that forest.

18. The Pināka-bearing lord kept Gaurī, the daughter of the mountain, by his side. As before, the goddess of Devas, came to the forest of Devadārus.

19. On seeing the lord with matted hair arrived along with the goddess, they bowed down their heads to the ground and propitiated Īśvara.

20. They worshipped Bhava (Śiva) with various Vedic Mantras and auspicious hymns pertaining to Maheśvara, as other sages propitiated him with Mantras of *Atharvaśiras* :

Eulogy of Śiva

21. "Obeisance to the overlord of Devas, Hail to you, Mahādeva. Salutation to you the three-eyed deity holding the excellent trident.

22. Obeisance to you having the quarters for clothes, Bow to the Pināka-bearing lord of hideous forms. Obeisance to

the lord bowed to by all but not bowing down himself to anyone.

23. Obeisance to you the annihilator of the god of death. Hail to you, the destroyer of all. Obeisance to one whose sport is dance. Bow to one of terrible forms.

24. Obeisance to one with the form (body) of a man as well as of a woman (i.e. half man and half woman). Obeisance to one with self control. Salutations to the quiescent ascetic Hara.

25. Obeisance to you, Rudra, the terrible; obeisance to you clad in elephant hide; salutation to *Lelihāna* (frequently licking the tongue). Obeisance to you Śrīkaṇṭha.

26. Obeisance to one of Aghora and Ghora (nonterrible and terrible) form. Obeisance to Vāmadeva; salutation to one of golden necklace; obeisance to one who does things pleasing to the goddess.

27. Obeisance to the highest deity Śambhu, the supporter of the waters of the Gaṅgā; obeisance to the overlord of the Yoga and the over-lord of living beings.

28. Obeisance to the *Prāṇa* (vital airs), obeisance to one who bears *Bhasma* marks on the body; obeisance to you *Havya-vāha* (the fire-god) with curved fangs; obeisance to *Havyaretas* (having Havya as the semen virile).

29. Obeisance to one who cut off the head of Brahmā; obeisance to you *Kālarūpin* (having the form of Kāla). Never, never do we know either your arrival or your departure.

30. O ! Lord of the Universe, O Mahādeva ! whatever you may be, our obeisance be to you. Obeisance to the lord of the Pramathas and the bestower of auspicious riches.

31. Obeisance to you, holding skull in the hand. Obeisance to you, the most pleased one. Obeisance to the gold-complexioned one. Obeisance to you having the aquatic *Līṅga*.

32. Obeisance to one having fire and the sun for his *Līṅga*. Obeisance to you with *Jñāna Līṅga*; obeisance to one having serpents as garlands; to one who is fond of the Karṇikāra; obeisance to you, wearing crown and earrings; salutation to the destroyer of Kāla.

33. O Mahādeva, O Mahādeva, O three-eyed lord of Devas. May what is done due to delusion be forgiven; you alone are the refuge unto us.

34. Your activities are wonderful, mysterious and inscrutable. Indeed Śaṅkara is incomprehensible to Brahmā and all others.

35. Knowingly or unknowingly whatever a man does is actually done by the lord through his Yogic Māyā."

36. After eulogising Mahādeva conscientiously and with concentration like this, they bowed to Giriśa and said – "May we see you as before."

37. On hearing their eulogy, the moon-bedecked lord accompanied by Umā, Śaṅkara himself showed his great form to them.

38. On seeing the Pināka-bearing lord alongwith the goddess, those Brāhmaṇas stood delighted in their minds as before and bowed to him.

39-40. All those sages viz :— Bhṛgu, Aṅgiras, Vasiṣṭha, Viśvāmitra, Gautama, Atri, Sukeśa, Pulastya, Pulaha, Kratu, Marīci, Kāśyapa and Saṁvartaka of great penance bowed to the lord of the chief of Devas and spoke these words :

41. "O Lord of Devas, how shall we worship you always, by means of the path of action or by means of the path of knowledge ?

42. By means of what divine path is the lord to be worshipped here ? What is it that should be resorted to ? What is it that should not be resorted to ? Please mention all these to us :

*Śiva said*¹ :

43. O great sages, I shall expound to you the excellent incomprehensible secret formerly narrated by Brahmā to Mahādeva.

44. The means of salvation of men should be known.

1. VV. 43-65 explain the Puranic Pāśupata Yoga. KP. disapproves of the 'left' or 'non-Vedic Pāśupata, and other sects. The influence of Kevalādvaita on KP. is obvious.

as two-fold, one of Sāṁkhya and the other of Yoga. Sāṁkhya associated with Yoga is the bestower of liberation on men.

45. The great Puruṣa is not seen by Yoga alone. But Jñāna (knowledge) by itself is the bestower of salvation.

46. Eschewing the pure Sāṁkhya and depending solely on Yoga, ye all made your attempts for salvation.

47. For this reason, O Brāhmaṇas, I came here to this land to point out the delusion arising in those men who depend on Karman alone.

48. Hence, the perfect knowledge that is devoid of impurity and that is the means of salvation should be seen, heard and realised assiduously by you all.

49. The Ātman is one and only one, omnipresent. It is of the nature of pure consciousness and bliss, free from impurity and eternal. This is indeed the Philosophy of the Sāṁkhyas.

50. This alone is the greatest knowledge. This is being sung about as Liberation. This is described as the pure Kaivalya and *Brahmabhāva* (the state of Brahman).

51. Resorting to this greatest stand-point, the great-souled ascetics strictly adhering to it and holding on to it, see me the Viśva (the universe), the Īśvara.

52. This is that greatest knowledge, the absolute *Sat* (Reality) that is unsullied. I alone am the lord to be realised. This Śivā is my form.

53. O leading Brāhmaṇas, many means to *Siddhi* (realisation) have been mentioned; of them all, my perfect knowledge is the most superior.

54-55. Ascetics strictly adhering to the path of knowledge, are quiescent, who sincerely seek refuge in me, who apply the sacred *Bhasma* over them (their bodies) and who always meditate on me in their hearts and who are interested in my devotion have exhausted all their sins. Ere long, I annihilate their terrible cavity of worldly existence (?) (v.l. ocean of Saṁsāra).

56. Indeed the holy Pāśupata vow has been formerly designed by me for the achievement of liberation. It is the greatest of all secrets. It is the subtlest essence of the Vedas.

57. One who performs Pāśupata vow, shall be quiescent; he must have perfect self-control; he should dust his body with sacred ashes; he should observe celibacy and remain naked.

58. Or he should wear a loin-cloth or a single garment; he should be silent and engaged in the study of Vedas. The scholar shall meditate on Śiva as Paśupati.

59. Śruti states that this Pāśupata Yoga should be resorted to by the seekers of liberation; that those who maintain Pāśupata rite should be free from desire.

60. Freed from passion, fear and anger, filled with me, taking refuge in me, purified by penance in the fire of spiritual knowledge, many have entered my Being.

61. There are other scriptures opposed to the Vedic view. They have been propounded by me alone and they are very fascinating in this world.

62. Those cults are—Vāma, Pāśupata, the Soma cult, the Lākura (Lākula) and the Bhairava and such other cults which are opposed to Veda should not be resorted to.

63. O Brāhmaṇas, I am the embodiment of Vedas. My form cannot be understood by those who know the meanings of other scriptures. Except the eternal lord* no one knows it.

64. Ye all establish this path; worship Maheśvara. There is no doubt in this that ere long the perfect knowledge will dawn.

65. O excellent ones, may ye have extensive and deep devotion unto me; O excellent sages, I shall grant you my presence, the moment I am meditated upon.

66. Having said this, the lord vanished there itself along with Umā. The sages remained in Dāruvana and continued the worship of Śaṅkara.

67-68a. (Some) noble-souled sages, engaged in strict observance of celibacy, quiescent, interested in the path of knowledge, came together and held many discussions concerning the knowledge of the soul :

What is the cause of this world : Our Soul.

There must be a cause of creating these things. What can it be : God (Īśvara).

**dēva* in Venk. Text. v.l. *Veda* is better: It means 'with the exception of the eternal Vedas none knows it'.

68b-69. While they were pondering over this, after resorting to the path of meditation, the great goddess, the daughter of the most excellent mountain, appeared before them.

70. She resembled a crore suns. She was engulfed in a cluster of flames. With her pure brilliance, she filled the whole firmament.

71. They sought and saw the incomprehensible daughter of the mountain, encircled in the halo of a thousand flames. They bowed to this lady, the wife of the lord of all. They knew her as the seed of the Supreme.

72. "This is the spouse of our Supreme Lord. She is our abode (goal) and soul. Her (other) name is Firmament; seeing in her their own selves and the entire universe, the sages were overjoyed.

73. They were seen by the wife of the great lords. In the meanwhile, they saw the lord, the cause of everything, Śambhu, the wise sage Rudra, the lord, the ancient Puruṣa.

74. On observing the goddess and the lord Īśa they bowed down and attained the greatest bliss. Thanks to the favour of the lord, the perfect knowledge, the cause of the destruction of subsequent births, dawned in them.

75. This potency of Lord Śiva is the only source of the universe, is the Ātman of all; controller of everything and beginningless, she is termed *Vyoma* (firmament) and she appears to shine in the heaven.

76. The great Parameṣṭhin, Maheśvara who is beyond everything, the sole Śiva, Rudra, the lord of Devas created the universe in her after mounting over the Māyā that is existing in the great Śakti. (?)

77. The Lord is one. He is hidden in all living beings. Rudra, the wielder of Māyā, is entire and undivided. He and the goddess are not different or separate. On realising this, people attain immortality.

78. Lord Maheśa then vanished. The over-lord of the Devas vanished alongwith the goddess. The dwellers of the forest propitiated again Rudra, the primordial lord.

79. Thus the story of all the former exploits of the lord

Devas in the forest of Deva-Dārus has been narrated to you all according as I have heard about them in the Purāṇas.

80. He who reads or listens to this everyday, is liberated from all sins. He who recounts this to quiescent Brāhmaṇas, attains the greatest goal.

CHAPTER FORTY

The Glory of Narmadā

Sūta said :

1. This highly meritorious river goddess Narmadā,¹ resorted to by Devas and Gandharvas, is famous in the worlds. It is a river that is the most sacred of all holy rivers.

2. Listen ye all to its greatness as recounted by Mārkaṇḍeya to Yudhiṣṭhira. It is auspicious and destructive of all sins.

Yudhiṣṭhira said :

3. O sage, thanks to your favour, various items of virtue (*Dharma*) have been heard by me; so also the greatness of Prayāga and different kinds of holy centres.

4. The Narmadā has been mentioned by your holiness as the most important of all sacred rivers. O excellent sage, it behoves you to recount its glory now.”

1. Next to Gaṅgā, Narmadā is a very sacred river, glorified in various Purāṇas like AP. ch. 113, Pd. P. *Svarga Khaṇḍa* ch. 13, Mt. P. chs. 185-193, NP. II. 77. The Skanda has devoted one book (Part) to its glorification. As compared with Sk. P. or Mt. P. KP. treats it briefly but succinctly. It is interesting to note that most of the verses on the glory of Narmadā in Pd. P. are the same as those of Mt. P. Even the KP. has borrowed a number of verses from the Mt. P. as shown below.

Mārkaṇḍeya said :

5. The Narmadā is the most excellent of all rivers; it flowed out of Rudra's body. It shall redeem all living beings mobile and immobile.¹

6. I shall now recount the greatness of Narmadā, which I have heard from the Purāṇas. It is auspicious. Listen with single-minded attention.

7. Gaṅgā is auspicious in Kanakhala and Sarasvatī is meritorious in Kurkṣetra. But whether in the village or in the forest, Narmadā is meritorious everywhere.²

8. The holy water of Sarasvatī sanctifies one in three days; the water of Yamunā sanctifies one in seven days; the water of Gaṅgā sanctifies immediately; but the water of Narmadā sanctifies one at its very sight.³

9. In the western half of Kaliṅga, on the mountain Amarakaṇṭaka (it has its source). It is very holy. It is the most beautiful and charming in the three worlds.⁴

10. O leading king, Devas, Asuras, Gandharvas, saints and the ascetics have attained the highest *Siddhi* by performing penance on her banks.

11. O king, a person who takes his bath there, maintains all religious observances and has conquered the sense-organs shall redeem a hundred members of his family after observing fast for a night.

12. O leading king, it is heard that the excellent river is more than hundred Yojanas in length and its width is two Yojanas (1 Yojana = 12 kms).⁵

13. Sixty thousand holy centres and sixty crores of them are situated in Amarakaṇṭaka all round the mountain.⁶

1. The same as Mt. P. 190. 17.

2. Verse 7 in KP. is the same as Mt. P. 185.10.

3. This shows how Narmadā is superior to Gaṅgā, Yamunā and Sarasvatī. A borrowal from Mt. P. 185.11.

4. Mt. P. 185.12.

5. The same Mt. P. 185. 23b-24a (More's ed.) Cf. AP 113. 2. Though the length of Narmadā is correct, its width viz 2 Yojanas, is wrong.

6. AP. 113. 2 and NP. II. 77.

14-15. O Sinless King ! Attentively listen to the fruit acquired if a person of very pure conduct—celibate, with anger controlled and sense-organs subdued, refrained from all types of Himsā (violence) and engaged in the welfare of all—abandons his life (there) in a state of purity.¹

16. O son of Pāṇḍu, he rejoices in heaven for a hundred thousand years. He will be surrounded by divine damsels, the groups of Apsaras.

17. He will smear himself with divine scent and unguents. He will shine with divine flowers. He sports in the divine world and he rejoices alongwith Devas.

18. After falling off from heaven, he shall be born as a righteous king. He will obtain a house embellished in different kinds of gems and jewels.

19. The house shall be shining on being bedecked in diamonds and Lapis Lazuli. The columns therein shall be made of jewels. It shall be endowed with paintings, vehicles of brilliant appearance as well as hundred of maid-servants.

20. He shall be the emperor ruling over kings. He will be elegant and glorious and loved by all women. He will live for more than a hundred years enjoying all pleasures.

21. When (for ending his life) he enters fire or water or when he observes fast, his departure shall be with no return (to Saṁsāra) like that of the wind absorbed in the sky.

22. On the ridge of the western mountain, there is a lake named Jaleśvara. It is well known in the three worlds and is destructive of all sins.²

23. If one offers Piṇḍas there and performs the Sandhyā worship, it is asgood as propitiating the (Pitṛs) for ten thousand years. There is no doubt about this.

24. On the southern bank of Narmadā, there is a great river named Kapilā. It is stationed not very far. It is covered by Juicy Arjuna trees.³

1. Committing suicide in a holy place was regarded as a means for Liberation. Mt. P. 193. 28b-29c.

2. Mt. P. 185. 50b-51.

3. Mt. P. 185. 53.

25. That is meritorious and highly blessed. It is well-known in the three worlds. O Yudhiṣṭhira, the holy spots there number to more than a hundred crore.¹

26. The trees that fall into the holy river after growing for many years, attain great goal due to the contact of waters of Narmadā.²

27. A second holy river is the blessed and auspicious. Viśalyakaraṇī. A man taking bath in that holy river becomes free from pains, sins and grief.³

28. Kapilā and Viśalyā are heard as the two excellent rivers mentioned by Īśvara formerly with a desire for the well-being of the worlds.

29. O lord of men, he who gives up food until death in that Tīrtha, shall have his soul purified of all sins. He goes to the region of Rudra.⁴

30. O king, on taking his bath there a man shall attain the fruit of a horse-sacrifice. Those who reside on the northern bank reside in the region of Rudra.⁵

31. As Śaṅkara told me, O Yudhiṣṭhira, the bath and the charitable gift at Sarasvatī, Gaṅgā, and Narmadā are of equal efficacy.⁶

32. He who abandons his life on the mountain Amara-kaṇṭhaka is honoured in the Rudraloka for hundreds of crores of years and more.⁷

33. On sprinkling the head with the holy and sacred water of Narmadā along with its foam one is relieved of all sins.

1. Mt. P. 185. 53.

2. Mt. P. 185- 54b-55a.

3. Mt. P. 185. 55b-56a.

4. Mt. P. 185. 62.

5. Mt. P. 185. 63b-64a.

6. Mt. P. 185. 64b-65a.

7. Mt. P. 185-65b-66a.

The above examples are enough to show that KP. has freely borrowed from the Mt. P. or both the Purāṇas had used a common *Narmadā-māhātmya* and hence the above textual identity of verses.

34. Narmadā is holy everywhere. It dispels sins of Brāhmaṇa-slaughter. By observing fast for a day and a night, one is absolved of the sin of Brāhmaṇa slaughter.

35. The most excellent holy centre jaleśvara is destructive of all sins. A man who observes religious regulation and restraints on going there, attains all desires.

36. On going to Amarakaṇṭaka during the lunar or solar eclipse, a man attains ten times the merit of an Aśvamedha (horse-sacrifice).

37. This excellent mountain is meritorious. It is resorted to by Devas and Gandharvas. It is full of various kinds of trees and creepers. It shines with different kinds of flowers.

38. O King, Maheśvara (the great God) is present there alongwith the goddess (Umā). Brahmā, Viṣṇu, and Rudra (Indra?) (are present there) alongwith the groups of Vidyādharas.

39. The man who circumambulates the mountain Amara-kaṇṭaka attains the fruit of Pauṇḍarīka sacrifice.

40. The river Kāverī¹ is well-known as the destructive of sins. One should take bath there and worship the bull-bannered Mahādeva. (One who takes bath) at the confluence of Narmadā is honoured in the Rudraloka.

CHAPTER FORTYONE

The Glory of different sacred places on the Narmadā²

Mārkaṇḍeya said :

1. It has been told formerly by sages as well as by the self-born deity that Narmadā, the destroyer of all sins, is the best among all rivers.

1. This Kāverī is the northern branch of the Narmadā where the island Omkāra is situated (HD IV P. 705 footnote 1604).

2. This chapter gives only the important sacred places on the Narmadā. Mt. P. and Pd. P. states that there are ten crores of sacred places on

2. The excellent river Narmadā has been eulogised by the sages. It flowed out of the body of Rudra with a desire for the well-being of the worlds.

3. It is destructive of all sins for ever. It is bowed to by all Devas and is eulogised by Devas and Gandharvas as well as by Apsaras (heavenly ladies).

4. On the northern bank is the Tīrtha well-known in the three worlds, by the name Bhadreśvara.¹ It is holy, auspicious and destructive of all sins.

5. O king, man taking bath there, rejoices with Devas. O leading king, thereafter one should go to the excellent sacred place Vimaleśvara.

6-7a. O King, a man taking bath there shall attain the the benefit of the gift of a thousand cows. Thereafter, with self-control and regulated diet, one should go to Aṅgareśvara. He shall wipe off all sins and be pure. He is honoured in the Rudraloka.

7b-8a. O leading king, thereafter, one should go to the meritorious spot named Kedāra. On taking bath and drinking the water, one shall obtain all desires.

8b-9a. Thereafter, one should go to Niṣphaleśa. It is destructive of all sins. O great king, on taking bath there, one is honoured in the Rudraloka.

9b-10a. O leading king, one should thereafter go to the excellent Bāṇatīrtha. One forsaking the life there, shall attain Rudraloka.

Narmadā, while AP. (113.2) and KP. *supra* 40.13 raise the number to sixty crores and sixty thousand and the NP. II. 77. 4 and 27-28 limits this number to three crores and a half.

Though many of the verses in this chapter are also common to Mt. P. and NP. II. 77, the similarities are not pointed out as this point has been proved in the last chapter.

1. There are a number of Tirthas the geographical location of which is as yet to be ascertained and Tirtha of the same name occurs in different sacred places like Vārāṇasī, Prayāga, Kurukṣetra or Gayā. For example Kedāra in v. 7b-8a is at Vārāṇasī, Garhwal UP. (the famous Jyotirlinga), in Kashmir and at Gayā. Hence only out-standing Tirthas are noted.

10b-11a. Thereafter, one shall go to Puṣkariṇī and perform the rite of holy ablution there. O king, on taking bath there a man shall be the lord of a throne.

11b-12a. Thereafter, one should go to Śakratīrtha on the southern bank. Immediately after the bath therein, a man shall attain half the seat of Indra.

12b-13a. O leading king, thereafter, one should go to Śūlabheda, so says the Śruti. On bathing and drinking water there, one shall derive the benefit of a thousand cows.

13b-14. A pure man should observe fast during the night after duly performing the ablution rite. Then he should propitiate the lord of Devas of great Yogic power. After attaining the the fruit of a gift of thousand cows, he goes to Viṣṇu's region.

15. Thereafter, he should go to Ṛṣitīrtha which is destructive of all sins of men. As soon as a man takes his bath therein, the man is honoured in Śivaloka.

16. There itself is the holy centre of Nārada. It is very auspicious. Immediately after the bath therein, a man obtains the fruit of a gift of a thousand cows.

17. It was here that formerly the divine sage Nārada performed penance. Maheśvara, the lord of Devas, became delighted and granted him Yoga.

18. A Liṅga installed by Brahmā is known as Brahmeśvara. O king, a man who takes his holy bath there is honoured in the Brahmaloaka.

19. Thereafter, one should go to Ṛṇatīrtha (by visiting which) the man shall certainly be relieved from indebtedness. Thereafter, one should go to Vateśvara. He shall derive sufficient benefit of the current life.

20. Thereafter, one should go to Bhīmeśvara. It is destructive of all ailments. Immediately after the bath there, a man is relieved of all miseries.

21. O leading king, thereafter one should go to the excellent Piṅgaleśvara. By observing fast for a day and night, one shall attain the benefit of Trirātra sacrifice.

22-23a. O leading king, he who makes a gift of a tawny-coloured cow, there, is honoured in the Rudra-loka as many thousand years as there are hairs on its body and on that of its calves.

23b-24a. O ruler of men, he who abandons his life there, rejoices indefinitely as long as the moon and the sun shines.

24b-25a. Those who stay on the banks of Narmadā go to heaven when they die just like the saintly men of good activities.

25b. Thereafter, one should go to Dīpteśvara. It is a penance grove otherwise called Vyāsatīrtha.

26. Formerly, the great river Narmadā had become afraid of Vyāsa. On being rebuked by Humkāra (i.e. the sound Hum) (by Vyāsa), the river receded from that place immediately (v.l. *dakṣiṇena* (flowed) to the South).

27. O Yudhiṣṭhira, if a devotee circumambulates that place, Vyāsa becomes delighted and he obtains the benefit desired.

28-29a. O leading king, thereafter, one shall go the confluence of the river Ikṣu. It is meritorious and well-known in the three worlds. Śiva is present there. O king, on taking bath there, a man shall obtain the chieftain-ship of Gaṇas.

29b-31a. Thereafter, one should go to Skandatīrtha that dispels all sins.* One who takes bath there dispels sins committed by him ever since his birth. Devas and Gandharvas worship lord Skanda, the bearer of Śakti, the noble-souled excellent son of Śiva.

31b-33a. Thereafter, one should go to Aṅgirasatīrtha and perform the rite of ablution there, getting thereby the merit of a gift of a thousand cows, he goes to Rudra's region. It was here that Aṅgiras, the son of Brahmā, propitiated the bull-bannered lord of Devas and the universe by means of penance and obtained the excellent Yoga.

33b-34a. Thereafter, one should go to Kuśatīrtha that dispels all sins. One should take the holy plunge there (whereby) he will obtain the benefit of a horse-sacrifice.

34b-35a. Thereafter one should go to Koṭitīrtha that dispels sins committed by him ever since his birth.

*The Veñk. Text has an irrelevant line here : *ṛṇa-tīrtham tato gacchet sa ṛṇān mucyate dhruvam* "one should go to Ṛṇa-tīrtha; one definitely gets rid of indebtedness."

35b-36a. Thereafter, one should go to Candrabhāgā and perform the rite of ablution there. Immediately after the bath there, the man is honoured in the region of the moon.

36b-37a. The excellent Tīrtha Saṅgameśvara is on the southern bank of Narmadā. O king, on taking bath there, the man derives the benefit of all *Rājñas*.

37b-40a. On the northern bank of Narmadā is the extremely splendid Tīrtha, the beautiful Ādityāyatana, as mentioned by Īśvara. O leading king, on taking bath there, and offering *Dānas* religious gifts according to one's capacity, one attains inexhaustible benefit, thanks to the power of the Tīrtha. Those who are indigent and sickly, those who commit evil deeds, are released from all sins. They go to Sūryaloka (the world of the Sun).

40b-41a. Thereafter, one should go to Mātṛtīrtha and perform the rite of ablution there. Immediately after the bath there, the man shall attain the heavenly world.

41b-43a. Thereafter, one should go westward to the excellent holy centre Marutāśaya. O leading king, one should take bath there and with purity and sound concentration one should give gold to an ascetic in accordance with the extent of his riches. He goes to Vāyuloka by means of the aerial chariot Puṣpaka.

43b. O leading king, thereafter one should go to the excellent Ahalyātīrtha. Merely by taking bath there, one rejoices with the Apsaras for an indefinite period.

44-45. On the Kāmadeva day which falls on the thirteenth day in the bright half of the month Chaitra, one should worship Ahalyā. Wherever he is born, the man shall be excessively loved by all. He shall be endowed with glory and will be loved by women like Kāmadeva.

46. Approaching the Saridvarā (the excellent river) (?) one should go to the well-known Tīrtha of Indra. Immediately after taking bath there, one attains the benefit of the gift of a thousand cows.

47. Thereafter one should go to Somatīrtha and perform the rite of ablution there. Immediately after the bath therein, the man is freed from all sins.

48. During the lunar eclipse, it is destructive of sins. O king, the Somatīrtha is wellknown in the three worlds and it yields great benefits.

49. He who observes the vow of Cāndrāyaṇa with great concentration in that holy centre, shall have his soul purified of all sins. He shall go to the Somaloka.

50. O ruler of men, he who immolates himself by entering fire at this holy centre; he who drowns himself in the water thereof or he who observes fast unto death there, is never reborn as a mortal being.

51. Thereafter, one should go to Stambhatīrtha and perform the rite of ablution there. Immediately after the bath there, the man is honoured in the Somaloka.

52. O king, thereafter one should go to the excellent Viṣṇutīrtha. That excellent abode of Viṣṇu is called (Yodhī-) Yodhanīpura.

53-54a. Crores of Asuras were fought therein by Vāsudeva (Viṣṇu) and so a sacred place came into being there. (One who bathes there) shall have the glory and splendour of Viṣṇu. By observing fast for a day and a night, one dispels the sin of Brāhmaṇa-slaughter.

54b-56a. On the southern bank of Narmadā there is an extremely splendid Tīrtha well-known as Kāmatīrtha. It is the place where Kāma worshipped Hari. A man, taking bath in that holy centre and devoutly engaged in observing fast, is honoured in the form of Kāma.

56b-57. O leading king thereafter one shall go to the excellent Brahmatīrtha. It is well-known as Umāhaka (?) (v.l. Amogha). One should perform a *Tarpaṇa* rite (offering of libations of water) there for Pitṛs. One should duly perform Śrāddha on the full moon day and on the new moon day.

58. In the middle of the water there is a rock in the form of an elephant. One should offer Piṇḍas therein, with great concentration (on any day) during the month of Vaiśākha.

59. After taking bath, with concentrated mind and being devoid of arrogance and jealousy (if the above rite is

performed), his manes are satisfied as long as the earth exists (i.e. up to the end of the world).

60. Thereafter, one should go to the Tirtha called Viśveśvara and perform the rite of ablution there. Immediately after the bath there, the man shall obtain the chieftainship of the Gaṇas (attendants of Śiva).

61. O leading king, thereafter one should go where Janārdana (Viṣṇu) is (in the form of a) Liṅga. A man who takes bath there devotedly is honoured in the Viṣṇuloka.

62. It is here that Nārāyaṇa manifested himself to the sages of sanctified souls, in the form of a Linga which is the highest abode.

63-64a. Thereafter, one shall go to Akolla which is destructive of all sins. The ablution, the Dāna rite, the feeding of the Brāhmaṇas and the offering of Piṇḍas performed here bestow infinite benefit after death.

64b.65. If a Brāhmaṇa prepares *Caru* with Traiyambaka (Narmadā) water and offers the Piṇḍas duly at the root of Ankolla plant (*Alangium Hexapetalum*) the Piṭṛs shall be redeemed. They are satisfied as long as the moon and the stars shine.

66. O leading king, thereafter, one should go to the excellent Tirtha Tāpaseśvara. O leading king, on taking bath therein, one shall attain the benefit of penance.

67. Thereafter, one shall go to Śuklatīrtha¹ that is destructive of all sins. O Yudhiṣṭhira, there is no other holy centre on a par with it on Narmadā.

68. Its sight, the touching, the ablution (therein), Dāna, Tapas, Japa, Homa, and observance of fast in the holy centre Śuklatīrtha yield great benefits.

69. The holy centre well known as Śuklatīrtha is said to be a Yojana in extent. It is resorted to by Devas and Gandharvas. It is destructive of all sins.

70. Even if the holy centre is seen from the top of a tree from far, it dispels the sin of Brāhmaṇa-slaughter. God Saṅkara, Bharga, stays there always with the goddess.

1. VV. 67-84 describe the importance of Śuklatīrtha—on the north bank of Narmadā about 10 miles north-east of Broach.

71. O king of holy rites, in the fourteenth day in the dark half of the Vaiśākha month, Hara comes out of his own world to be present here.

72. The leading gods, demons, divine minstrels, Siddhas, Vidyādhara, the attendants of Śiva and celestial damsels and the leading Nāgas stay there.

73. One dispels sins committed ever since one's birth in the Śuklatīrtha just as a coloured cloth turns white by washing in water.

74. The ablution, Dāna, penance and Śrāddha appear to be infinite. There will never be a holier Tīrtha than the Śuklatīrtha.

75. A man who commits sinful deeds earlier in his life dispels them by observing fast for a day and a night in Śuklatīrtha.

76-77a. One should observe fast on the fourteenth day in the dark half of the month of Kārttika and perform the ablution of god, the Supreme deity (Śiva) with ghee. He shall never fall off from the abode of Īśvara in the company of twenty one generations of his family.

77b-78a. One does not obtain by means of penance, celibacy or *Tajñas* or even *Dānas* that goal which one attains in the Śuklatīrtha.

78b-79a. The Śuklatīrtha is a great holy centre resorted to by the sages and Siddhas. O king, a man who takes bath there is not reborn.

79b-80. During the vernal and equinotical transit of the sun and on Caturdaśī (fourteenth) days, the devotee should, after the bath, observe fast. With good self-control and great concentration, he should make charitable gifts in accordance with his capacity. Hari and Śaṅkara will become delighted.

81-83a. By the power of the single Tīrtha, every thing shall be endless. Listen to the merit accruing to one who helps a helpless poor Brāhmaṇa or one with kinsmen to celebrate a marriage at this holy centre. He is honoured in the Rudraloka as many thousand years as there are hairs on his body and in those of his progeny.

83b-84. O leading king, thereafter, one should go to the excellent Yamatīrtha. O Yudhiṣṭhira, one who takes bath here

in the fourteenth day in the dark half of the Māgha month and takes food only at night, never experiences the pain of being in the womb (i.e. is liberated).

85-87. O leading king, thereafter one shall go to the excellent Eraṇḍī-tīrtha.¹ The man (devotee) should take bath at the confluence and observe fast. If he should then feed a single Brāhmaṇa, it has the benefit of feeding a crore men. One endowed with the feelings of devotion should take bath at Eraṇḍī confluence. He should enter the water with clay applied to the head. When the waters of Narmadā (in the confluence) too touch him, he is freed from all sins.

88. O leading king, thereafter one should go to the holy centre Kallolakeśvara. There is no doubt in this that Gaṅgā descends into it on the auspicious days.

89. After bathing in it and drinking its water, one should make charitable gifts in accordance with the injunctions. He shall be freed from all sins and be honoured in the Brahmaloka.

90. Thereafter, one should go to Nanditīrtha and perform the rite of ablution there. Nandīśa is pleased and the devotee is honoured in the Somaloka.

91. O leading king, thereafter one should go to the auspicious Tīrtha Anaraka. O king, a man taking a bath there never sees hell.

92. O leading king, one shall deposit one's bones in that holy centre. He is born in the world again as a beautiful person endowed with riches and worldly pleasures.

93. O leading king, thereafter one shall go to the excellent Kapilatīrtha. O king, a man taking bath there shall obtain the benefit of the gift of thousand cows.

94-95. During the month of Jyeṣṭha, particularly on the fourteenth day, the man devotee should observe fast. He should make charitable gifts of lamps, along with ghee. He should perform ablution of Rudra with ghee. Then he shall attain riches as a benefit thereof. He should make the gift of a tawny-coloured cow embellished with bells and ornaments.

1. Eraṇḍī is a tributary of Narmadā in Baroda Dist. It is now called *Urī* or *Or*. Its confluence with the Narmadā is Eraṇḍī-tīrtha.

96. He shall himself become endowed with all ornaments, and will be respected by all Devas. He shall become strong as Śiva, and will be sporting always like Śiva.

97. On Tuesdays and Caturthī days in particular, one should perform ablution rite of Śiva and feed Brāhmaṇas.

98-99a. In an aerial chariot desired by all, he shall travel accompanied by all Devas. He shall go to the abode of Indra and rejoice alongwith him. After falling off from heaven, he shall be one endowed with fortitude and worldly enjoyments.

99b-100a. One shall perform the ablution rite of Śiva on Tuesdays, on the ninth day and on the new moon day assiduously. One shall become handsome and endowed with comely features.

100b-101. O leading king, thereafter one shall go to the excellent Tīrtha Gaṇeśvara on the fourteenth day in the dark half of the Śrāvaṇa month. Immediately after the bath, there the man is honoured in the Rudrāloka.

102-103. After performing the Tarpaṇa rite of the Pitṛs, he is freed from the three debts. Near Gaṇeśvara is the excellent Tīrtha called Gaṅgāvadana. A man who takes his bath there entertaining any desire of fruit or not, is freed from all sins committed ever since his birth.

104. Near it on the western side, not very far from it, is the Tīrtha Daśāśvamedhika which is well-known in the three worlds.

105. After observing fast for a night in the auspicious month of Bhādrapada, one should perform the ablution rite and the worship of the bull-bannered deity Hara on the new moon day.

106. He shall then go to Rudra's city by means of golden aerial chariot decorated with clusters of tinkling bells. He shall then rejoice with Rudra.

107. He should perform the rite of ablution on any day at any place. After performing Tarpaṇa rites for the Pitṛs, he shall derive the benefit of horse sacrifice.

CHAPTER FORTYTWO

The greatness of the various holy centres on Narmadā

Mārkaṇḍeya said :

1. O leading king, thereafter, one should go to the excellent Bhṛgutīrtha.¹ Formerly holy lord Bhṛgu propitiated Rudra there.

2. By visiting that lord, one is immediately freed from sins. This holy centre is very large and destructive of all sins.

3-4. Those who take bath there go to heaven. Those who die here are not reborn. In accordance with his (donor's) capacity, a pair of shoes, a chariot horse, gold, cooked food and full meal should be given. It (the *dāna* given here) is said to be everlasting. All (other) *dānas*, offerings, sacrifices and penance and rituals perish.

5-6a. O Yudhiṣṭhira, the penance performed in the Bhṛgutīrtha is imperishable. O Yudhiṣṭhira, the presence of Rudra, the enemy of the Tripuras, there, is due to his Bhṛgu's own severe penance. It is said so by Rudra, the enemy of the Tripuras.

6b-8a. O leading king, thereafter one should go to the excellent Tīrtha Gautameśvara. It was here that Gautama propitiated the Trident-bearing lord and attained Siddhi. O king, a man who takes bath there and is devoted to the observance of fast, goes to Brahmaloka by means of a golden aerial chariot. He is honoured in the Brahmaloka.

8b-9a. Thereafter, one should go to the Vṛṣotsarga Tīrtha. He shall attain the eternal region. Those foolish men deluded by the Māyā of Viṣṇu do not know the glory of this Tīrtha.

9b-10. Thereafter, one should go to the Dhautapāpā holy centre where the sins are washed by means of this meritorious act. It is situated on Narmadā. O king, it is

1. Bhṛgu Tīrtha—Bhera-ghat, 12 miles to the West of Jabalpur (De, p. 34). It has now a temple of 64 Yoginis. Here Paraśurāma regained his energy taken away by Rāma the son of Daśaratha.

destructive of all sins. A man taking bath in that holy centre, dispels the sin of Brāhmaṇa-slaughter.

11. O leading king, he who abandons his life there in that holy centre, shall be blessed with four arms and three eyes. He shall be as mighty as Hara.

12. He shall reside in the Śivaloka for ten thousand Kalpas and more with exploits similar to that of Śiva. After a long time, he is born on the Earth. He shall then be a sole Emperor over the world.

13. O leading king, thereafter, one should go to the excellent Tirtha called Hastatirtha (v.l. Haṁsa-Tirtha). O king, a man who takes bath there, is honoured in the Brahmaloḥa.

14. O leading king, thereafter, one should go to that holy centre where Janārdana is settled. It is called Varāha tirtha. It yields the capacity to go to Viṣṇuloka.

15-16a. O leading king, thereafter, one should go to the excellent Candratirtha. One should perform the rite of ablution there, particularly on the full moon day. Immediately after the bath, a man shall be the sole emperor on the Earth.

16b-17a. Thereafter, one should go to Devatirtha which is bowed by all the other holy centres. O leading king, on taking bath there, one rejoices alongwith the deities.

17b-18a. O leading king, thereafter one should go to the excellent Śaṅkhatirtha. What is given as charitable gift there shall become a hundred million times (more beneficial).

18b-19a. O leading king, thereafter one should go to the auspicious Paitāmahatirtha. The Śrāddha offered there shall wholly become inexhaustible in merit.

19b-20a. He who abandons his life after reaching the holy centre Sāvitrītirtha shall shake off all sins. He is honoured in the Brahmaloḥa.

20b-21a. There itself the Manohara (charming) Tirtha is extremely splendid. O king, a man taking bath there is honoured in the Rudraloka.

21b-23a. O leading king, thereafter, one should go to the excellent Kanyātirtha. O king, a man taking bath there is freed from all sins. One shall perform the rite of ablution here

on the third day in the bright half of the month. Immediately after the bath, the man shall become the sole Sovereign ruler over the Earth.

23b-24a. Thereafter, one should go to the holy centre Sarga Bindu which is bowed to by Devas. O king, a man who takes bath there, never sees mishaps and ill fortune.

24b-25a. Thereafter, one should go to Apsareśa. He should perform the rite of ablution there. He sports in the heavenly world and rejoices alongwith celestial damsels.

25b-26. O leading king, thereafter one should go to the excellent holy centre Bhārabhūti. He should worship the lord after the observance of fast. He is honoured in the Rudraloka. O king, one who dies in this holy centre, shall attain the chieftainship of the Gaṇas.

27. In the month of Kārttika, one shall worship the lord of Devas, the consort of Pārvatī. Learned men assert that it is ten times more beneficial horse-sacrifice.

28-29. He who gifts away a bull as lustrous (white) as the Kunda flower and the moon goes to the Rudraloka by means of a vehicle to which a bull is yoked. He who abandons his life after reaching the holy centre, shall be freed from all sins. He goes to Rudraloka.

30. O ruler of men, he who enters water (and drowns himself) in that holy centre goes to the heavenly world by means of a vehicle to which swans are yoked.

31. The Confluence of the rivers Eraṇḍī¹ and Narmadā is well-known in the world. That holy centre is also highly meritorious and destructive of all sins.

32. One who regularly observes fasts and performs holy rites devotedly, O king, is freed even from the sin of Brāhmaṇa-slaughter after taking bath there.

33. O leading king, thereafter one should go to the confluence of Narmadā and the ocean. It is famous as Jamadagni and there Janārdana is present.

1. Eraṇḍī-saṅgama—the confluence of Eraṇḍī (mod. Uri) and the Narmadā near Karnali in former Baroda State (now Gujarat)—De, P. 59.

34. O king, a man who takes bath in the meeting point of Narmadā and the ocean obtains three times the benefit of a horse-sacrifice.

35. O leading king, thereafter one should go to the excellent Piṅgaleśvara. O king, a man who takes his bath there, is honoured in the Brahmaloḥa.

36. He who visits Vimaleśvara after observing fast there, dispels sins committed in seven births and goes to Śiva's abode.

37-38a. O leading king, thereafter, one should go the excellent Ali tīrtha (v.l. Alakā-tīrtha). He should observe fast for a night with regulated conduct and diet. Thanks to the greatness of this holy centre, he is freed from the sin of Brāhmaṇa-slaughter.

38b-39a. These holy centres have been recounted to you in brief and in view of their importance. O son of Pāṇḍu, the number of the holy centres is big. They cannot be narrated in detail.

39b-41a. This large sacred river is well-known in the three worlds. Narmadā is the most excellent of all rivers. It is the beloved of Mahādeva. O Yudhiṣṭhira there is no doubt in this that he who mentally remembers Narmadā, obtains the benefit of a hundred Cāndrāyaṇa rites, or even more.

41b-42a. Those persons who do not have faith, those who have resorted to terrible non-belief, do fall in the terrible hell. So says Parameśvara.

42b. Lord Maheśvara himself resorts to Narmadā. Hence, this river should be known as very meritorious, and destructive of the sin of Brāhmaṇa-slaughter.

CHAPTER FORTYTHREE

Greatness of Naimiṣāranya¹ and Jāpyeśvara

Sūta said :

1. This excellent holy centre Naimiṣa is well known in the three worlds. Being more liked by Mahādeva (than any other Tirtha), it is destructive of great sins.

2. O excellent Brāhmaṇas, it is the place created by the highest deity, god Brahmā for the performance of penance by the sages desirous of seeing Mahādeva.

3-4. The six Brāhmaṇa families viz : the Marīcis, the Atris, the Vasiṣṭhas, the Kratus, the Bhṛgu and the Aṅgiras formerly approached the lotus-born deity Brahmā, the four-faced, the four-formed god who bestows boons on all (or all boons). Bowing down to the unchanging creator of the universe they asked him. Śaṭkūliyas² (the sages belonging to the six families) said :

5. (Defective verse) O lord, obeisance to you. Please recount, by what means can we see the only lord Īśāna, the god with matted hair.

Brahmā said :

6. "Perform a *Satra* (a sacrificial session) of the duration of one thousand years with your speech and mind free from defects. I shall tell you the place where you will perform the same."

7. He touched the mind-wheel and let it go. Thereafter, he told them "This wheel has been discharged by me. Follow it. Do not delay.

8. Where the rim of this wheel gets shattered is the auspicious place for the purpose of penance."³ Thereafter he let the wheel go and they followed it.

1. Naimiṣāranya is in a way 'the birth-place' of all Purāṇas. Its importance is described in Bd. P. I. 1. 156-174, *Śiva Vāyaviya Saṁhitā* 3. 52-63, Va. P. I. 1. 166-167. KP. endorses what other Purāṇas state about this.

2. Śaṭkūliyas are Brāhmaṇas belonging to the families of the above-mentioned six sages viz. Marīci, Atri, Vasiṣṭha, Kratu, Bhṛgu and Aṅgiras.

3. Here Naimiṣa is etymologically connected with *nemi* 'rim' of a wheel. Bd. P. and other Purāṇas mentioned above endorse the same.

9. As it rolled on, its rim got shattered at a place which came to be remembered by the name Naimiṣa. It is very holy and is honoured everywhere.

10. It is full of Siddhas and Cāraṇas. It is resorted to by Yakṣas and Gandharvas. This excellent holy centre Naimiṣa is the abode of lord Śambhu.

11. Formerly, Devas, alongwith Gandharvas, Yakṣas, serpents and the Rākṣasas performed their penance here and attained excellent boons.

12. Resorting to this place, the Saṅkuliyaś (the Brāhmaṇas of the six families) propitiated the lord of Devas with great concentration, by means of *Satra* and perceived Maheśvara.

13. Each of the following holy rites here shall destroy the sin committed in the course of seven births viz. = the *Dāna* rite, the penance performed, the Śrāddha offered and the Yajña performed.

14. Formerly, it was here that the lord, (Brahmā) recounted the Brahmāṇḍa Purāṇa¹ purified (sanctified) by the (description of the) Brahman, to the sages who were performing the *Satra*.

15. Even till this day, lord Mahādeva of universal vision sports about alongwith his spouse Rudrāṇi, while the Pramathas surround him as attendants.

16. Giving up their lives here by means of observances, the twice-born will go to the Brahmāloka, after which they are not born again.

17. Another excellent holy centre is what is well-known

Śrīdhara on Bh. P. I. 1. 4 quotes from Vr. P. and states that here Lord Viṣṇu killed the army of Asuras within the twinkling of the eye (*nimiṣa*) and hence, it came to be called "Naimiṣa".

Geographically it is the area round modern Nimsar at a distance of 20 miles from Sitapur and 45 miles to the North west of Lucknow. Nimsar is a railway station.

But KP emphasises its importance as a sacred place proper for Penance, performance of yajña and other religious rites.

1. Obviously KP is composed later than the Brahmāṇḍa Purāṇa.

as Japyeśvara.¹ It was here that Nandin the great Gaṇa (attendant) continuously performed the *Japa* of Rudra.

18. Mahādeva, the Pināka-bearing lord, became pleased with him alongwith the goddess. He granted him similarity with himself and ability to defy death.

19. There was a virtuous pious-souled sage named Śilāda. In order to acquire His blessing, he worshipped the the bull-bannered Mahādeva.

20. At the end of a thousand years since (Śilāda) he began his austere penance. Śarva, the sustainer of the universe, came to him accompanied by Umā and surrounded by the Gaṇas and spoke—"I am the granter of boons."

21. Of Īśāna, the foremost deity, the consort of the daughter of the mountain, he begged as follows :—"I request for a son like you who is not born from a womb and who is deathless (immortal).

22. Lord Maheśvara accompanied by the goddess said—"So be it". Even as the Brahminical sage was looking on, Hara vanished from the scene.

23-25. Śilāda,² the most excellent among the knowers of Dharma, made use of that land. He ploughed the ground with a ploughshare. Breaking open the ground a splendid son with the brilliance of Saṁvartaka fire (i.e., the fire at the time of dissolution) came into view. He was smiling as it were. With this lustre he illuminated the quarters. He was richly endowed with handsome features and comeliness. He was on a par with

1. The location of Japyeśvara or Jāpyeśvara is doubtful. According to De, P. 81, Japyeśvara of the LP I.ch. 43 & *Śiva P.* is the same as Jalpiśa of the Kālikā P. (ch. 77) and is situated to the west of the river Tista in the Jalapaiguri dist. of Bengal. Kālikā Purāṇa locates it to the northwest of Kāma-rūpa and the five rivers forming Pañca-nada are Jātodakā, Trisrotā, Vṛṣadvani, Svarṇodakā and Jambunadi. But KP. hints (v. 29) that it is near the sea. In that case Pañca-nada must be taken as the land of five-rivers (Punjab) where the five rivers meet. But the Tirtha must be near the sea where Sindhu falls in the sea as Nandin went near the sea (v. 29) for his Japa.

2. For the story of Śilāda cf. L.P. I. chs. 41-44. But according to L.P. I. 42. 11-15, it was god Śiva who was born as Nandin.

Kumāra (Kārttikeya). With a grave tone Nandin repeatedly said to Śilāda “O father, O father.”

26. On seeing that son born, Śilāda embraced him. He showed him to the sages who resided in the hermitages there.

27. He performed the post-natal and all other rites for him. After investing him with a sacred thread in accordance with the Śāstras, he taught his son the Vedas himself.

28. Holy lord Nandin, after the study of the Vedas came to an excellent decision. “After seeing lord Maheśvara, I will conquer Mṛtyu (death).”

29. Endowed with faith and concentration of the mind, he went to the holy ocean and continuously performed the Japa of Rudra with his mind attached to Maheśa.

30. When he had completed a crore of Japas, Śaṅkara, favourably disposed to his devotees, came there accompanied by all his Gaṇas and said—“I am the granter of boons.”

31. He requested lord Mahādeva the supreme God. Please grant me the boon. I shall perform again a crore of this Japa, which will completely consume worldly existence.

32. After saying “So be it” the lord vanished from the scene. The holy one (i.e. Nandin) performed a crore of Japa with his mind centred on him.

33. When the second crore was completed, the bull-bannered lord came there surrounded by the groups of Bhūtas (goblins) and said—“I am the granter of boons”.

34. (Nandin said) “O Śaṅkara, I wish to perform the third crore of Japa too” The Ātman of the universe said—“So be it.” and vanished alongwith the goddess.

35. When the third crore of Japa was completed, the lord was much delighted in the mind. He came there surrounded by the Bhūtas and said—“I am the granter of boons”.

36. (Nandin said), “I shall perform a crore more of the Japa with thy brilliance”. When this was said the lord said :— You must not perform the Japa further.

37-38. You shall be immortal and devoid of old age. You shall stay at my side forever. You shall be the great chieftain of the Gaṇas, the son of the goddess. You shall be a great lord, the lord of Yoga, a great Yogin and the chief lord of Gaṇas.

You shall be glorious and the overlord of the worlds. You will be the benefactor, identical with the Yajñas.

39. The perfect knowledge pertaining to me and named after me shall be accessible to you as easily as the fruit of the myrobalan in the palm. You will be alive till the dissolution of all living beings. Thereafter you shall attain my region.”

40-41. After saying this, Mahādeva Śaṅkara called the Gaṇas together and got Nandīśvara duly crowned and consecrated. The Pināka-bearing lord himself made him marry the blessed daughter of the Maruts (Suyaśā according to Śivapurāṇa). He himself attained Viṣṇuhood.

42. This Japyeśvara is the abode of the trident-bearing lord of Devas. The man who dies here is honoured in the Rudra-loka.

CHAPTER FORTYFOUR

Description of sacred places (contd.)

Sūta said :

1. Near the holy centre Japyeśvara there is another excellent Tīrtha named Pañcanada.¹ It is sacred and destructive of all sins.

2. One who observes fast there for three nights and worships Maheśvara gets his soul purified of all sins and is honoured in the Rudraloka.

3. There is another excellent Tīrtha pertaining to Indra (king of gods) of unmeasured splendour. It is called Mahābhairava² and is destructive of great sins.

1. Vide note 1, p. 597.

2. Though KP. calls this Tīrtha as ‘pertaining to Indra’, it is one of the eight Śiva Kṣetras (HD. IV. 775), but Kane’s reference to Mt. 181.29 is about a Tīrtha of the same name at Vārāṇasi.

4. The great river Vitastā (mod. Jhelum) is the holiest of all holy tirthas. It is sacred and it removes all sins. Itself it is born of the king of mountains.

5. There is the Tīrtha belonging to Śambhu of unlimited splendour. Its name is Pañcatapas. It is here that Bhava (Śiva) was worshipped by the overlord of Devas (?) for the purpose of being mighty.

6. Offering of Piṇḍas etc. at that holy centre is the bestower of pleasure and happiness after death. One who dies there as a result of observance of holy rites, is honoured in the Brahmaloḥa.

7. There is a splendid shrine of Mahādeva called Kāyā-varohaṇa¹ where holy dharmas or religious doctrines pertaining to god Maheśvara have been promulgated by the sages.

8. The Śrāddha, the charitable gift, the penance, the Homa or the fast there is of ever-lasting benefit. He who abandons his life there goes to the Rudraloka.

9. There is another excellent Tīrtha called Kanyā-Tīrtha² than which there is no better holy centre. One should abandon one's life after going there, whereby one attains eternal worlds.

10. There is the splendid holy centre of Rāma, the son of Jamadagni and of unimpaired activity. On taking bath there in the excellent holy centre, one shall attain the benefit of gifting away a thousand cows.

11. The Tīrtha well-known as Mahākāla³ is famous in the worlds. After going there and abandoning the life, one shall attain the chieftainship of Gaṇas.

12. The Tīrtha of great mystic efficacy is the excellent Nakuliśvara⁴ Tīrtha. Lord Nakuliśvara, the glorious deity is present there.

1. Kāyāvarohaṇa is modern Kārvān, 15 miles South of Baroda in the Dabhoi Tehsil. The promulgation of 'dharma' special to Maheśvara probably refers to the Pāśupata doctrines propagated by Na (La) kuliśa (in the 2nd cent. A.D.). Mathura inscription of Candragupta II dated A.D. 38. (Gupta era year 61) mentions Lakuli.

2. This is near the sea and as such is different from one of the same name but under Narmadā (Supra II. 42.21).

3. Probably refers to Mahākāleśvara of Ujjayini.

4. Nakuliśa, the founder of the Pāśupata sect probably finally settled in Himālayas. Hence, his dwelling place came to be regarded as a sacred place. Its exact location is uncertain.

13. On the beautiful peak of Himavān in the splendid (spot called) Gaṅgādvāra, lord Mahādeva is present for ever along with the goddess and accompanied by his disciples.

14. On performing the rite of ablution there and after worshipping the bull-bannered Mahādeva one is purified of all sins. On death, one shall attain the perfect knowledge.

15. There is another abode of the lord of Devas. It is extremely meritorious and splendid. It is well-known as Bhīmeśvara.¹ On visiting it one eschews sins.

16. There is another confluence of river Caṇḍavega.² It is destructive of sins. On bathing there and drinking the waters, one is freed from the sin of Brāhmaṇa-slaughter.

17. The great city named Vārāṇasī is very divine. It is a ten thousand times, nay, a hundred million times more auspicious than all these holy centres.

18. Formerly, its greatness had been narrated to you by me. Nowhere else does one attain salvation in a single birth even by means of Yoga.

19. These sacred places that remove sins of men have been mentioned in view of their importance. By visiting holy centres, one should wash off one's sin (accumulated) at least in hundreds of births (?)

20. The holy centres are not fruitful to him who forsakes his duties and goes on pilgrimage to various holy centres. The holy centres do not benefit him either in this world or in the other world.

21. A person performing expiatory rites, a widower, a wandering mendicant, or a householder or a person of their ilk should go on pilgrimage to holy centres.

22. One may go on a pilgrimage alongwith one's wife as well as the sacrificial fires. If he assiduously performs the pilgrimage, he shall be freed from all sins. He shall attain the goal as mentioned before.

23-24. A person desirous of going on pilgrimage shall wipe off the threefold indebtedness (viz. to gods, sages and one's

1. One Bhīmeśvara is mentioned under Narmadā (*vide Supra* II. 41.20). This is probably a different Tirtha.

2. Mt. p. 22.28. There also it is regarded sacred to Pitṛs.

manes). He shall assign proper means of livelihood for the sons and entrust his wife to their care.

In the context of expiatory rites the greatness of the holy centres has been recounted.¹ He who reads this or listens to this is freed from all sins.

CHAPTER FORTYFIVE

The description of four types of Dissolution²

Sūta said :

1. After hearing these words or wisdom uttered orally by Nārāyaṇa, the sages asked the lord who had assumed the form of a Tortoise.

The sages said :

2-3. Dharma³ has been recounted by you. The perfect knowledge (leading to) salvation has been explained in detail.

1. VV. 20-24 give instructions about eligibility to go on a pilgrimage. Pilgrimage to sacred places is a sort of atonement for sins. Hence these chapters followed the section of expiation.

2. Description of the dissolution of the world and recreation (*Pratisarga*) is one of the main characteristics of a Purāṇa. The KP. anyhow forgot to include it in previous chapters. So before ending the KP. this chapter was included. The description of the dissolution of the universe is found in the Mbh. Śānti, chs. 233, 312 and most Purāṇas e.g. AP. 368-1-27, Bh. P. XII.4.1-43, Va. P. 100-118-199. As usual there are common descriptions containing some common verses.

3. The word *dharma* in this verse implies Smṛti chapters in KP. I, and *Mokṣa jñāna* implies the so-called *Īśvara-gītā* according to Hazra, and hence *Vyāsa-gītā* is an interpolation by Pāśupatas. The topics in the *Vyāsa-gītā* can be called *dharma*, as they deal with ; expiatory rites, pilgrimage etc., but that does not meet Hazra's objections. *Vyāsa-gītā* is an interpolation in the strict sense of the term.

The detailed explanation of the worlds, the genealogies of kings and sages and the Manvantaras have been explained. O lord of the chief of Devas, it behoves you now to describe the dissolution of the living beings, as narrated by you before. O lord of the past and the future.

Sūta said :

4. On hearing their words, the lord who had assumed the form of a Tortoise, the great Yogin, recounted the *Pratisañcara* (dissolution) of all living beings.

Kūrma said :

5. In this Purāṇa the dissolution mentioned is of four types viz.: *Nitya*, *Naimittika*, *Prākṛta* and *Ātyantika* (each type is described below).

6. The destruction of the living beings that is witnessed every day in this world is called *Nitya* dissolution by the sages.

7. The dissolution of the three worlds at the end of the Kalpa (a day of Brahmā) caused by Brahmā (due to his sleep at the end of his day) is called *Naimittika* dissolution by learned men.

8. When the ultimate causes of the universe (i.e. beginning with Mahat and ending with Viśeṣa) undergo dissolution it is called *Prākṛta* *Pratisarga* (dissolution pertaining to Prakṛti) by those who ponder over Kāla.

9. The final absorption of the Yogin into the Supreme Ātman as a result of the realisation (*Jñāna*) is called *Ātyantika* *Pratisarga* (ultimate dissolution) by those Brāhmaṇas who ponder over Kāla.

10. The *Ātyantika Pralaya* achieved through Jñāna has already been recounted. Now I shall tell you the *Naimittika Pralaya* succinctly.

11. At the end of the thousand sets of four Yugas, when the time of dissolution arrives, Prajāpati sets about to stabilise all subjects within his Ātman (i.e. withdrawing them into himself).

12. Then for a period of hundred years, a severe absence of rain takes place. This terrible draught destructive of beings destroys all living beings.

13. O lord of the Earth, those beings of deficient strength are dissolved at the outset. They attain the state of *Bhūmi* (become one with the Earth).

14. Then the sun rises up and begins to blaze with its seven refulgent rays. His rays become unbearable. Through them he drinks up water.

15. The seven rays of the sun drink up the water from the great ocean. Thanks to this intake, they become brilliant and change themselves into seven suns.

16. Then those seven rays (the seven suns) dry up the four quarters. Like the fires, they burn the four worlds entirely.

17. Those seven brilliant suns spread up and down by means of their rays. Brightened up by the fire at the end of the Yugas, they blaze forth.

18. Those suns become illuminated by means of the water (sucked up by them). They shed forth thousands of rays enveloping the whole sky; they scorch and burn the Earth.

19. Being burnt by their brilliance, the Earth alongwith the mountains, rivers, oceans and continents becomes devoid of moisture.

20-21. These blazing rays which have spread down, above and obliquely on all sides so powerfully and envelop everything that all these form one mass of flame mixed with solar fire and form one fiery unit.

22. The fire that crops up thus becomes destructive of all worlds. The fiery sphere immediately burns up the four worlds by its brilliance (burning capacity).

23. Thus when all things movable and immovable are destroyed, the earth being devoid of trees and grass looks like the back of a tortoise.

24. The entire universe appears like a frying pan. The rays completely burn everything down again and again.

25. Thereafter, the animals in the netherworlds as well as those in the great oceans become destroyed and dissolved. They crumble and get mixed into the earth.

26. Lord Fire, with seven souls, reduces everything to ashes—the continents, the mountains, the Varṣas (subcontinents) and the great oceans.

27. The flourishing fire drinks up the waters from the oceans and rivers. It blazes up resting on the Earth.

28. Then the great Saṁvartaka fire being ablaze and expanded by the power of the wind (*Māruteya*)* crossing over the mountains burns down the worlds.

29. After burning the Earth, it burns up Rasātala. After burning the Earth down below, it burns the heaven above.

30. The flames of that Saṁvartaka fire leap up hundreds, thousands and ten thousands of Yojanas.

31. Becoming more brilliant by being urged by Kālarudra¹ (Rudra, the destroyer) it burns the Gandharvas, Piśācas, Yakṣas, serpents and Rākṣasas.

32. The Kālāgni (the fire of destruction) whose body has been pervaded by Kāla entirely consumes Bhūrloka, Bhuvārloka and Maharloka.

33-34. When all these worlds are pervaded on the sides above by the fire, it shines and illuminates everything hidden. It enters the entire Universe. Then the terrible Saṁvartaka clouds rise up in the sky. They have the shapes of huge elephants. They are embellished with lightning.

35-38. There arise in the sky the terrible Saṁvartaka clouds of world destruction. Some are dark like the blue-lotus; some resemble the water-lilies; some are smoke-coloured; some are yellow, some have the colour of donkeys, and others resemble the red lac juice. Others are white like conch and the Kunda flowers. Some clouds are like the finest variety of collyrium. Others are like the red arsenic and a few resemble pigeons. Some appear like glow-worms and others resemble yellow orpiment. Some are like rainbows. Such clouds rise up in the heaven.

39. Some are like mountains; some are comparable to huge herds of elephants. Others are like heaps of burning coal and some like shoals of fishes.

*v.l. *rudra-tejo-vijṛmbhitaḥ* "expanded by the brilliance of Rudra."

1. Even in this chapter, the credit of destroying the world is given to Rudra, *vide* the next chapter for Rudra's *Tāṇḍava* dance. But in V.P. VI. 4, it is Viṣṇu who dissolves the world.

40. Then all these types of clouds of terrible form and loud report fill up the whole of the firmament.

41. Then those terrible roaring clouds of seven types born of the sun release torrents of water and extinguish the fire.

42. Like a flood water gushes out from them as rain. The terrible and inauspicious rain destroys the fire.

43. The entire universe is filled with water of enormous quantities. On being thus overpowered by water the fire merges itself into the water.

44. Due to the waters showered by the clouds the fire is subdued in hundreds of years. The flood envelops the entire universe with huge currents of water.

45. Impelled by the self-born deity, these showers fill the earth with huge floods of water like the flow-tide of an ocean.

46. The whole Earth alongwith the mountains and continents is slowly covered with water. The water drunk by the rays of the sun remains in the clouds.

47. Again it falls on the Earth whereby the oceans are filled up. Thereafter the oceans go beyond their shores everywhere.

48-49. The mountains become submerged. The earth too sinks under the water. In that vast and terrible sheet of water, all the mobile and immobile beings get lost. Lord Prajāpati adopts the Yogic slumber and lies down therein. Learned men say that a Kalpa consists of a thousand cycles of four Yugas.

50. The present Kalpa is the Vārāha. Its detailed description has been given. There are innumerable Kalpas pertaining to Brahmā, Viṣṇu and Śiva.

51. These have been recounted in the Purāṇas by the sages who ponder over Kāla (Time). The greatness of Hari predominates in the Sāttvika Kalpas.

52. It is said that (the greatness) of Hara (predominates) in the Tāmasa Kalpas and (the greatness) of Prajāpati (predominates) in the Rājasa Kalpa. The Vārāha Kalpa that is current now is considered to be Sāttvika.

53-54a. There are other Sāttvika Kalpas also. I (Lord Kūrma Viṣṇu) predominate in them. After acquiring meditation, penance and perfect knowledge, the Yogins propitiate Giriśa and attain that great region.

54b-55a. I am the wielder (master) of Māyā. I adopt Māyā and Yogic slumber in the whole universe as it submerges into the sheet of water.

55b-56a. At that time, during the period of my sleep the great sages of noble souls staying in the Janaloka see me with their Yogic vision.

56b. I am the lord and the ancient Puruṣa, the origin (creator) of Bhuḥ (the Earth) and Bhuvah (the ether).

57-58. I am the glorious one with thousand feet, thousand eyes and thousand legs. I am the Mantra, the Brāhmaṇas, the cows, the sacrificial twigs, the Prokṣaṇīya (that which should be sprinkled), the Soma, the Vrata, (religious vow) the Saṁvartaka fire, the great Ātman, the great and sacred glory.

59. I am the intellect, the master of senses (the lord protector of cowherds), Brahmā's face, the infinite redeemer, the Yogin, the goal, the most excellent among those who afford the goal.

60. I am the Haṁsa (swan), the vital breath, Kapila, of universal form, the eternal one, the immanent soul, Prakṛti, Kāla (Time), the seed of the universe, the immortal nectar.

61. There is no mother, father or great lord other than I. Nārāyaṇa of the colour of the sun is the protector of the universe. I am the puruṣa of Yogic form. The Ascetics who abide by the Yogic practice see me. After realising the Ātman they attain my reality.

CHAPTER FORTYSIX

Dissolution and subsidiary creation

Kūrma said :

1. Henceforth, I shall explain the Prākṛta dissolution.¹ It is excellent. Even as I recount it succinctly, listen to it.

2. When the two Parārdha periods pass by (i.e. after the life time of god Brahmā), Kāla, the reckoner of the worlds, the dark fire of dissolution, sets out to reduce the entire universe to ashes.

3. After projecting the Ātman (his self) into Ātman, and having become lord Maheśvara, he (Kāla) burns the entire cosmic egg including Devas, Asuras and human beings.

4. Having entered into him (Kālāgni), lord Mahādeva, Nīlāhita, assumes a terrible form and annihilates the worlds.

5. Entering the solar sphere and manifesting himself in various ways, he assumes the form of the seven-steeded deity (i.e. the sun) and burns the entire world.

6. After burning the entire universe, he discharges the great miraculous weapon Brahmasīras, that burns everything, on the bodies of deities.

7. When all Devas had been burnt, the goddess, the daughter of the most excellent of the mountains, stands by as the sole witness of Śambhu. So says the Vedic Śrutis.

8. The lord makes an excellent garland of the skulls of the heads of Devas and decorates himself with it. He fills the sphere of the firmament by the multitudes of suns and moons etc.

1. This concluding chapter deals with the dissolution of the universe after the death of Brahmā (*Prākṛta Pralaya*) and the table of contents of the Purāṇa.

The *Prākṛta Pralaya*—The involution of the universe till all the *guṇas* attain equilibrium, is based on the Sāṅkhya, all the credit of this *Pralaya* is given to god Śiva.

Ia. VV. 8-12 describe the Tāṇḍava dance of Śiva.

9. The lord has a thousand (i.e. innumerable) eyes and a thousand eyelids (v.l. thousand forms), a thousand hands and feet and a thousand rays of splendour. He is mightily-armed.

10. His face is terrible due to the curved fangs. His eyes shine like blazing fires. Holding the trident and wearing the elephant hide, he is established in his lordly Yoga.

11. Imbibing the great Bliss, the prolific effusion of the nectar, Īśvara glances at the goddess and performs a Tāṇḍava dance by himself.

12. The goddess imbibes the highly auspicious Nectar of dances of her lord. She adopts Yoga and becomes one with the body of the Trident-bearing Lord.

13. After burning the sphere of the cosmic egg, which is naturally fiery, the Pināka-bearing Lord enjoys the pleasures of Tāṇḍava dance out of his own will.

14. When Devas had been annihilated and Brahmā, Viṣṇu and the Pināka-bearing lord Śiva (are unified in a resting position), the element of earth gets dissolved in the waters alongwith its attributes.¹

15. *Havyavāhana* (Fire) swallows the principle of water alongwith its attributes. The element of *Tejas* (fire) accompanied by all its attributes undergoes dissolution in the element of Vāyu (wind).

16. The wind, the sustainer of (livings beings in) the universe alongwith (its) attributes gets dissolved in the Ether. The Ether accompanied by its attribute gets dissolved in the Bhūtādi (Tāmasa Ahaṁkāra).

17. All the sense-organs become dissolved in the Taijasa (Rājasa Ahaṁkāra). O excellent ones, the Vaikārika (Sāttvika Ahaṁkāra) gets dissolved alongwith the groups of Devas.

18. The three types of Ahaṁkāra (ego) get dissolved in the principle *Mahat*. The *Mahat* (Intellect) principle gets dissolved in Brahmā of unmeasured prowess, alongwith these.

19-20. The unmanifest imperishable source of origin of the universe which is single and unchanging annihilates

1. VV. 14-21 describe the process of involution, the credit of which is ascribed to Śiva.

things. After annihilating the living beings and the principles thus, Maheśvara separates Pradhāna and the great Puruṣa, from each other. This is said to be the annihilation of the unborn Pradhāna and Puruṣa.

21. The dissolution does not exist by itself. It originates from the will of Maheśvara. When Pradhāna is in a state of equilibrium of guṇas, it is mentioned as unmanifested Prakṛti.

22. Pradhāna, the principle of Māyā, is insentient and the source of origin of the universe. The Ātman, the twentyfifth (principle) is stationed within the hearts of all. It is the pure consciousness and knowledge.

23. It is sung about by sages as the *Sākṣin* (cosmic Witness), the great Pitāmaha (grandfather). The power of Annihilation is certainly the Śakti of Maheśvara.

24a. The Śruti says that everything beginning with Pradhāna and ending with Viśeṣa is present* in the physical body of Rudra.

24b-25. God Śaṅkara brings about the eternal *Laya* (dissolution) of all Yogins whose hearts are dedicated to spiritual knowledge. In this way this self-controlled (or the controller of all) Rudra brings about the annihilation of the Universe.

26-27a. The Śruti says that the slumbering and the enchanting Śakti is Nārāyaṇa. Lord Hiraṇyagarbha, the twentyfifth principle, creates the entire universe consisting of the manifest and the non-manifest, through Prakṛti after identifying himself with it.

27b. (Defective) The Śaktis of Brahmā, Viṣṇu and Īśa, latent within the Ātman itself are weak** (?) [v.l. all-pervading, quiescent, and omnipresent. They are the bestowers of worldly pleasures and salvation.

28. They are all powerful, binding everything, (v.l. worthy of salute by all) perpetual and infinite in their enjoyments of pleasures. They form one imperishable principle in the nature of Lord Puruṣa, Pradhāna.

*v.l. *dahet* "will burn down" everything beginning with *Mahat* and ending with *Viśeṣa*.

**obviously a misprint v.l. *sarvataḥ*—all-round, all-pervading.

29-30a. There are thousands of other divine Śaktis therein. Āditya (Sun) and other immortal beings are worshipped through different kinds of Yajñas. For each of these Śaktis there are thousands and hundreds of physical forms mentioned. There is only one attributeless potency described variously due to its greatness.

30b-31a. Lord Maheśvara himself adopts that Śakti (in his activities). (With that Śakti) he creates many bodies. He is seen sporting about.

31b-32a. In all the Yajñas it is he who is worshipped by the Brāhmaṇas, the expounders of the Vedas. It is heard in the Vedas that Rudra is the bestower of all desires.

32b-33a. Among the Śaktis of the great Ātman the deities of Brahmā, Viṣṇu and Maheśvara are remembered as the most important.

33b-34a. It is sung (stated) that the Lord, the eternal great Ātman, the Ātman that wields all Māyās, the trident-bearing Maheśvara is beyond these three.

34b-36a. Some speak of Him as Agni (as the sole lord); others call it Nārāyaṇa. Some speak of it as Indra. Others speak of it as Prāṇa and still others speak of it as Brahma. (Really speaking) Brahmā, Viṣṇu, Agni, Varuṇa, all Devas as well as sages are glorified as the variants of the same single entity viz. Rudra.

36b-37a. Śiva bestows benefits after assuming respectively those forms by resorting to which they worship Parameśvara.

37b-38a. Hence, by resorting to one eternal form, one should propitiate Mahādeva. One attains thereby the greatest region.

38b-39. But you propitiate the eternal Lord Mahādeva, the omnipotent, lord Giriśa whether Saguṇa or Nirguṇa (with or without attributes). The Nirguṇa (attributeless) form of Yoga has already been explained to you by me before.

40. The devotee desirous of climbing (or attaining) to the Yoga of Saguṇa type should worship parameśvara (the supreme Ruler) in the Saguṇa form—the form with three eyes, bearing Pināka with matted hair and clad in elephant hide.

41. Or he should meditate on Rudra with golden lustre or shining like a thousand suns : So it is heard (mentioned) in the Vedas. O leading sages, this is pointed out as *Sabija Yoga* (i.e. the Yoga with the seed).

42-43a. One who is incompetent to perform this should worship Hara as *Viśva* (the universe) or as *Brahmā*. O leading sages, if one is incapable of even this, one should devotedly worship *Vāyu* (wind), *Agni* (fire), *Indra* and others.

43b-44a. Hence, one should forsake all *Devas* beginning with *Brahmā* and propitiate *Virūpākṣa* (three-eyed) i.e. *Śiva* who is present at the beginning, in the middle and the end.¹

44b-46a. He should be pure, devoted to his own *Dharma* or *Karma*. He should adopt the path of devotion. He shall ultimately approach *Śiva* of such a splendid form. This is pointed out as *Sabija Yoga*. It is extremely sanctifying.

46b-47. One who practises *Yoga* in accordance with the injunctions shall attain the region of *Īśvara*. Two other pure *Bhāvanās* (meditations) have been mentioned to you. Moreover, the *Nirbija* and *Sabija Yoga* has been mentioned. The perfect knowledge which is the *Nirbija* one has been mentioned to you before by me.

48. A sensible man should practise the worship of *Viṣṇu*, *Rudra* and *Viriñci* in the *Sabija Yoga*, or he may worship *Vāyu* and other *Devas* with due attachment to them and with his self controlled.

49. He should worship *Viṣṇu*, *Hari*, who assumes the four *Mūrtis* (*vyūhas*) who has neither beginning nor destruction and who is the eternal lord *Vāsudeva*.

50. He should worship *Nārāyaṇa* who is the source of origin of the universe, whose greatest region is in the firmament.

1. VV. 43b-53 describe the *sabija Yoga* path leading to *Brahma-bhāvanā* (meditation of Brahman). A synthesis of *Vaiṣṇavism* and *Śaivism* is attempted in this final discourse by *Kūrma*, as the worship of *Viṣṇu*, *Rudra* and *Brahmā* in practice of *sabija Yoga* is exhorted therein (vide vv. 48-50). The final *Siddhānta* of *Kūrma Purāṇa* is the *Upaniṣadic* formula *Sarvaṁ khalvidam Brahma* paraphrased by KP. : *tasmād Brahma-mayaṁ jagat* (V. 53a).

He should invariably wear his Liṅga (symbols), he should be devoted to him and resort to him.

51. The same procedure is to be followed in the final *Brahma-Bhāvanā* (meditation of Brahman). Thus the perfect knowledge related to Bhāvanā (meditation) has been explained by me.

52-53. It is this that had been narrated formerly by me to the sage Indradyumna. This universe of the nature of the manifest is born sentient and non-sentient. The Supreme Brahman is its Īśvara (Lord). Hence, the universe is identical with the Brahman.

Sūta said :

After saying this much Lord Janārdana stopped. Accompanied by Indra, the sages eulogised Viṣṇu the consort of Mā (i.e. Lakṣmī).

Eulogy of Viṣṇu

The sages said :

54. Obeisance to you, to Viṣṇu, the great Ātman of the form of the tortoise. Hail to Vāsudeva, to omnipresent Nārāyaṇa.

55. Obeisance, again and again to you, to Kṛṣṇa, and to Govinda, Obeisance always to you, to Mādhava, to the lord of Yajñas.

56. Obeisance to you with a thousand (i.e. innumerable) heads. Salutation to you with a thousand eyes. Obeisance to one with a thousand hands and to one with a thousand feet.

57. Om ! Hail to Viṣṇu of the embodiment of perfect knowledge, to the great Ātman. Obeisance to you, the Bliss. Bow to you who are beyond the pale of Māyā.

58. Salutation to you of concealed body (or O Kūrma-Tortoise), to you the attributeless (Nirguṇa) one, to the ancient Puruṣa, of the form of only pure Existence.

59. Obeisance to Sāṅkhya; Bow to the pure Yoga, obeisance to you, comprehensible through the meditation on Dharma; salutation be to the unsullied one.

60. Hail to you the principle of Yoga; obeisance to the Īśvara of great Yoga; obeisance to the lord of the greater and

the lesser beings. Obeisance to you, comprehensible through the Vedas.

61. Obeisance to the enlightened one,¹ to the pure one; Bows again and again to you, the wielder of Māyā. Obeisance to Vedhas.

62. Hail to you Varāha; obeisance to you Nara-siṃha; bow to you Vāmana; obeisance to you Hṛṣikeśa.

63. Obeisance to the bestower of heavenly pleasures and salvation; salutation to one whose Ātman is un-obstructed. Obeisance to one attainable through Yoga; obeisance to the Yogin, to the bestower of Yogas.

64-65a. Obeisance to the lord of Devas. Hail to you, the suppressor of the distress of Devas. O lord, the perfect knowledge that is destructive of all worldly existence (Saṃsāra) has been acquired by us, thanks to your grace—the perfect knowledge on realising which one attains immortality.

65b-67a. By your grace different kinds of Dharma were heard, the detailed narration of the races and the Manvantaras, the Sarga, the Pratisarga and the detailed description of this cosmic egg—everything was understood; indeed you are the witness of all the universe; you are the cause of the universe; you are the great Nārāyaṇa. It behoves you the Infinite Ātman, to save us, who have sought refuge in you alone.”

Sūta said :

67b-68a. O Brāhmaṇas, the whole of the Kūrma Purāṇa, that bestows worldly pleasures and salvation has been related to you. It is the same as was narrated by Gadādhara (Viṣṇu).

68b-69. In this Purāṇa,² at the outset, the birth of Lakṣmī has been narrated. In order to fascinate the living

1. *namo buddhāya*, though translated here as ‘obeisance to the enlightened one, it can be taken as ‘obeisance to Buddha’. Purāṇas did try (and successfully so) to accommodate Buddha in Brahmanism by regarding him as an incarnation of Viṣṇu.

2. VV. 69-118 give the main contents of this Purāṇa. It is not a table of contents in the modern sense but an enumeration of the main topics in this Purāṇa. Even understanding this summary is said to absolve one of all sins and secure honour in Brahmaloḥa (v. 119).

beings, her birth has been intended by Vāsudeva. The creations of the Prajāpatis, the duties of different Varṇas (castes) and their avocations have been described.

70-73a. The splendid characteristics of Dharma, Artha, Kāma and Mokṣa have been mentioned. The identity, the separateness and the special characteristics of Brahmā, Viṣṇu and the intelligent Maheśa have been recounted. The characteristics of the Devotees have been mentioned. The behaviour, the diet* and the characteristics of the castes and stages of life have been narrated precisely. O leading sages, the primordial creation, the seven coverings of the Aṇḍa (i.e. cosmic Egg) and the creation of Hiraṇyagarbha have been related.

73b-77. The period and units of time have been enumerated, then the greatness of Īśvara; the lying down in the waters by Brahmā; the derivation of the names; the uplift of the Earth by Viṣṇu in the form of a Boar; the narration of Mukhya and other creations, then the creation of the sages; narration of the creation of Rudra and Ṛṣis and of sages; the creation of the subjects by Dharma before the Tāmasa creation; the argument between Brahmā and Viṣṇu; the entry of Brahmā into the body of Viṣṇu the birth from the lotus of the intelligent lord and his delusion; the vision of Maheśa and the greatness of Maheśa recounted by Viṣṇu.

78. The granting of divine vision unto Brahmā, the supreme god (Parameṣṭhin); the eulogy of the lord of Devas by Brahmā, Parameṣṭhin.

79-80. The grace of Śiva and the granting of boons; the dialogue between Viṣṇu and Śaṅkara the great Ātman; the granting of boons at the outset and then the disappearance of the Pināka-bearing lord. O Brāhmaṇas, thereafter, the slaying of Madhu and Kaiṭabha has been narrated.

81. The incarnation of lord Brahmā from the umbilical lotus of Viṣṇu is described. So also the unification of the lord with Brahmā formerly has been narrated.

*This appears to be a misprint as the strangeness of the meaning shows. The v.l. *sohbanam* for *bhojanam* is better. With that v.l. the line means 'excellent behaviour of the devotees has been described'

82. The delusion of Brahmā and then the recognition of Hari has been described; the performance of the penance by the intelligent lord of Devas has been narrated.

83. The appearance of Maheśa from the forehead of Brahmā is mentioned thereafter; the creative activity of the Rudras and its prohibition of the same by Brahmā is told.

84-85. The glory of the lord of Devas, the granting of the boons and the instruction, the vanishment of the lord, the performance of penance of the egg-born; the appearance of the lord of Devas; Rudra's possession of half-male and half-female form; the narration of separation of the goddess from the Pināka-bearing lord of Devas.

86. Afterwards the daughtership of the goddess of Dakṣa as well as that of Himālaya is described alongwith the reality of the goddess.

87. The manifestation of the divine and the universe-form, the thousand names of the goddess are enumerated by the father Himavān himself.

88. The advice given by the great goddess; the granting of the boons; The creation of subjects by Bhṛgu and others; the detailed narration of the race of kings.

89. The *Pracetasaṭva* (the state of being the son of Pracetas) of Dakṣa, the destruction of Yajña of Dakṣa, the dispute between Dadhīca and Dakṣa is then narrated.

90. O leading sages, thereafter the imprecation of the sages (by Dadhīca) has been mentioned; then the arrival of Rudra, his grace and the vanishment of the Pināka-bearing lord.

91. Then the advice to Pitāmaha for the protection is described (*raṇāya** 'for fighting'), the creation of the subjects by Dakṣa and Kaśyapa, the great Ātman.

92. The slaying of Hiraṇyakaśipu and then that of Hiraṇyākṣa, thereafter, the curse to the dwellers of the Devadāru forest is mentioned.

93. Then the subjugation of Andhaka and the (granting of) the excellent chieftainship of the Gaṇas. The curbing of Pahlāda and the binding over of Bali.

*v.l. *raṇṣaṇāya* instead of 'raṇāya' is accepted.

94. The defeat of Bāṇa and the grace shown to him by the trident-bearing lord; the detailed narration of the families of the sages; the races of the king are glorified.

95. The birth of Hari, Viṣṇu out of his own free will from Vasudeva, visit to Upamanyu and the performance of penance.

96. The acquisition of the boon after seeing the three-eyed Mahādeva accompanied by Ambā; the departure to Kailāsa and staying there by Śārṅgin (Kṛṣṇa).

97. Then the fear of the dwellers of Dvārāvātī, their protection by Garuḍa after conquering the powerful enemies are described.

98. The arrival of Nārada and the journey of Garutman (Garuḍa), thereafter the arrival of Kṛṣṇa to the hermitage of the sages.

99. The daily routine of Vāsudeva. His worship of Śivaliṅga. Thereafter, the questions put by the sage Mārkaṇḍeya have been mentioned.

100. The narration of the precise nature of the Liṅga and the Liṅgin as a sequel to the narration of the worship of Liṅga, the fear arising out of Liṅga.*

101. O leading sages, in the middle, the delusion of Brahmā and Viṣṇu has been described and their departure up and down the Liṅga has been related.

102. The eulogy of the lord of Devas, the grace of supreme deity Śiva, vanishment of the Liṅga and the birth of Sāmba thereafter.

103. O excellent Brāhmaṇas, thereafter Aniruddha's birth has been glorified, (then) the inclination of Kṛṣṇa towards departure (thence), and the arrival of the sages.

104. The laying down of precepts by Kṛṣṇa; the granting of the boons by the great Ātman, Kṛṣṇa's departure and visit of Pārtha (Arjuna).

105. Narration of the eternal characteristics of Yugas by Kṛṣṇadvaipāyana; the benediction to Pārtha and his departure to Vārāṇasī thence.

*Misprint for *āvirbhāva* 'manifestation of the Liṅga.'

106. (The departure to Vārāṇasī) by Vyāsa the saintly son of Parāśara, the worker of miracles, the greatness of Vārāṇasī and the description of holy centres.

107. Vyāsa's pilgrimage, vision of the goddess, his banishment and granting of the boons (have been mentioned).

108. The greatness of Prayāga; the narration of various holy centres, O Brāhmaṇas, and the enormous benefit therefrom and the going away of Mārkaṇḍeya, O Brāhmaṇas.

109. The nature of the worlds, the arrangement of the luminaries, the decisive position of the sub-continent and the rivers therein.

110. The enumeration of the mountains; the abodes of heaven-dwellers; the classification of continents and the description of Śveta Dvīpa.

111. The lying (sleeping) of Viṣṇu, the greatness of the great Ātman; the narration of the Manvantaras and the grandeur of Viṣṇu.

112. The classification of the Vedas into Śākhās (branches); the enumeration of Vyāsas; O leading sages, (the details) of non-vedas (Purāṇas etc.) and Vedas have been mentioned.

113. The story of Yogeśvaras and the glorification of their disciples. The various mystic Gītās of Īśvara have been glorified.

114. The conduct of life of the castes and stages of life; the mode of expiatory rites; the *Kāpālita* (the state of holding the skull) of Rudra and his begging for alms.

115. The narration of the chaste ladies and the discussion (and decision) about sacred places, the restraint of Maṅkaṇaka. All these have been described.

116. O Brāhmaṇas, the killing of Kāla is succinctly mentioned. So also the entry of Śambhu as well as of Viṣṇu into the forest of Devadāru trees.

117. The manifestation to the sages of the six clans by the intelligent lord of Devas; the granting of boons by the lore to Nandin has been glorified.

118. Thereafter, the Naimittika dissolution has been described; subsequently the Prākṛta dissolution as well as the *Sabija yoga* has been explained.

119. He who is glorified in the Purāṇa after understanding its summary, thus, becomes freed from all sins and is honoured in the Brahmāloka.

120-121. After saying this and taking goddess Śrī (with him), Puruṣottama (lord Viṣṇu) abandoned the form of the tortoise and went; and then Hara (also) (v.l. *Hari* is relevant in the context). After saluting Viṣṇu, the Supreme person, and drinking the nectar, Devas and sages went over to their respective abodes, O Brāhmaṇas.

122. The whole of this Purāṇa was directly narrated by Viṣṇu who had assumed the form of the tortoise, who is the overlord of Devas and the source of origin of the universe.

123. O Brāhmaṇas, he who regularly reads this (through) succinctly becomes freed from all sins and is honoured in the Brahmāloka.

124. Understand the merit accruing to the person who copies this and presents it to a Brāhmaṇa well versed in the Vedas, in the month of Vaiśākha or Kārttika.

125-126. He shall be freed from all sins. He will be endowed with every type of riches and glory. After enjoying the extensive divine and splendid pleasure (in the heaven), when he falls off from the heaven, he is born in the family of Brāhmaṇas. Thanks to the great efficacy of the previous impression, he attains Brahmanvityā.

127. On reading even a single chapter, he is freed from all sins. He who ponders over the meaning properly attains the greatest region.

128. This holy text should be studied by the Brāhmaṇas at every Parvan (festive occasion). O excellent Brāhmaṇas it should be heard also, as it is destructive of great sins.

129. If all the Purāṇas and the Itihāsas were placed on one pan and the greatest Veda* on another pan, the former alone is the weightier.

130-131. If this Purāṇa were to be excluded, there is no other means of dispelling sins. O sages of holy rites, in no

*This denigration of Vedas is unexpected. The v.l. *cedam* is better than *vedam* (probably a confusion between *c* and *v* in Devanāgarī script).

other Purāṇa is lord Nārāyaṇa, Hari, Viṣṇu glorified so much as in this. The Brāhmī Samhitā of this Purāṇa is destructive of all sins.

132-133. The greatest Brahman is glorified in this (*Purāṇa*) precisely. The greatest of all holy centres, the greatest of all penances, the greatest of all perfect knowledges and the greatest of all holy rites are glorified in this. This scripture should not be studied in the presence of a Śūdra.

134. If any one of deluded souls studies so, he falls into many hells, In the course of a Śrāddha or any other rites pertaining to gods, this scripture must be caused to be read by the twice-born.

135. Especially, at the end of a Yajña (it should be read). It wipes off all defects. This scripture must particularly be studied by those who seek salvation.

136-137a. It should be heard and pondered over. It explains and supplements the meanings of Vedic passages. After understanding it oneself, one should narrate it to the leading Brāhmaṇas endowed with devotion. He shall be rid of sins and shall attain identity with Brahman.

137b-138a. If anyone were to give it to one who has no faith and to one who is sinful, he will fall into hells after death. Thereafter, he will be born in the lowly womb of dogs.

138b-140a. Only after making obeisance to Hari, Viṣṇu the eternal source of origin of the universe, should this scripture of Kṛṣṇadvaipāyana be studied. This is the command of Viṣṇu, the lord of Devas of unmeasured splendour as well as of Vyāsa, the noble-souled Brāhmaṇa sage, the son of Parāśara.¹

140b-142a. After hearing this from lord Nārāyaṇa, Nārada, the holy sage, gave this to Gautama at the outset. From him Parāśara obtained it. The holy lord Parāśara recounted this (*Purāṇa*) that yields the Puruṣārthas viz Dharma, Artha, Kāma and Mokṣa, to the sages, at Gaṅgādvāra, O great sages.

142b-144. At the outset, this was narrated to the intelligent Sanaka by Brahmā as well as to Sanatkumāra. It is

1. VV. 122-140a give the *Phala-Śruti* and other instructions regarding reading etc. of the Purāṇa.

destructive of all sins. The holy lord, the foremost among those who know Yoga, sage Devala got it from Sanaka. Pañcaśikha obtained this excellent (sacriptide) form Devala. The saintly son of Satyavatī got this from Sanatakumāra.

145-146a. (From Sanatkumāra Vyāsa got this Purāṇa in which all topics have been brought together. I heard this (Purāṇa) that is destructive of sins from him and related it to you all. This should be given to the righteous people by you all.¹

146b-147. Obeisance unto that sage, Vyāsa the great sage and omniscient son of Parāśara, the quiescent sage, a form of Nārāyaṇa.

Obeisance unto that Viṣṇu, lord of Devas, in the form of tortoise, from whom everything is born and in whom everything gets dissolved.²

1. VV. 140b-146a describe the three oral traditions of the KP as follows :

I Nārāyaṇa→Nārada→Gautama→Parāśara→sages at Gaṅgādvāra.

II Brahmā→Sanaka (and Sanat-Kumāra)→Devala→Pañcaśikha.

IIA Sanatkumāra→Vyāsa→Sūta→Naimiṣāraṇya sages.

2. The concluding verse confirms the original Vaiṣṇavite form of this Purāṇa.

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In the following Index, the 1st (Roman) figure indicates the number of the part (*Ardha*), the next (Arabic) figure, the number of the chapter and the next (Arabic) figure or figures the number of the verse or verses. In case no number is given after the number of the chapter, it shows that the whole chapter deals with that topic. For example on p. 623 the entry is *Aditi* I.17.14-42. It means that the story of *Aditi* is given in the I Part, 17th chapter and verses 14-42. *Agnihotra* II.24 means the topic of *Agnihotra* is dealt with in the 24th chapter of the II Part. If the topic covers more than one chapter, the abbreviation Chs. precedes the numbers denoting the chapter. Thus *Avimukta* I. Chs. 31-35 means the topic is dealt with in chapters 31 to 35 in Part I. When the reference belongs to the same Part, the repetition of the number of the part is omitted and simply the numbers of the chapter and the verse (s) are given. For example *Agni* (ii) A *Tirtha* (a sacred Pool) I.35.7; 39.4 means that the second reference belongs to the same part (I) but is mentioned in the 4th verse of the 39th chapter.

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